ENGLAND'S COLONIAL EMPIRE:

CEYLON

AND ITS DEPENDENCIES.

AN HISTORICAL,

POLITICAL AND STATISTICAL ACCOUNT

OF

CEYLON

AND ITS DEPENDENCIES.

BY

CHARLES PRIDHAM, Esq., B.A., F.R.G.S.

AUTHOR OF "HISTORY OF MAURITIUS," ETC.

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THE geographical outline of the island may be dismissed in a very few words, and it is only the interior that will require a more minute description. The maritime districts, comprising about a half of the width of the southern, eastern, and western provinces, are flat; the northern province, and the northern portion of the eastern province, are wholly so. Perhaps this division of the island may vary in elevation from twenty to two hundred feet. It exhibits extensive plains, either quite level, as towards the coast, or approaching the interior, slightly undulating; in the former case being almost entirely without a hill, in the latter interrupted by chains of low hills and solitary masses of rock rising from one to five hundred feet above the plain. The character of the interior of the island greatly varies in relation to surface. Nowhere is the distinction of high and low land more obvious. With tolerable precision it may be divided into flat country, hilly and mountainous. The mountainous division is skirted by the hilly, and the latter is, as we have already observed, bounded on three sides by a flat maritime belt, and on the fourth by a flat country, comprising nearly one-half of the island. If the island then were divided into two equal parts by an imaginary line from east to west, the mountainous region would be found to occupy nearly the middle of the southern half, or as nearly as possible what is now called the Central Province. The centre of this region is about 7° 3′ north latitude, and 80° 46′ east longitude. Its greatest length, that is from north to south, may be computed at 62, and its greatest width, that is from east to west, at 56 miles. The exact boundaries and extent of the hilly division, are not so easily described. On an

average, it extends beyond the mountains from fifteen to twenty miles.

The features of each of the three divisions of the island are necessarily peculiar; grandeur is the characteristic of the mountainous, beauty of the hilly, and tameness of the flat country, which a covering of luxuriant vegetation, with few exceptions, spread over the whole, does not tend to diminish.

The mountainous district varies in its perpendicular elevation above the sea level, from 800 to 8000 feet. In general it averages about 2000 feet, the regions of greater elevation, by which are to be understood masses of continuous surface approaching more or less to table land, are inconsiderable in extent. The principal are that portion of the country lying between Maturatta and Fort M'Donald, which is the very heart and centre of the mountainous division, and which reaches 4000 feet, and the tract adjoining Nuwera Elliya, which reaches 5000 feet.

In few countries do mountains exhibit greater variety of forms and directions. They most frequently occur connected in chains, and terminating in rounded or peaked summits. Their sides are always steep, and occasionally precipitous and rocky. Solitary insulated mountains are of rare occurrence. In some districts the mountain chains run in a parallel direction, in others even adjoining mountains do not correspond with any regularity in their direction. Thus in Doombera, the mountain ridges generally run N.N.E. and S.S.W. In Ouva, on the contrary, they run in various directions. One remarkable circumstance in reference to Ceylon, is, that no correspondence can be traced between the proportional heights of the mountains and the depths of the adjoining valleys. Thus there is not a single lake nor even stagnant pool among the mountains, and it is scarcely credible that they ever existed, as they could not well be filled up by the detritus of rocks, little liable to decay and disintegration.

Since there are no lakes in the interior, it is hardly necessary to add that every valley has an outlet, and that the descent of every valley is gradual though irregular from the mountain to the plain. The forms and directions of the valleys are not less various than those of the mountains by which they are constituted. In general their width bears but a very small proportion to their length; often they are extremely narrow. The deepest are in the heart of the mountains. Some are between three and four thousand feet deep, and not perhaps more than half a mile wide from one mountain to the other. The hilly division of the interior varies in respect of its continuous surface from one to five hundred feet; and the hills themselves may vary in perpendicular height from two hundred to one thousand feet. Like the mountains, they are more or less connected with chains generally of little length. Their outlines are rounded and gentle; their sides seldom steep, and their appearance comparatively tame. In the valleys formed by the hills there is nothing peculiar to be noticed.

Commencing with the Northern, at its point of junction with the Western Province at the Pomparippo-oya,[1] with one of whose affluents it is coterminous to its source, we shall follow the circuit of the island as the best method of developing its moral and physical peculiarities. The boundaries of this province are the sea and the Gulf of Manaar to the West and North-west, Palk's Strait and the Bay of Bengal to the North and North-east, the Eastern Province to the East, the Central Province to the South-east, and the Western Province to the South South-west.

The Pomparippo-oya has its source in the mountains of the district of Mátalé, and subsequently uniting itself with the waters of the Kalawewe tank, about fifteen miles to the north of Dambool, winds through the province of Nuwera Kalawa in a north-westerly direction. After entering the district of Pomparippo it divides itself into five branches, and falls into the Gulf of Calpentyn. The Singhalese call it Kalawa-oya, from its passing through the tank of that name; but there is a tradition that it is derived from the circumstance of the ancient inhabitants of Nuwera Kalawa having bathed in its waters, and previously rubbed their bodies with turmeric (kaha), which had been sent to them as a present by the Prince of Kurunaigalla, as a mark of his contempt. It abounds in fish, and swarms with alligators. The principal branch of the river runs four miles below the village of Pomparippo, and is fordable except after the heavy rains.

The remains of a stone bridge built over this river by the King Mahasen more than 1500 years ago, were discovered by Forbes in 1826, while on his road from Kurunaigalla to Anuradhapoora. It consisted of a pier of considerable length, projecting into, and contracting, the stream, which is there both broad and rapid. The stones used in its construction vary from eight to fourteen feet in length; they are laid in regular lines, and some are jointed into one another: each course also recedes a few inches from the edge of the one underneath; and this form, while offering less direct resistance to the current, gives additional strength to the building. The end of the pier has been swept away, but the extremity of that remaining is eighteen feet above the water, and six feet above the causeway. In the rocks, which form the bed of the river, square holes may be distinguished, in which stone pillars have been placed, and the bridge was completed by laying long stones or beams of wood on these to connect the different parts of the structure. At a short distance further down the stream, the site of another bridge can be traced, which appears to have been constructed on the same plan, but either at an earlier period, or of less durable materials. The large stones have been riven from the adjacent rocks by means of wedges, and the

[1] Ganga is generally and properly used to denote a river of the first class, such as the Mahavellé or Kalané. Oya, an unnavigable stream or rivulet. Aar, is the Malabar or Tamul name, denoting river.

shape and ornament has been completed by chisels. This manner of working quarries and splitting stones is everywhere observable in Ceylon, and these means for procuring large granite pillars, and shaping their ornaments, which are of a comparatively recent date in Great Britain, were in vogue in Ceylon two thousand years ago. In conformity with the wild tradition of the natives, that Mahasen could compel even the demons to work for him, and that this bridge is a specimen of their masonry, the ruins here are known by the name of Yakka-Bendi-palam (bridge built by devils). In the upper row a stone is pointed out, on the under side of which the figure of the architect is said to be cut.

The district of Pomparippo, which is bounded on the east by Nuwera Kalawa and Demelapattoo, and on the north by the Marichikattie or Moderagam-Aar, is upwards of twenty miles long and eight broad, and contains thirty-five villages. The face of the country exhibits an expanse of large forests, diversified with open tracts, and a ridge of hills runs along its western borders up to Kooderamalai point. It is supposed that the name Pomparippo, or Pomparappee, signifying "the golden plains," was bestowed on this province on account of its excellent soil, but owing to its scanty population, its agricultural resources are very circumscribed. It abounds, however, with cattle, and carries on a trade with Colombo in ghee, honey, bees' wax, and deer's horns.

In this district the ruins of many ancient buildings and tanks may still be traced, indicating that this part of the country, at present overgrown with jungle, was formerly thickly peopled, and in a flourishing condition. We have elsewhere seen that Nawaratna Wanniya, a Mookwa chieftain, obtained the hereditary fee of this district from a Singhalese monarch, but it did not long continue in his family, being parcelled out by his heirs and transferred to other individuals. The village of Pomparippo is situated on a large plain, about four miles to the north of the ford, and is chiefly inhabited by Moormen and Hindoos of industrious and contented habits. In its neighbourhood deer are to be met with in great numbers, and afford good sport to those who are fond of coursing and disregard the danger of hard-riding over broken ground. The wooded nature of the country and coarse vegetation of the plains render it necessary that the dogs be fleet; they must also be strong and high mettled enough to speed through the prickly plants so common in the open grounds of Ceylon. In dry seasons the ground is intersected by numerous cracks, and wherever the deep footsteps of elephants have sunk during the rainy season they become hardened by the sun, and are a serious obstacle to the progress of horses. Pomparippo has a stone rest house, and in the neighbourhood of the post there are plantations of fruit-bearing trees and a vineyard.

The first stage from Pomparippo northwards is through the village of Marrundé or Mardoddé, ($8\frac{3}{4}$ miles) to the rest house of

Marichikattie, 16½ miles, which is on the north side of the river. The Moderagam or Marichikattie-aar rises in the interior, and after a sinuous course of upwards of forty miles, in a north-westerly direction, falls into the Strait of Manaar at Moderagam. Its waters seem to have been advantageously employed for supplying the tanks of the district. The road along this country is very sandy and bordered on the east by dense jungles,[1] swarming with wild beasts, with the exception of a few villages, and their dependent paddy fields. The Padouas, many of whom are found here, and who were formerly considered so low and degraded that they were restricted from playing on any musical instrument whatever, nullified the stern edict of their oppressors by drawing sounds from earthen chatties with the breath, to which they keep admirable time in the dance.

The island of Karadive (Karetivoe), twelve miles north-west of Calpentyn, which goes to form part of the Gulf of Calpentyn, is separated from the mainland by a narrow channel of about five miles broad at its southern, and eight at its northern extremity. It is about nine miles long, and from one to two broad; in the middle is a large pond surrounded by an open space covered with coarse grass, and both ends of the island are overgrown with jungle, rising from a swampy soil, though there is no timber on the island. It is commonly believed that this island was formerly connected with the peninsula of Calpentyn; and that the inhabitants of the latter place were wont to resort to a Hindoo temple, which then stood there, but has since been separated from it by the encroachments of the sea. This tradition would seem to derive strength from the circumstance that such a temple is now remaining on the island, but in a dilapidated state. The jungle of keeri shelters large herds of deer, and excellent sport may here be found by beating the brushwood. Though barren and uninhabited, it forms, from its advantageous situation for fishing, a rendezvous for fishermen from Manaar and Negombo during the north-east monsoon. Some years since a pearl bank was discovered off Karadive, and was fished in 1832.

Koodremale or Kudramalai (Horse mountain) is one of the principal features of the Pomparippo district, and the most interesting in

[1] It is believed by the Hindoos that many of the combats and scenes described in the Ramayana occurred in this part of the island; that the rough beads, bangles, and other ornaments of very coarse coloured glass, found in great quantities, mixed with the soil in the tank and vicinity of Pasimadoe, are the remains of the fallen warriors of that period, and that Marambu, Pomparippo, Marichikattie, Mardoddé, &c. &c. preserve by their names the recollections of that great war. The Swaita-má-parwatia, the white rocks which were the key of Rama's position, the Ranabhumi, battle-field in which Rawana fell, and the splendid fort of Sri-Lanka-poora are all supposed to lie whelmed beneath the ocean on this side of Ceylon. The more rational mode of accounting for the abundance of these singular relics of the past on this spot is, that a manufactory of that article must have once existed there.

connection with the antiquities of Ceylon. It is supposed by most writers to be the Hippurus or Hipporus,[1] mentioned by Pliny, lib. vi. cap. 22. as the port to which a freedman of Annius Plocamus, who farmed the customs of the Red Sea, in the reign of the Emperor Claudius, was unexpectedly driven, after having been blown off the Arabian coast in a violent tempest.

A considerable settlement, composed of Arab immigrants, existed in the eighth century, in the neighbourhood of the hill, who subsequently supplied their brethren at Manaar and Mantotte with an abundance of pearls, which they probably obtained on the coast.

In the woods beneath the hill, which now harbour innumerable wild beasts and reptiles, native tradition traces the site of a royal residence, once occupied by an Amazon princess, called Alliarasany, whose amours with one of the heroes of the Mahabnárat, form the subject of an interesting drama. On the north side of the hill is a small mosque erected over the tomb of a Mahommedan saint, to whose shrine, the navigators of that faith, in touching here on their way to and from the coast, invariably present an offering.

The next stage from Marichikattie is to the pagoda of Kall-aar, a Hindoo temple seven and a half miles distant, which is now dilapidated but was once so famous, that the priests who officiated in it were allowed many important privileges, including a moiety of the pearl oysters fished on the banks off Kondatchie. The coolies here exchange money for ashes, which they rub over their arms and foreheads to ward off the dangers of the journey, and preserve themselves and families in health.

The scenery between Pomparippo and Kall-aar, if it were more diversified, would be magnificent. The trees to the right of the road are of the highest dimensions, and their foliage cannot be sur-

[1] The freedman of Annius Plocamus is supposed to have preceded but a short time, Hippalus, the discoverer of the south-west monsoon, which was called after his name. Of the precise situation of Hippurus, we are not informed, but learn that it was a port to the northward; and it is plain that it must have been on the western coast, from the circumstance of Hippalus having been blown across during his sailing round Arabia. A conjecture has often suggested itself, which the latent etymology of the name given to the port at which Hippalus arrived, in two different languages might, with a trifling literal alteration in one of the names, seem to sanction. The name by which the port is called in Pliny is Hippuros, ἵππουρος (the horse's tail), as Arcturus is the bear's tail; now supposing the name to have been really Hipporos, we shall have for the name of the port ἵππορος, instead of the former, which in English will signify 'horse mountain.' Is it possible, then, to find on the north-western coast to which Hippalus was carried, any trace of such a name? It is clearly evident in the name given to the highland north of Calpentyn, in the Malabar language, Koodra-malie, literally horse-mountain, and it is remarkable, that the port of Calpentyn and the inland coast adjoining Kudramalai, are the only parts of the coast between Manaar and Negombo, into which he could have entered. At this day, vessels from the coast are often detained at Calpentyn, on their way to Colombo, without the power of advancing further against the south-west monsoon.

passed for beauty and variety of tint. This portion of the country is liable to inundation during the rainy season.

The natives on this part of the coast purify the thick, white, muddy, and unwholesome water, by means of a nut called ambu-prasudana, which is abundant in the dry parts of Ceylon, and when rubbed down in the inside of an earthenware vessel, clears the water by precipitating the earthy particles. The common oyster abounds on the coast between Putlam and Kall-aar, and its gathering and pickling for Colombo and Kandy, would give employment to a large number of the natives, if they were induced to embark in it.

The Kall-aar (Rock river) has its source in the interior, and falls into the sea about fifteen miles south of Manaar. The next stage is to Kondatchie, the great seat of the pearl fishery, which like Kall-aar, is in the district of Moessellie. This district is bounded on the east by the Wanny, on the south by the Moderagam, and on the north by the Arippo river. It contains about eighty-five villages, the greater part of which are inhabited by Moormen, who have come over from the opposite coast and settled here. The country is level, and as the soil is better adapted for paddy cultivation than any thing else, the inhabitants prepare their lands chiefly for this grain. The forests abound with elephants, and teem with every kind of game and reptile.

The whole of the shore encircling the bay of Kondatchie is an arid, sandy desert, almost without a redeeming feature, or water to quench the thirst of the traveller. The moment the fishery is over, Kondatchie's glory ceases, and it becomes the same miserable spot that it has been for ages.

Four miles north of Kondatchie is Arippo, (a sieve, in allusion to the sifting of pearls). Here on an elevated bank near the sea shore, stands 'the Doric,' a mansion erected by Governor North, and so called from the front being of that order of architecture. During the period of the pearl fishery, it is the residence of the Supervisor, but it is open as a rest house to European travellers. Arippo has now a direct communication with Kandy, by means of the new road to Anuradhapoora. The village is situated near one of the mouths of the Awerie-aar, is four leagues south of Manaar, and contains upwards of 180 inhabitants, composed chiefly of fishermen. It boasts of a small fort with two bastions and barracks, and a Roman Catholic Church, the resort of the Malabar divers, &c., during the fishery. The rest house at Arippo is commodious, and there are springs of excellent water in the vicinity, which are the more precious from the difficulty of obtaining it any where else. Arippo is memorable as the first place at which Knox arrived on the coast, after his escape from nineteen years' captivity in the Kandian country.

The Awerie-aar, or river of Arippo, rises far in the interior in the southern districts of Nuwera Kalawa. It is there known by the Singhalese name of Malwatté oya (flower garden river). After pass-

ing by Anuradhapoora, it makes a bend to the north-east, it then receives the waters of the Kurundu-oya, and taking a north-westerly course through a part of the Wanny, enters the limits of Nanaatan near the Giant's tank, whence it turns due west till it runs into the sea, after a course of about eighty-five miles. In the bed and banks of this river, a species of red and blue stone, known by the name of 'Manaar stones,' is found by sifting the sand.

The district of Nanaatan is about fourteen miles long, and from five to nine miles broad, and contains about 188 villages. It produces a great quantity of paddy, and the peasantry are more industrious than their neighbours. The village of Nanaatan is about four miles distant from the northern bank of the Awerie-aar. The Portuguese erected a church here which fell to decay many years ago, and the present one has been raised on its site. Large quantities of betel are grown here, and it supplies the whole neighbourhood with this article.

The report of Capt. Schneider, Chief Colonial Engineer, to Sir Thomas Maitland, on the Giant's Tank (Cattoekare), shews the number of acres in the Mantotte and Nanaatan districts, which it is capable of irrigating; the lands it formerly irrigated, and what repairs are necessary to that end. The river connected with this tank is what the Dutch called the Moessellie River, and now called the Awerie-aar. The dam of Cattoekare must, says he, be built up with earth, six sluices must be built with arches, and stone dams will have to be constructed where the superfluous water is to run over. Canals will also have to be cut to the river, where small sluices will have to be formed.

The Giant's tank is thus described: "This tank, supposed by the natives to have been constructed by Sodien (Giants), consists of a large spot of low land, surrounded from the north-west to the south side, by an earthen dike or dam to keep the water within confined in the rainy season, and to water the paddy fields when necessary. It is, however, in several places broken or washed away, in some places is scarcely visible, and consequently no water remains at present. At certain spots outside the tank, on the north and south sides of the dam are to be seen rivulets by which the water runs down from the tank into the sea. On the south side of the tank is the Moessellie river, the water of which runs from the highlands into the sea, but only during heavy rains. This river swells in some years nine feet above its banks, though its bed is twelve feet deep. About nine miles from the south end of the dam of Cattoekare is a stone dam lying across, built up with large hewn stones, some of which are from seven to eight feet long, from three to four broad, and from two and a half to three feet thick, made fast with cement, the length of this dam is about 600 feet, the breadth from 40 to 60 feet, and the height from 8 to 12 feet. The whole must have been constructed at enormous labour. Near this stone dam is a canal to lead the remaining water

of the river to the tank, but this work seems to have been abandoned about half way, and has since broken down at four different places, where it discharges itself again into the river. Several persons have formed fields and erected small tanks within the Giants' tank, where at the date of this report, were 23 villages with cultivated grounds, sufficient to sow 3,121 parrahs. Outside the tank are a great number of villages, all of which have their small tanks, for the retention of water for their own use. The extent occupied by these villages is sufficient to sow 16,500 parrahs.

"The extent of the tank Cattoekare is about 20,000 parrahs of sowing ground. The height of the various parts of the dam above the level of the sea varies, being respectively 36 feet, 54 feet, and 67 feet. The natives opine that from the mere water of the rivulets running into Cattoekare, independent of the river, the tank might be fully supplied, but to make the work more certain, the abandoned canal might be continued, and would only need to be four feet broad and six feet deep, by which means the superfluous water of the river would find its way, and a similar canal might be cut on the north side of the tank, to conduct the water from the highlands on that side. It would take three years to complete this work, meanwhile the agriculture both within and without the tank might be carried on as before. The Mantotte and Nanaatan districts can only be assisted with water from Cattoekare if repaired, being a land of large extent and without mountains, whence there is little rain. This land is bounded on the north by Werteltivoe and Pannengammo, on the east by Chitty colom, on the north-west and west by the sea, on the south by the Moessellie river, and contains 255 large and small villages, having in cultivated grounds 21,000 parrahs. Nanaatan has in addition 32 villages to the south of the Moessellie river, and 12 villages beyond the tank Cattoekare, which cannot be irrigated by that tank, but only by the repair of the smaller tanks now in use, besides these are 23 villages within Cattoekare, which have 3,121 parrahs of cultivated grounds which by repairing the said tank will be done away, but the people can be indemnified with a similar quantum of land outside. This part of the country cannot be sown without artificial irrigation, from the paucity of rain, and the ground is hard and clayey; the crop requires water therefore from the time the rain ceases until it is fully grown.

"A custom prevails of sowing the tanks with such paddy as can bear an abundance of moisture, and this is done before the rain, with a mammootie, and when the cultivator can do nothing else, the ground being much softer there than in the ordinary fields. In process of time, the small tanks could be turned into fields. Some of the small tanks are still in a tolerably good condition, and their repair might be left to the husbandmen themselves, on condition that the money be not paid till the repairs are approved of. The extent of the lands outside of Cattoekare is 166,000

parrahs of ground, from which, after deducting 91,000 parrahs for pasture ground, &c., and 21,000 now cultivated, 54,000 parrahs might at once be cultivated and turned into proper fields, making 25,000 parrahs which can be supplied with water from the Cattoekare, and would give for the first crop 70,000 parrahs duty, and for the second 15,000, and in case the people paid one-tenth more for the supply of water, then the Government, after deducting all expenses for repairing the dam, sluices, &c. &c., would receive an income of 100,000 rix-dollars, besides the benefit to the people, and the maintenance of an increased population. The cost of repairing the Giant's tank he estimates at 250,000 rix-dollars. The two provinces of Mantotte and Nanaatan," says Schneider, "have not this year, *i. e.* 1808, yet contributed 2,000 rix-dollars, and it is because many fields have been abandoned from want of water after the crop has been half grown, which has made the cultivator dejected, and has depopulated the country. The repairs of the small tanks in the same districts in a season of plentiful rain, would produce a revenue of 20,000 rix-dollars per annum, but this could only be relied on in case of rain. The soil of these districts is naturally rich, but the want of rain for years together has caused the cultivator to despair."

The next stage in proceeding northwards from Arippo is Bangalle, (Vankalé), eight miles distant, a village in the district of Mantotte, situate on a sandy beach near the sea. It has a Romish Church built of stone, but the inhabitants are far from numerous, and almost entirely employed in the fishery. The Colombo road branches off here in two directions, one leading to Manaar, and the other to Jaffna. Four miles from Bangalle is the village of Mantotte (Mantai), where there is a large storehouse used as a depot for the tithe, and a rest house, the former having been built by the Portuguese for a church, and the latter as a parsonage house attached to it.

At a small distance to the east of the village, there are some ancient ruins, which tradition mentions as being the site of buildings belonging to a company of goldsmiths, but there cannot be a question that Mantotte was formerly the site of a considerable Gentoo city, if not the temporary emporium of trade between the East and West. It is supposed by Mr. Turnour to have been founded by Elaala, 205 B.C., but he does not state the grounds on which he rests his opinion. The present ruins found near Mantotte, and which are of brick and mortar, lead us back no further than six centuries, and coincide with the date of Arabian enterprise. The credulity of a degenerate posterity, and the mingled feelings of admiration and awe with which they witnessed works they could not imitate, has led them to perplex the annals of their foundation with the web of fiction, and to assign superhuman proportions to the architects and labourers employed in rearing the mighty granitic piles that have

baffled the devastation of ages. Hence the robust labour segregated to execute the magnificent conceptions of a monarch, is now impersonated in giants of forty feet stature, or demons exorcised into executing the behests of his superior will.

In the time of De Mello, Commander of Manaar, 1575, some *Roman* houses were opened in the province of Mantotte, and in the time of the Dutch, many Roman ruins and pieces of marble-work were to be seen. In examining the foundation, an iron chain of very different form and design to any thing made in India, was discovered. They found also three pieces of copper coin, one of which was entirely worn away, and a gold coin, on one side of which was the image of a man from the breast upwards; at the edge was deciphered part of a superscription, in which the letter 'C,' supposed to refer to Claudius, was visible. On another coin were discovered the letters 'R, M, N, R,' supposed by Valentyn to have formed part of the word Romanorum. The same writer conjectures that these coins were brought thither by the freedman of Annius Plocamus, but I confess I do not see why we should limit ourselves to such a source, when we know that both Roman and Greek coins must have been in part the circulating media employed in Oriental commerce, one of whose emporia was doubtless in this very district.

The line of argument, if argument it can be called, taken by Major Forbes, in his notice of the vestiges of antiquity and the traditions of former mercantile emporia on this coast, appears to me to be unworthy of a writer, whose judgment on most points is generally so sound. Since there are at least two fallacies discoverable in his argument, it may not be improper to recapitulate briefly what the advocates of the threefold point, to which I shall presently advert, infer from the statements of the ancient writers, our knowledge of the navigation of these seas by the ancients, the state of navigation during the middle ages, and the vestiges of great antiquity that still remain. That point, as I before remarked, is of a threefold nature, and has strict reference to a particular time, to particular agency, and I might add, a particular mode of operation. By particular time, I mean to imply that the commerce supposed to have had its centre here, as an emporium, was limited to a contracted space, one of the incidents either unnoticed or misrepresented by Major Forbes: by particular agency, I refer to the three nations or peoples by whom this commerce was conducted, viz. the Sinæ or Seres, by whom the eastern transit was undertaken, the Malabars and latterly the Indo-Moors, who acted as *agens de change*, and the Arabians and Greeks who engaged in the western transit, that is from Ceylon, and at different epochs, from the Malabar coast. But here again, Major Forbes is at fault, and he confuses the three components of the population of Ceylon in a case, in which a distinction is absolutely necessary to elucidate the subject. By a particular mode of operation, I refer to the exchange which took place

between the two great mercantile nations. The principal ground of Major Forbes's hostility to the whole theory in question, would seem in a great measure to rest on the assumed poverty and tameness of character of the Malabars and Indo-Moors. But this is a point on which much stress need not be laid, though I cannot allow, without a protest, an inference of their former to be drawn from their present state. But I maintain further that it is not necessary to shew that the Malabars took any active part in the transaction at all; the country inhabited by them, or in their power, happened by a physical accident to be on the highway of the trade between the East and the West, where the parties to the trade could effect a mutual exchange, and save on either side a protracted navigation. A hundred circumstances can be imagined, all within the range of probability, to account either for the Malabars, &c. themselves participating in the commerce, their contenting themselves with deriving the incidental advantages which it is obvious must have accrued to them, letting alone all active participation, or their being coerced by the Arabians and Greeks, a far more warlike people, into resigning the points of the coast which would avail for ensuring the safety of mercantile operations.

One circumstance which almost amounts to a proof in favour of the theory I have endeavoured to expound, is the peculiar character of the country, which is supposed to have been the theatre of this commerce. The soil of the district, though far from barren under irrigation, is naked and parched to an extreme, where removed from its influence; the atmosphere also is dry to an excess, from the hot winds which at times destroy all vegetation within their range. How came it to pass, then, that a numerous and powerful nation, in former times, fixed its residence in this most unprofitable and uncongenial part of the island, and what were the causes that afterwards made it forsake it, and leave it to its original desolation? Neither the facts that the Hindoo invaders of Ceylon occupied this country as a preliminary to their inroads into the interior, and erected the buildings, of which but few vestiges remain, or that pilgrims from the peninsula landed here in great numbers on their way to the renowned temples of the north-east, or the Sri Pada of the interior, will sufficiently account for this influx of population and wealth. Commerce, and not the indulgence of a spirit of conquest, can perhaps alone be legitimately assigned.

Prior to the discovery of the compass, when mariners could not safely venture out of sight of land, they had no alternative in passing from the Malabar to the Coromandel coast, but to proceed by the strait between Ceylon and the Peninsula, or by rounding the island. To effect the latter, however, *by keeping close* to the island is impracticable, except by waiting for the changes in the regular monsoons. The south-west that blows from April to September, and is favourable to vessels proceeding from Cape Comorin to Manaar,

renders it impracticable to proceed thence to Dondera Head. The north-east that prevails from October to February, while facilitating the passage of these vessels from Manaar to Dondera Head, renders it necessary that they should there wait again for the south-west before they can proceed to Trincomalee or the Coromandel coast. Such being the case, it is clear that vessels would rendezvous in the straits of Manaar, or the Paumban channel, and that those vessels which from their size could not pass, would be unloaded, and the merchandize either be removed in boats, to be transhipped in other vessels, as they arrived from the opposite coast of India, or be deposited in stores to wait an opportunity of obtaining the necessary conveyance. These circumstances are sufficient in themselves to account for a concourse of traders on the shores of these straits, and the adjacent districts, and the formation of numerous establishments at or near Manaar for their convenience. These establishments would call into existence, and give an impetus to, the cultivation of land in the vicinity which, in the absence of that extraordinary stimulant, might perhaps have lain for ever uncultivated. Many merchants from the Persian and Arabian Gulfs, and the Malabar coast, would prefer disposing of their goods at such a depôt, and returning home with their ships laden with the produce of Coromandel and the Gangetic provinces, to continuing a tedious and hazardous voyage. The discovery of the compass and the improvements in navigation, at once altered the system. Larger vessels were then substituted, which kept out to sea, the trading through the straits of Manaar soon became less profitable, and more tedious than by a direct voyage, and was therefore abandoned; hence followed the decay of the establishments at Manaar and Mantotte, and the consequent depopulation of the country.

When these mercantile establishments were thus on the wane, and began to be reduced in strength and population, it is very possible that the Singhalese princes, feeling their superiority, attacked the remnant and reduced the Aareya Chakkra Warti from a state of independence to a recognition of their supremacy.

The vicinity of the pearl fishery to these districts may also have *added* to the inducements of trading nations to make them the seat of exchange, though it would not in itself be a sufficient inducement to tempt them to establish a permanent residence in so arid a country, while Tutacorin was the recognised seat of the fishery.

The whole district of Mantotte[1] (Mahatottam, "Great Garden") is surrounded with a halo of interest for the antiquary, and it is far from improbable that the measures that cannot fail to be taken, sooner or later, to restore its former fertility to this neglected but very capable district, may evoke some relic of the past to elucidate what is now shrouded in mystery. Mantotte is bounded on the east

[1] Mátotte, or Mantotte, has been sometimes confounded with Mahawettatotte, at the mouth of the Kotti-aar.

by the Wanny, on the north by the channel which divides Manaar from the main land, and on the south by Nanaatan. The face of the country is almost level, but from the ruined state of the tanks, the whole district does not produce more than 30,000 parrahs of paddy, although its facilities for irrigation are very great. The inhabitants are chiefly composed of Malabars, and live in 147 villages. The repair of the tanks, exclusive of Kattoekare, would not exceed £550. and the tithe to Government would be 5000 parrahs of paddy. Salt pans are found in some parts of this coast, and formerly yielded a large supply.

The island of Manaar (Mannārama[1]), so called from the Tamil words, man, sand, and aar, river, is separated from the coast of Ceylon by a narrow arm of the sea, varying in breadth from two to three miles at high water, but at ebb tide it appears to be little more than a rivulet, and is then fordable. It lies between 8° 56′ and 9° 0′ 50″ north lat., and 79° 50′ and 80° 8′ east long., is eighteen miles long, and from two to four broad, is the point of Ceylon nearest to the Indian peninsula, its north-western extremity being thirty miles from Ramisseram, and contains twenty-two villages. Nearly the whole of the island is low ground, exhibiting a mixture of shells and sand worked up by the waves; the soil is scarcely anywhere adapted for the operations of agriculture, and the water is generally impregnated with salt. It is chiefly planted with cocoa-nut and palmyra trees, besides a small variety of shrubs and vegetables, among which cotton predominates. The climate differs little from that of the neighbouring coast, and the inhabitants enjoy good health throughout the year, except at the first setting in of the monsoon rains, when they are subject to a malignant fever and ague, which often prove fatal. Salt forms spontaneously on the island, but not in the same proportion as in the Leways. In the most wild and uncultivated parts of the sandy tracts, the best Chaya root is produced, the collection of which forms the exclusive occupation of a particular class of people called Kadeyas. The chanks found a little to the northward of Manaar are plentiful, but devoid of that brilliant whiteness for which those of Calpentyn are held in estimation. Both the channel and the gulf are well stocked with fish, which are caught in the greatest abundance, and it is mentioned in the *Histoire de la Compagnie de Jesus*, that in 1560 seven mermaids were caught in the neighbourhood of Manaar by the fishermen, and were dissected by the physician to the Viceroy of Goa.

Manaar is famous for its large breed of black cattle and goats; from the milk of the latter the people manufacture a coarse kind of cream cheese, small and round, the art of which was probably communicated to them by the Dutch. Sheep thrive here better than in any other part of Ceylon, except, perhaps, in the extensive sheep walks between Jaffnapatam and Point Pedro. Butcher's meat, poultry,

[1] The etymology I would venture to propose is Raman-aar, or Rama's river, in which case the excision of the first syllable is supposed to have taken place.

game, fruit, rice, and vegetables, are procurable at a low rate. Paddy is sown in the Manaar district in September and October, and reaped in March; Kurukkan is sown in September, and reaped in December; Gingilie is sown in March and reaped in May.

The town of Manaar is situated at the south-eastern extremity of the island, and is about 142 miles N.N.W. of Colombo. It has a small square fort, surrounded by a wide ditch, which stands so close to the channel, that it may be seen from the opposite shore of Ceylon. This fort contains, besides the officers' quarters, magazines and barracks, a small Protestant church, and two reservoirs of water. During war it is a dependency of Jaffna, and was, at one time, commanded by a field officer, but at present is tenanted by invalids, and is used as a depôt for salt. In the time of the Dutch, a strong garrison was kept. At the distance of a furlong from the fort through an avenue of Suria trees, stands the town, which is small but neat, containing several good houses, a court house, a large, commodious, and well supplied bazaar, several chapels belonging to the Roman Catholics, and a church attached to the Reformed faith of Holland. Besides the principal streets occupied by the burghers, there are a great number of smaller ones, in which the natives reside, and which extend into the country. Manaar has a small custom-house establishment; its exports, which are chiefly confined to the Coromandel coast, consist of chanks, chaya root, palmyra rafters, areka nuts, gingilie, ironwood timber, and salt fish; and its imports of cloth, rice, paddy, spices, and drugs. The harbour, though shallow, is completely sheltered.

The village of Pesálé, or Peixalé, composed of the two Tamil words pé, devil, and sàlé, a hall, so called from its having once been the resort of sorcerers, is one of the most considerable in the island. It is about twelve miles to the north-west of Manaar, on a sandy beach near the sea, and is considered a good situation for the fishery. The inhabitants who are chiefly Parawas, from the continent, exceed 1000 in number, and employ more than 200 canoes in their calling. When the Portuguese were in possession of the island they erected a very splendid church at some distance from the beach, but as it had crumbled into ruins, a new one has been erected in its neighbourhood. Karsel is a village in the interior of the island, about eight miles north-west of Manaar. A government cotton plantation was once formed here; but, the first produce proving insufficient to pay the expense, it was abandoned. This village is remarkable for the number of its gardens, and the excellence of its water.

St. Pedro, about five miles north-west of Manaar, was so named by the Portuguese, from the church dedicated to St. Peter. It has a fine harbour, and was formerly the depôt for the chanks fished along the coast, previous to their exportation to Bengal. About a mile west of the village stands a round tower, by some thought to have been erected by the early Mahommedan settlers, by others to have been built by the Portuguese as a watch-tower, for noticing the approach of vessels.

Totawellé (the garden plain) is about three miles to the west of Manaar, and is inhabited by Kadeyas, who dig for chaya root, which is exported to Madura and other parts of the Coromandel coast. The Portuguese built a fine church here, but it has long since fallen to ruins, and a new one has been built by the inhabitants, who are all Roman Catholics.

Talamanaar is a village at the south-west angle of the island, from which travellers are ferried over to the continent of India, and contains upwards of 300 inhabitants, principally fishermen. The wind to which this part of the island is very much exposed is continually throwing up huge mounds of sand.

According to the traditions of the natives, Manaar was in early times the hereditary property of the Kadeyas, and exclusively occupied by them, but subject to the King of Jaffna. In the eighth century the Mahommedan[1] emigrants from Arabia formed a considerable settlement on the island, and from its position between Ceylon and the peninsula of India, chose it as the emporium of their commerce, and guarded the two passages in the neighbourhood with an armed force. But at the time of the arrival of the Portuguese this establishment was already on the wane, and shortly afterwards ceased to exist. In 1503 the Kadeyas to a man embraced the Roman Catholic religion, with what results we have elsewhere shewn. In 1590 the island was taken possession of by the Portuguese, and, notwithstanding the attempts made by the King of Jaffna to retake it, they retained it till 1650, when it was taken by the Dutch after a short resistance. During the government of the Portuguese it was their head quarters in the northern provinces, and a Captain-General permanently resided there. It was here also they detained the empress Donna Catharina, whom they employed as a tool for the furtherance of their interests in Ceylon. Nowhere were their attempts to propagate their faith more active than here, and the success which attended their labour is to this day evident, by the fact that there are few persons of any other sect or religion at Manaar, and none in the adjacent district of Mantotte.

The Dutch soon rendered themselves unpopular with the inhabitants by their endeavours to supplant the Romish religion, and, though they subsequently became more tolerant, yet they never gained the affections of the people; and when they contemplated levying a tax on the fish caught by the Parawas, who are the principal inhabitants, some opposition was made, and numbers emigrated to the opposite coast, placing themselves under the protection of the Raja of Ramnad, and did not return to the island till the Dutch had given a solemn assurance of the abandonment of the tax. Manaar was taken by the British in 1795.

[1] The Mahommedan merchants are said to have had immense depôts here, both of the productions of Ceylon for the export trade, and the manufactures and productions of the Mahommedan states settled along the Mediterranean and the Persian Gulf.

The navigation for large vessels near the shore between Manaar and Karetivoe is rather dangerous, as there are many banks interspersed, but small ones drawing seven or eight feet of water only, and acquainted with the coast, pass inside or between some of them. Ships making for Manaar, when three or three and a half leagues west of Karetivoe, steer to the north-east, keeping a good look out, and the lead going, the soundings being irregular over a rocky bottom, until seven or eight fathoms near the island, under these depths they decrease gradually towards it to five fathoms sandy ground. In this track there are sometimes overfalls from twenty to twenty-five fathoms to two or three fathoms less at a cast. If a vessel shoal to eight fathoms hard ground in passing near the reef or outermost banks, she must instantly haul to the westward. From this part of Ceylon to the Tinevelly coast, soundings extend across the gulf to the southward of Adam's bridge, but the outer limit of the bank is not even yet known to Europeans, as the navigation of the gulf to the northward of Colombo is principally limited to coasters.

The gut between Manaar and Mantotte has in some places ten or twelve feet at high water, in others not more than six, it is only therefore navigable for dhonies and small country boats, but the only anchorage is on the south side of the island in four or five fathoms, and four or five miles to the westward of the gut. This channel, moreover, does not appear capable of any material improvement, as there is a bar opposite to its south end.

In entering upon an investigation, or rather speculation, as to the original state of Palk's Strait, and of the Paumban channel, and to what cause the latter is indebted for its existence, we must needs commence by assuming that most probable of theories, the original junction of Ramisseram with the main land. That done, we may account by a very clear analogy, bearing in mind the disruptions and convulsions of the earth's surface even in the temperate zone, for its separation at a subsequent period from the Peninsula. Fabulous and obscure as most of the traditions handed down respecting the deeds of Rama and his opponent may be, it does not seem impossible, if we consider how recklessly labour has been lavished in every age of Eastern despotism, but that Rama, having completed the Saitubandha[1] or causeway

[1] Hindoo history evidently alludes to Adam's or Rama's bridge, in recounting the wars of Lanka, and attributes to Rama, the son of Cush, an incarnate deity of the first rank in Hindoo mythology, the conquest of the island with an army of Indian satyrs; and states that Rama's General, the prince of satyrs, called Hanuman, from his high cheek bones, and son of Pavon, the Indian god of storms and winds, and one of the eight Genii, soon raised with workmen of such agility a bridge of rocks over the sea, part of which, say the Hindoos, yet remains. Sir W. Jones in alluding to this, inquires if this army of satyrs might not have been only a race of mountaineers whom Rama had civilized, and concludes with mentioning, that the large breed of Indian apes was even in his time held in high veneration by the Hindoos, and fed with devotion by the Brahmins, who seem in two or three places on the banks of the Ganges to have a regular endowment for

through the then existing straits, (which we are told have been much deeper in ancient times) may have marched his army across it from the continent to the invasion of Ceylon, and hence have given this name of Rama's bridge. The accomplishment of a similar undertaking is represented by the native annalists to have been effected by Gajabahoo, A.D. 113.

The Paumban passage, or as it is called by the inhabitants, the Paumban river, is a narrow opening through a dam or ridge of rocks, extending from the island of Ramisseram to the opposite promontory, on the continent to the east of Ramnad, and is situate between the Gulf of Manaar and Palk's Strait. The continuation of the rocks or dam can be easily traced on the main land and island of Ramisseram preserving exactly the same direction, but rising on both sides several feet higher than the dam in its natural position, and in uniform layers, having a small inclination to the south. The ridges which form the dam, were very much broken and displaced, consisting of large flat masses of rocks, seldom more than two or three feet in thickness. Their shattered state, and the break or chasm which they form in the general height of the stratum of rock, would seem to indicate that the island of Ramisseram was at one time connected with the main land, and that it had been separated in the first instance by the sea during storms breaking over and bursting the chain of rocks which joined them, and afterwards by the water undermining and displacing the broken fragments.

This supposition corresponds with the tradition of the inhabitants; for the Brahmins of Ramisseram state that when Achoodapah Naig was Raja of Madura, A.D. 1484, the island was connected with the continent, and that the Saumy of Ramisseram was carried to the mainland thrice every year on particular festivals. During the reign of Achoodapah Naig, a small breach in the rock was caused by a violent storm, but as there was no great depth of water in it, travellers still continued to cross on foot till the time of his successor, Vissoovana Naig, when the breach was much enlarged by a second storm. The Divan Ramapiah was ordered to fill up the breach that the pilgrims of the pagoda at Ramisseram might pass without difficulty; this was accordingly done, and the repairs lasted about ten years, when a third hurricane reopened and greatly extended the breach. The rock of which the dam is composed, is a sand stone, varying

their support: they live in tribes of three or four hundred, are wonderfully gentle, and appear to have some kind of order and subordination in their little sylvan polity."

On the other hand, the Mahommedans assert with about equal reason, that the bridge of Islets bearing the name of the common father of mankind, was formed by angels to permit his passage to Hindostan, after having dropped upon the mountain Hamalell, when expelled from the celestial paradise; and it has been also asserted, that the persecuted followers of Boodh or Buddha, when driven from the continent by the Brahmins, sought a secure resting place for themselves and for the unmolested exercise of their religion, by passing over this causeway to Ceylon.

considerably in quality and compactness, but every where soft, and easily pierced and broken. The dam was 2,250 yards in length, and bounded by two parallel ridges of rock about 140 yards apart. From what has been said, it will be inferred that the Paumban channels have gradually been becoming deeper by the action of the waves and currents upon the ledges of rock which impede the passage, and that if there ever was any channel through which large ships could pass, between Ceylon and the continent, it must have been during some temporary shifting of the sand banks between Manaar and Ramisseram.

The account given by Baldæus of the shifting of the impediments at one of the channels at Adam's bridge by the Portuguese, as if they were the lock-gates of a canal, in order to allow their fleet, menaced by the Dutch, to escape from this outlet, is hardly worthy of consideration, and difficult of belief; for in that case either some of the channels must have been deeper in former days, or the ships must have been of a small size. Adam's bridge[1] itself is a very extraordinary formation. It is only about a quarter of a mile in breadth, and consists entirely of sand, partly above and partly below water, collected apparently by the surf and currents, and unsupported, as far as has yet been ascertained, by rock. The east end was pierced to the depth of thirty feet; and nothing found but sand; on each side of the bank at the distance of from two to three miles, the sea is six fathoms deep, and quite free from obstructions of every kind.

There are three principal openings across Adam's bridge, one near the north-west end of Manaar, called the Talmanaar passage; the second, eight miles further to the west, and the third about eleven miles from the island of Ramisseram, termed the Tannycoody passage, this last has been examined and surveyed. It is narrow in the centre, and thirty feet deep, with broad curved bars opposite to its two ends, on which there is not more than five or six feet of water. The bank between it and Ramisseram is entire, and several feet above water. The Talmanaar passage exactly resembles that of Tannycoody, but it is not so deep, there being only about three feet of water on its north bar. The intermediate opening has never been examined, but from its appearence, there is little doubt of its corresponding very nearly with the other two. In the vicinity of the Talmanaar and Tannycoody openings, the bank is visible above water for several miles, intersected by only a few narrow openings, but towards its centre it is chiefly covered with water, and very little sand is to be seen, though from the surf breaking exactly on the line of the bank, the depth of water cannot exceed two or three feet.

[1] Adam's bridge is called by the natives "Tiroowanai," or the sacred embankment, and "Seetapandanam," or the structure of Seeta. Valmika, in his Uttara kánda, cap. xviii, describes the bridge as being ten yojens in breadth, and one hundred in length, and composed of no other materials than huge rocks piled up in a chain by the Vánaras, under the direction of Nala, one of the chief engineers of the gods.

During both monsoons, on the lee side of the bank, there are a great number of irregular shifting sand banks scattered about, on which there are from two to four feet of water, with passages between them eight or nine feet deep. The weather side on the contrary, particularly towards the end of the monsoon, is in great measure clear of such banks, and the surf breaks on its shore nearly in a straight continued line. When the monsoon changes, the strength and prevailing direction of the current change too, and the loose sand of which the shifting banks are composed, on what was the lee side, being stirred up by the surf and sea, is swept by the current through the channels, and deposited on the opposite side, partly on the bars and partly in loose detached heaps along the bank. These deposits appear to be further increased by the sand thrown upon the weather shore by the surf, which, as soon as it becomes dry, is carried by the wind across the bank into the sea on the other side. When the wind is strong, a continued stream of sand is swept across the bank into the sea on the lee side. The beach of Adam's bridge, therefore, to the distance of about a mile on both sides, is continually changing and shifting; on the weather side it is generally clear, except immediately opposite to the channels where there are always projecting bars, while on the opposite side there are many loose banks scattered about, and constantly changing and varying in position and extent as the monsoon advances, and according to the state of the sea and weather. During both monsoons rather a high surf breaks on the weather side of the bank, but the south-west monsoon produces much the highest surf, accompanied by a long heavy swell. During part of the north-east monsoon the surf breaks on both sides of the banks. Dhonies and fishing boats occasionally used to pass through the openings in fine weather, but the passage was attended with difficulty and danger, and was not common.

The practicability of opening a channel sufficiently deep for all classes of ships, and keeping it open, was found to be doubtful. A strong double bulwark of stones across the bank, extending into deep water on both sides, with a narrow opening of 100 or 200 feet might perhaps have accomplished the object. The velocity of the current would probably keep a narrow fixed channel of that description always sufficiently deep, and sweep off any sand that might be carried into it, either by the sea or by the wind; and, as the bulwark would extend into deep water beyond the shifting sands and the influence of the surf, its ends might possibly be kept free from sand. The danger to be chiefly apprehended was the formation of bars opposite to the ends of the channel, similar to what were found in front of the natural openings, but as the current is rapid and extends into deep water it is likely that what did pass through it would be dissipated and disappear.

In 1836, the Government of Madras made an application to that of Bombay, for a surveying party to examine the gulf of Manaar. The idea of this undertaking originated with General Monteith,

Chief of the Madras Engineers, who had been wrecked on the shores of the gulf in 1809, and had felt the strongest possible desire to see its coasts and shoals, and sunken rocks, examined and laid down, with a view as far as possible, to diminish the obstructions to navigation. A party was therefore detached from Captain Moresby to undertake this service, and a party of Madras engineers, and about fifty convicts were engaged under the direction of General, then Colonel Monteith, in cutting a navigable channel through two formidable ledges of rock, extending from the island of Ramisseram to the opposite coast of the continent.

The passage through these rocks, while they remained in their natural state, had a depth of at most six or seven feet, while on the Great Horse Shoe-bank, a little to the south, there was scarcely a depth of five feet at high-water. In despite of these obstacles, however large numbers of small craft engaged in the coasting trade, had long made use of the channel, though they had been always compelled to land a portion of their cargoes on entering the strait. The principal object of the Madras Government was now therefore, to widen, and deepen the passage, so as to obtain a sufficient depth of water for vessels of moderate burden, and for the steamers from the Red Sea to Calcutta when established. As it has been already observed, up to 1837, all vessels beyond the smallest class were compelled in passing from one side of the Indian peninsula to the other, to beat round Ceylon, often in the teeth of heavy and contrary winds, and always against currents more or less powerful. The addition thus made to their voyage, averaged under the most favourable circumstances, 2000 miles, but as it was often necessary to run down ten degrees of latitude, before they could open the Bay of Bengal, they had to sail full 3500 miles, ere they regained the directer course. The craft exposed to this inconvenience and loss of time, were employed in the conveyance of the produce of Malabar, Travancore, and other fertile provinces, to Madras. Prices, as it will easily be conceived, were very materially enhanced by such a state of things on the Coromandel coast. Fewer persons would engage in the trade on account of the dangers to be apprehended in rounding Ceylon; while the mere length of the voyage by increasing the wages of crews, and the interest of capital, necessarily raised the cost of commodities. Its chief effect, however, was to confine the coasting trade to small vessels, which by the slow process of unloading and reloading, could reach their point of destination through the gulf of Manaar and the Paumban passage. Where Nature has in a sportive or capricious mood, barred or endangered the progress of man, it is to be observed, she has ever summoned forth increased energy and resolution in her children for the encounter. Hence on the little island of Ramisseram, is to be found a hardy race of native pilots; and the village of Paumban owes its existence to the intricacy and shallowness of the neighbouring channel. Circumstances might occur which would render the impracticability of this route a public

calamity. Thus during the war in Affghanistan 'the Enterprise,' a well built and powerful steamer, bound with treasure and arms for Kurrachee, was completely beaten back and detained for weeks by the force of the south-west monsoon, while numbers of coasting vessels were passing and repassing daily through the Paumban channel, completely under the shelter of land. The attention of Government had been directed to this subject as far back as 1828, when some efforts were made towards removing the principal obstacles to the navigation, but were discontinued for reasons not known.

The geological structure of the strait is curious. An immense congeries of rocks, many of them rising to the surface of the waves, obstructed the channel for 2960 feet, and between these at high water, the small and venturous craft of the country threaded their tortuous and somewhat dangerous course. The northern extremity consists of coral and limestone to which succeeds shingle, mixed with granite boulders, but not loose. This passed, a breadth of blue soft sandstone mixed with lime and madrepore succeeds. Then follows the great northern reef composed of hard red sandstone, and extending east and west almost in a right line. A broad belt of broken sandstone interspersed with boulders of other substances next succeeds, and the southern reef, consisting like the former, with which it runs parallel, of hard red sandstone, follows. A bed of the same rock, but less indurated, then stretches southwards to the site of the great sand-bank.

As may be supposed "the practical men" as usual pronounced this undertaking ridiculous, and viewed the obstacles to its completion insurmountable, while the Court of Directors, ever slow in advancing any thing to promote objects beyond their own narrow range of vision, had little faith in the success of the enterprise, and were indisposed to expend a competent sum for its execution. Undaunted by the apathy that prevailed, Colonel Monteith, perfectly confident that if the requisite means were placed at his disposal, he could cut through the interposing reefs a channel of fourteen feet at low, and sixteen at high-water, and at the same time of sufficient breadth to allow of its being safely navigated at all seasons, persevered, and finally succeeded in obtaining his authority. He located his gang of convicts at Ramisseram, where he likewise erected barracks for the troops. A large diving bell five tons in weight was sent him from Ceylon: he purchased or constructed a number of catamarans, and with the least possible delay, commenced operations. Great energy and perseverance were exhibited by all parties, the sappers and convicts working almost continually in the water, diving, boring and blasting. The most laborious work was removing the huge fragments of rock when they had been detached. This was effected by raising and swinging them to the sides of the catamarans or large boats, by which they were carried away, and dropped into the sea with the view of forming a sort of breakwater on either side of the channel. At one time the explosion under water took place

before the men could get out of the way, and on one occasion a large catamaran was overturned with six persons in it. Another time, when the fuse had been twenty minutes without exploding, a diver was sent to withdraw the powder, but found the fire burning fiercely, and had scarcely effected his escape, before immense fragments of rock were projected above water, and scattered with tremendous force on all sides.

During the whole period in which operations were carried on, however, few casualties occurred, while owing to the excellent system of management pursued by General Monteith and his humanity to those under his care, the deaths from sickness did not exceed those occurring in any ordinary service. At length a powerful steam-dredge was sent out from England, which cleared away the loose rock at the rate of about 2000 cubic feet per day. Nevertheless the channel has not yet been excavated to the depth required, having only ten feet at low, and twelve feet at high water, with a breadth varying from 90 to 150 yards. Its edges are carefully marked throughout by buoys. It may with truth, however, be said, that the undertaking has succeeded, since not only do all the country craft use the channel, but the Calcutta steamers also.. The "Nemesis" and the "Pluto" on their return from China came this way, and in coal alone effected a saving of £400. But the most striking illustration of the value of the Paumban channel is supplied by the fact, that whereas before the works were undertaken, the amount of tonnage that traversed the strait was from 20,000 to 23,000 tons a year, it has now increased to 140,000 in the same period, or six-fold.

The passage from Mantotte to Jaffnapatam is effected with most ease by sea, the distance by that mode of transit not exceeding sixty-eight miles, but the botanist conscious of the treasures that await him by the more circuitous route, will prefer it, as a number of plants are to be found by the land route that are not to be met with elsewhere in the island. The road is sandy, often inundated to a great depth in the rainy season, and skirted by jungle, though the districts contiguous to the villages are well cultivated, and abundantly stocked with cattle. The native cottages are remarkable for their neatness, and their freedom from musquitoes, which arises from the plaster of cow-dung laid on the cottage floors, which when levelled makes an excellent pavement, cool, comfortable, and from its anti-contagious influences, salutary to the inmates.

Vertativoe (Wertleteevoe) the first stage on this route, and nine miles from Mantotte, is the principal village in the district of the same name, which is included within the territory of the Wanny, and comprises 104 villages; the repair of the tanks would cost £500. and the tithe to Government would be 4500 parrahs of paddy. Its inhabitants, who are Moors, carry on a considerable manufacture of salt. Here is a post station and rest-house for travellers, and a road leads from hence through the Wanny to Trincomalee. Near

the first rest-house on this road is a small temple of most excellent construction. The building is a long square, about twenty-two feet in length and fifteen in width, and the stones are in perfect preservation. The cornice is cut with great taste, after the Hindoo style, and the ornaments are not unlike those seen in some ruins of a temple on Malabar point at Bombay.

The next stage, northward, is Illipekadawé, 5¾ miles, the principal village in the district of the same name, (where there is a rest-house), which is also within the limits of the Wanny. Besides paddy, a very small proportion of fine grain is cultivated in this part of the country, as it is overgrown with jungle, and infested with elephants. Near Illipekadawé is a large species of tamarind, Papara-pulli, Singh, under which Baldæus is said to have first preached the Gospel in Ceylon This tree is more than eighty feet high, and thirty in girth. Illipekadawé has forty-five tanks, of which twenty require repair, and would cost £450. ; and if all the fields in this district were sown, the tithe would yield 1500 parrahs of paddy. Tobacco thrives well here. From hence the next stage is to Pali-aar, six miles, and from thence to Pallawarajenkattoe, 8¾ miles, the principal village in the district of that name, which has a large tank, that affords means of cultivating a large number of paddy fields. The rest-house stands about a mile and a half from the sea. There are six tanks requiring repair in this district, and the tank before alluded to requires a canal to drain off its superfluous water, the whole cost would be £320., and the tithe, including that received from the fields not watered from the tanks, would yield 3000 parrahs of paddy.

Off this coast is Irrentivoe (the Two Brothers' island) about five miles N.W. from Pallawarajenkattoe. They are inhabited, and abound with good pasturage, in which a part of the Delft stud was formerly sent to graze. Fish is plentiful. There is a small Roman Catholic chapel on one of the islands.

The next stage is to Yewaltœngie, six miles and a half; from thence to Sembencoondu is five and a half miles, and from the latter to Poonaryn, a village in the parish of the same name and attached to the district of Pachellepalle, is five miles. Here is a small fort built by the Dutch, and a rest-house for travellers, both very pleasantly situated. It is the seat of a dense population, with extensive plots of paddy land diversified with plantations of cocoa-nut and palmyra trees. Though flat and sandy near the coast, this district contains some beautiful scenery, and is remarkable for its verdure and good cultivation. Its forest trees are of the most magnificent and picturesque variety, and the beautiful scenery of the tropics, can no where be seen to greater advantage, or less adorned by art. North-west of Poonaryn stretches the long neck of land along which the road runs, terminating at Kalmooné point, and forming one of the entrances into the little inland sea of Jaffna. It is often inundated

by the sea. There is a small fort at this place, which commands the gut. Kalmooné point is $13\frac{3}{4}$ miles from Poonaryn, and from thence across the channel to Jaffnapatam *viâ* Colombotorré, is $6\frac{1}{4}$ miles.

The Peninsula of Jaffna[1] (Yapana) is situated on a neck of land at the northern extremity of Ceylon, and directly opposite to Negapatam in the southern Carnatic. Its bounds have been implied in our description of the Northern Province, of which it forms a large and by far the most populous component, several of its most populous parishes or sub-divisions shewing an average of nearly 1000 the square mile, and the whole population can fall little if at all short of 200,000 souls. Its whole length is about thirty-five miles from north-west to south-east, and its breadth from eight to twenty-five miles from N.E. to S.W. comprehending an area of 1220 square miles. It is divided into four districts, exclusive of the islands, *viz.* Wadamarachie, Temnarachie, Pachellepalle and Walligamme, which contain thirty-two parishes or sub-divisions, and more than 160 villages.

From its maritime situation, Jaffna escapes the intensely hot winds, which prevail on the continent, and the climate is therefore on the whole healthy and less inimical to European constitutions. At Jaffnapatam the mean daily variation of the temperature is 5°. and the annual range from 70° to 90°. The soil is generally sandy and calcareous, resting upon madrepore; but when manured, it yields abundant crops, and altogether its careful cultivation entitles it to the appellation of the "Ulster" of Ceylon. Paddy is sown in August and September, and reaped in January and February, and though the province is not intersected by any rivers or watercourses for irrigation, yet such is the retentive nature of the soil, that the crops seldom fail except in the event of a protracted drought, and want is almost unknown. Of the fine grains, warrego, saamy, kurukkan, tinisaamy and panisaamy are alone cultivated. Tobacco of a very superior quality is raised in large but not sufficient quantities, particularly in the district of Pachellepalle, and is transported to the markets of Colombo, Galle, and Kandy. The cultivation has been seriously checked from time to time by a mortality among the cattle, whose manure is absolutely required for the success of the crop: under due encouragement it is capable of largely adding to the wealth of the country. Cotton of a fine quality is also produced in the peninsula.

Jaffna contained till lately very few cocoa-nut plantations, but

[1] The Palæsimundi oppidum of the ancients is thought by some to have been situate in the Jaffna peninsula, but its precise situation remains to be determined. It is described by the Rachia as being the principal city, and having a capacious harbour, which would almost induce one to look for it on the north-west coast of Ceylon. The theory of Forbes, who traces its etymology to the Singhalese words, Palacia, lower, and Mandhala, province (in which case it might be freely rendered 'low lands'); in allusion to the general division of the Kandian districts, into Udacia and Palacia,' upper and lower,' is very ingenious and even suggestive, but can it legitimately be made to extend to a Malabar province?

this deficiency was supplied by the abundance of the palmyra-palm, the fruit and roots of which form a material portion of the diet of the inhabitants, while the leaves serve as thatch for houses, as a substitute for paper, and for making mats, baskets, winnows, and fans, and the timber is largely used in building. Cocoa-nut trees are now being extensively planted in this province, where they flourish extremely well. Areka nuts are produced in different parts of the province, but not to a degree in proportion to the consumption of the inhabitants. Jack fruits, mangoes, oranges, pine-apples, pomegranates, guavas, jambos, bananas, anonas (custard apples), and a variety of other fruits are found in the villages, and grapes are raised in the town and the various mission stations. Pulse of several sorts, sweet potatoes, yams, and other indigenous vegetables abound, all of which are daily brought to the bazaars and exposed for sale. Chaya roots and indigo grow wild in the several districts, but the first has alone attracted notice as an article of trade.

Jaffna is well supplied with fish, and chanks are found on the sea-coast, as well as embedded under ground in different parts. Black cattle and sheep are found in great numbers, and there are large herds of goats. The principal manufactures are those of cloth and jaggery. The descendants of a colony of Senyas who emigrated from the opposite coast and settled there during the time of the Dutch, who from fiscal motives encouraged the manufacture, are chiefly engaged in making cloth, which they have brought to such a state of perfection that some of their camboys and sarons rival those of Pulicat in texture and colour. Besides these, are potteries, and some villages of braziers and gold and silversmiths. Oil is manufactured at Jaffna from the kernels of the cocoa, punnay and other nuts, the apparatus for expressing which is very rude, consisting of a large wooden mortar and lever, which is turned by two bullocks, but now that European capital has begun to find its way into the peninsula, a more effective mode will doubtless be applied.

The export trade of Jaffna to ports beyond Ceylon, consists of tobacco, palmyra timber, jaggery, chillies, onions, winnows, brass, pots, &c., and the imports are cloths, cotton thread, iron, paddy, rice, curry seeds, medical drugs and earthenware.

The inhabitants are with few exceptions Tamulians, and are in general industrious, active, and enterprising; but are by no means remarkable for their freedom from licentiousness and crime, and the peninsula has acquired a notoriety for its murders, highway robberies, ear cutting, and other atrocious offences.

In former times, this part of Ceylon was particularly famed as the seat of Tamul literature, but latterly learning has sadly declined even among the Brahmins. The greater portion of the inhabitants were once Roman Catholics, but afterwards conformed to the Protestant faith, under the Dutch they had a church and school in each parish, but since the downfall of that power, they have relapsed into

Hindooism, and adhere to all the superstitious characteristics of the Siva creed, for the celebration of whose mysteries there are more than 300 temples.

Little positive information of the ancient history of this interesting portion of Ceylon exists, all that can be collected from the traditions of the natives is that in ages past it was a complete desert, but that it fell into the hands of a blind adventurer from the Coromandel coast named *Vira Raghava* (who was a *yalpanen*, or lyrist by profession), as a gift from an ancient king of Ceylon on account of his wonderful power on the lyre, and that he had it cleared of jungle, when it was subsequently colonised from the southern provinces of India, which were then independent of the Telinga empire of Vijaianagger. After the province became peopled, its founder called it after his name, *Yalpana Nadoo*, the country of the lyrist (which has since been corrupted into Yapana or Jaffna), and some time afterwards formed it into a kingdom. Sensible, however, of his own ineligibility, he went to Coromandel, and brought over a prince of the race of Solen, whom he crowned king in the year 3000 of Kali yug. (101. B.C.) and to him he transferred his right to the soil. This king was unfortunately crippled in one of his arms, hence he was styled Visaya Koolangai Chakkrawarti, but he was nevertheless distinguished for the attention he paid to the improvement of the country. His descendants reigned in the peninsula under the title of Ariya Chakkrawarties, and carried on frequent hostilities with the Singhalese.

In 1410 A.D., however, the Chakkrawarti is said to have been overthrown[1] and deposed by Prackramabahoo, who once more reduced the kingdom of Jaffna under the Singhalese yoke, and raised one of

[1] The remarkable political feature that can hardly fail to arrest the attention of the intelligent reader in connection with Singhalese history, is the absence of attractive power in the policy and operations of the Supreme Government. This observation is indeed applicable in some degree to all Eastern governments, but its truth is nowhere more manifest than in Ceylon. Whether it is to be ascribed to the indolence of the monarch, in whose mind his own individual pleasure was the sole governing motive of life, or whether to the conventionalities of court etiquette from which a deviation was almost unknown, the effect was one and the same; and except that the Emperor might chance to have "a more splendid trough and wider sty" than the nominally subordinate, but practically independent chiefs, one would be almost justified in inquiring in what consisted the proofs of imperial power. It might have been expected, that when the capital of Ceylon lay in the centre of its northern half, a monarch, if not ambitious enough to aim at the undivided dominion of an island, barely large enough to place it in the rank of a second rate power, would have been led to assert his supremacy over a portion of territory almost within sight of the seat of his rule; yet the absence of any mention of a continuous authority, and the fact that the Malabar invader when expelled from the Singhalese territories, found here an undisturbed resting place, will shew that such a conclusion cannot rightly be inferred. It will perhaps occur to some readers, that this indifference on the part of the Singhalese monarchs, may have arisen from other than political causes, such as the isolated position of the peninsula; and the circumstance that all communication with the continent was held either through Manaar or Kotti-aar.

his own nephews to the throne. His dynasty would nevertheless appear to have been but of short duration, for we find that when the Portuguese arrived on the island, Jaffna was governed by its native sovereign, with whom they carried on a desultory war for several years, till he was finally vanquished in 1591, and the whole peninsula acknowledged their supremacy. Jaffna was taken possession of by the Dutch in 1600, and capitulated to the British in 1795.

Jaffnapatam (Yapana patnam), the chief town of the peninsula, is situated in 9° 47′ N. lat. and 80° 9′ E. long. is 296 miles south-west of Madras, and 215 north of Colombo. It possesses a large fort, built in the form of a pentagon, with five bastions, surrounded by a broad moat and extensive glacis; within its walls is a church in the form of a Greek cross, built by the Dutch, and now used by the English (service being performed by a Church Missionary), the house of the Commandant, soldiers' barracks, and some other good buildings. In the time of the Dutch it was the residence of a "Commander," who was the second officer of rank in the service of the East India Company in Ceylon. Under him was a Dissave appointed in 1661, who was expected to spend six months of the year in the Wanny. The government house is now used as a police court. At the distance of half a mile to the eastward stands the Pettah, which contains several broad parallel streets, intersected by smaller ones, and is in great measure free from the noxious exhalations for which similar localities are elsewhere notorious. Verandahs are attached to most of the houses. The houses are mostly built of brick, with delightful gardens abounding with the choicest native and exotic fruits, and some of them are shaded in front by trees. During the time of the Dutch, the majority of the inhabitants of the Pettah consisted of that people; but, since the British conquest, many have emigrated to Batavia, or settled in other parts of the island. There still remains a very respectable body of the descendants of both Dutch and Portuguese, and many of the former have within late years been induced to settle here in consequence of the cheapness and abundance of the necessaries of life. The principal constituents of the population are Moormen or Hindoos, and the coasting trade, consisting of the import of cotton manufactures, is carried on through the intervention of Chitties, who are the bill discounters and money changers of Ceylon. The Cutcherry is in the Pettah. The bazaar at Jaffnapatam is abundantly supplied with the necessaries of life at a cheap rate, and always wears a busy appearance.

The Roman Catholics have their chapels, and the Church of St. John belongs to the Tamul Protestants, in which the Tamul Colonial Chaplain officiates. At Wannapanne, a village in the vicinity, the Hindoos have a large temple, called Kanda Swámy, which far exceeds all the rest in the province, both in grandeur and magnificence. It was endowed by Wyti Linga Chetty upwards of fifty years ago, and has a band of dancing girls attached to it. It is

ornamented with an accumulation of small towers, and enclosed by a wall having a large gateway. Among the institutions of Jaffna, the Friend in Need Society, established in 1841, is one of the most useful.

Jaffnapatam is not accessible to vessels of any considerable size, owing to the shallowness of the water, but they unload their cargo at Kayts, and they are conveyed from thence to the town in small boats.

Jaffnapatam is the seat of the Government agent for the northern province, the district judge, fiscal, and police magistrate, all of which offices are, with one exception, filled by gentlemen of the civil service.

The principal parishes of the peninsula are, Wannapane, Kopaay, Poottoor, Atchuwellé, Majlitte, Tellipallé, Pandaterripoe, Mallagam, Oodooville, Sangane, Manipay, Batticotta, (Vattukotté), Nellore, all in the province of Walligamme.

Wannapane has part of the town of Jaffnapatam within its limits. Its population exceeds 7000. Kopaay abounds with paddy, fine grain, and in almost every sort of fruit trees. The population is about 5550, and there is an extensive pottery. Poottoor has been much improved of late by the new roads which radiate from it. There is a venerable old church at this place, built by the Dutch. The population is little short of 4000. Atchuwellé is extremely fertile, and on the whole well cultivated, while the woods abound with hares, deer and wild boars. The number of inhabitants is about 2400, and a portion of them lead a strolling life, and gain a livelihood by fortune telling. Majlitte formerly boasted of a splendid church and parsonage built by the Portuguese. The soil of this parish being composed of a whitish clay, yields but inferior crops of paddy, but this defect is compensated by the great quantity of fine grain, yams and tobacco, it produces. The population amounts to 3550. At Navakeery, near Majlitte, is a very extraordinary well, 24 fathoms deep, and 165 in circumference. Of the twenty-four fathoms, fourteen are quite fresh, but at sixteen, the water is salt with a nauseous sulphury smell. It is thought to have some subterraneous communication with the sea at Keerimale, and the rise and fall of the tide in the well is about six inches in twenty-four hours. Pandaterippoe had formerly a magnificent church, which has been repaired by the American missionaries, and formed into a mission station. The inhabitants who are nearly 3800 in number, are principally Romanists. Tillipallé is one of the best cultivated parishes in the district, abounding in all sorts of fruits, areka nuts and grain. The American Missionaries have established schools and repaired the old Dutch Church. The population amounts to 5580. At Mavitapuram, in this parish, is a large temple sacred to Skanda, and said to have been originally founded by a princess from the Coromandel coast, who having been born with a horse face, here got rid of it, hence the name. Mallagam has a red soil, and produces abundant crops of fine grains, yams, sweet potatoes and

tobacco, but no paddy. It has a daily market and court house, is famed for its breed of black cattle and sheep, and the population is about 5000, Oodooville is one of the stations of the American mission. Sangane has a population of 4500, and has a daily market. Manipay contains many Hindoo temples, and is the station of an American missionary. The population exceeds 8000. Batticotta is situated near the coast; the soil is in general arid, but remarkably fertile, and yields abundant crops of paddy and fine grain. The palmyra grows everywhere, and is often interspersed with mango trees. This village is chiefly remarkable for the Collegiate Institution established by the American Missionaries, who have made it their central station. The population amounts to 7250. The Brahmin Viswanatha Sastro, Malabar Almanack maker, resided in this parish; Sir A. Johnston being much pleased with his intelligence, procured for him from George the IVth, the honorary distinction of "Almanack Maker to his Majesty," the intelligence of which nearly turned his brain. Nellore is supposed to have been the seat of the Chakkrawarties. In the neighbourhood, there is a large Hindoo temple sacred to Skanda or Kanda Swámy, said to have been founded by the first Chakkrawarti centuries ago. It is in great repute among the natives, and the annual festival attracts thither a vast concourse of people from distant parts. This village is the principal Church Missionary station in the peninsula, and they have a church, school, and printing press in operation. The population, which consists of agriculturists, mechanics and traders, reaches 5600.

Warenie, Navakoolie, Eludumatwal, are the principal parishes in the district of Tenmarachie. Warenie produces little else but cocoa nuts, palmyra, areka nuts, plantain and cashew trees, as the soil is too sandy for paddy. The population amounts to 5580. Navakoolie on the other hand yields large quantities of paddy. The population is about 4000. Eludumatwal produces large crops of paddy and fine grain, and the weekly market attracts a large assemblage of people. The population is about 3000.

Kàtchay, Mogamalle, Tambagamme, Plopallie, Chavagacherrý, are the principal parishes in the Pachellepalle district. Kàtchay is situated on the singular lake extending from Jaffnapatam to Moelletivoe. It comprehends a well cultivated tract diversified with jungle, and its population amounts to 3000. Mogamalle is productive, though its soil is sandy, and yields a plentiful crop of paddy, it has a market weekly, and the population is 1230. At Tambagamme, the population is inconsiderable, and the country is little cultivated, but there are a few paddy fields and palmyra groves. Klaly on the high road between Jaffnapatam and Trincomalee, is noted for a Roman Catholic church, dedicated to St. James the Greater, which attracts a great number of pilgrims from different parts of the island. So debased and grovelling is Romish superstition in Ceylon, that the image of the saint is annually set on a car and drawn along the streets in the same

manner as the Hindoos parade their idol at Ramisseram. At Plopallie, the soil is light and sandy, but well adapted to the palmyra. The forests in the neighbourhood produce the wood called Jagers-wood, and it was exported in the time of the Dutch to the Coromandel coast. The population is abuut 800. Chavagacherry lies near a salt creek, is the station of a district judge, and an American Missionary, and is a large and populous parish. It is chiefly remarkable for the Bischuter or Elephant Pass, along which the road from Jaffna to Trincomalee passes. This pass was fortified and guarded by the Dutch, as also that of Pass Pyl to the eastward, but the fortifications were subsequently demolished. At Kaythady, a village in this parish, is a large temple sacred to Pulleyar or Ganesa. The idol is placed on a magnificent car on the sixth day of the moon, at the festival in May.

Kattawellé, Point Pedro, &c. are the principal parishes in the Wadamarachie district. Kattawellé under the Dutch had a large church. This parish is extensive and populous, numbering 11,450 inhabitants. Point Pedro is not, as is commonly supposed, the northernmost point in Ceylon, it being two miles distant. It is called by the natives Parettitorre or Cotton harbour, from the great quantity of cotton formerly produced here, and by the Portuguese was named Punto das Pedras, or rocky point. The village stands in 9° 48′ N. lat. and 80° 25′ E. long. It is about twenty-one miles north-east of Jaffnapatam, and possesses a small but commodious harbour, where vessels find a safe anchorage. There is a passage for boats up the river, which is very intricate and terminates a few miles to the west of Point Pedro at Tondéman-aar, where it is commanded by a small fort, now ungarrisoned. The overland route to Point Pedro lies through Kopaay, and along a low country devoted to sheep pasturage as far as Atchuwellé; some plants are to be found in this neighbourhood that are met with nowhere else in the island. Trincomalee may be reached by a dhoney from Point Pedro in a few hours during the north-east monsoon. The direct overland route from Jaffnapatam to Trincomalee is across the ferry at Navakoolie through Katchay. For a low champagne country the road is tolerably good as far as Mullativoe, fifty-nine miles. So little, however, was this district resorted to by travellers, that there were till lately no appointed rest-houses, but the post-holders at the several stages were required to provide every necessary at a price fixed by the Government agent of the province. There is a small custom house established at Point Pedro, and it is the station of a police magistrate. A considerable trade is carried on with the Coromandel coast in palmyra timber, in return for which are imported grain, cloth, &c. The Dutch had a large church here, and their school numbered 1000 children, but the religion of Siva has again regained its former position. The Wesleyans and Roman Catholics have, however, occupied this post. The population of the parish is about 9000.

Karadive or Karetivoe (Amsterdam), is an island to the west of

Jaffna in 80° 1′ E. long. It is about five miles long and two broad, and contains upwards of 5500 inhabitants, who maintain themselves by agricultural and pastoral pursuits, and the fishery. It is divided into three parts, in each of which is a temple built of coral and chunam. The arm of the sea which separates it from Jaffna, is very shallow, and fordable at all times, except during the north-east monsoon. The soil is sandy, but produces paddy, cocoa nuts, palmyra, jack, mangoes and illipe nuts, from which an oil is extracted. The island is noted for its chaya root. Chanks are found in great abundance along the coast, but the fishery has for some years been abandoned. There are still to be seen the ruins of an old Dutch church.

Mandetivoe (Leyden[1]), divided into the three parishes of Kayts, Welane, and Allepitty, has a large breed of cattle and goats, and produces paddy, cocoa nuts, and the palmyra. It lies directly opposite Batticotta, and contains nearly 5000 inhabitants; Kayts, the principal village and sea-port in the parish of the same name, is situated at the extreme end of a harbour, which is formed by an opening about a half a mile broad between Karadive and Leyden, connecting the lake of Jaffna with the sea. Its Singhalese name was "Ooratotte," or hog ferry, which originated in a fabulous story of Sakreya (who was metamorphosed into an enormous hog), having swum across from the Coromandel coast and effected a landing at this place. Kayts is the Leith of Jaffnapatam, its harbour affords safe anchorage for shipping at all seasons of the year, and is much frequented by country craft and small vessels. There may still be seen the remains of a fort, Cangienture, erected by the Dutch to command the entrance of this harbour, and by a cross fire with the guns of Hammanheil to check the advance of an invading enemy. The village is not extensive, but there is a small church belonging to the Roman Catholics, and a court house. There are very few cocoa nuts in the village, but an abundance of the palmyra, the timber of which is exported to the continent. The greater part of the inhabitants are fishermen. Fish is exceedingly plentiful, and there was formerly a depot for chanks here. From Baldæus's account of Jaffna it would appear that Kayts was in former times subject to inundations, and in 1658 many of the inhabitants and cattle were carried away and perished.

[1] There have been no slight confusion and misapprehension, both as regards the names, position, and identity of this group of islands, and several errors have in consequence occurred. In the several maps of this part of Ceylon that have from time to time appeared, the authors, who have been mere copyists, adopted the involuntary error of the Dutch original. Suspecting as much, I obtained a sight of that document, and discovered the source from whence the first and subsequent mistakes sprung. The natives of these islands are the handsomest, finest limbed, and most athletic of the whole Tamul population of Ceylon, nurtured under the invigorating influence of the sea breeze, they are capable of the greatest exertion, and the isolation of their marine abode, retains their minds in all the purity of primeval nature.

Hammanheil is a rock in the harbour of Kayts at the distance of a few hundred yards from the shore. The fort is entirely built of coral stone, has a reservoir for water, and was formerly occupied as a state prison. Welane is the most populous and fertile of the three parishes, and exports a considerable quantity of its produce to Jaffna.

The soil of Allaputty (Allepitty), the southern parish is loose and sandy, and yields only a very small proportion of paddy, but the palmyra everywhere abounds. The inhabitants are Malabars and followers of Siva. Fish is caught plentifully on the coast, and, when dried, is exported to Jaffna.

Poengertivoe or Punguditivoe (Middleburgh) lies to the south-west of Jaffna, is about ten miles in circumference, and contains 2550 inhabitants. Fish and oysters are caught in great plenty, and afford employment to the greater part of the population, as the soil is too rocky to be worked. Goats abound in the island, and their milk is generally curdled and exported in the form of ghee. There was formerly a Protestant church and school here, but they have long ceased to exist.

Paletivoe and Kakeritivoe are two small islands, a few miles to the south of Calmooné point.

Nayntivoe (Haarlem), is about four miles in circumference, and chiefly inhabited by a class of Vellalas who now pass for Brahmins, as their progenitors assumed the sacerdotal habit for the purpose of exemption from the forced labour required by the Dutch. In the time of Baldæus, the whole of these pretended Brahmins had become Christians, and had a small church, of which no vestige now remains. The island is partially cultivated, but does not contain more than 500 inhabitants. There is a small Hindoo temple, sacred to Naga Tambiram or the god of serpents, in which are a number of cobra capellas that are daily fed by the Pandarams.

Analativoe (Rotterdam), was formerly known by the name of Donna Clara, from a lady of that name, who was mistress of the soil in the time of the Portuguese. It contains upwards of a thousand inhabitants, but the increase has been checked by the ravages of the cholera. The soil is sandy, but productive in palmyra trees, plantains, and cotton which is largely cultivated.

Nedoentivoe (Delft), is about eight miles long by three broad, and is entirely surrounded by a large coral reef. In the old charts it was called Ilha das Vaccas (Cows Island). The north and west sides are inhabited, and the remainder is Government property. There was formerly a great scarcity of water, and the Dutch had about 400 wells dug through a body of solid rock at the south side to obtain a good supply. Delft possesses no natural harbour, but a small and secure one was formed on the north by blasting through the coral reef. A fort was erected by the Dutch on a small esplanade close to the sea, but it no longer exists. During the time of the Dutch this island was appropriated by them to the breeding of horses. A num-

ber of fine Arabian mares were introduced and crossed with the horses that had been brought thither by the Portuguese, and the extensive stud thus produced, was disposed of from time to time on the continent. A grant of the island was made in 1803 to Colonel Barbut, who had made arrangements for carrying on the establishment on a large scale, but his premature death interrupted the fulfilment of his plans, and the island reverted to Government. The stud was for some time maintained by the British, but owing to mismanagement it ceased to be profitable, though some very useful, spirited, and well framed horses, for which there was a good demand, were reared from it. In their place a number of cattle have been introduced, and have been crossed with a fine breed imported from Surat. Hemp flourishes here, and it is said wheat.

Returning to Ceylon—Southward of the Peninsula, to which it was attached as a parish is, the Karetchypattoo, bordering on the Wanny, and containing about 1200 inhabitants. Paddy is sown here in September and October, and reaped in February and March. The cultivation of fine grain is much neglected, and the produce is at present insignificant.

The country of the Wanny is separated on the north by Jaffna, and the territory attached to it; on the east by the sea, the Tenna marre waddie, and Kattoecolompattoo, on the west by the Gulf of Manaar, and on the south by Nuwera Kalawa. Geographically, it may be divided into three parts, the districts on the coast, which were occupied by the Dutch, the northern interior districts also in their power, and the southern interior districts, which went to form what was called the Kandian Wanny. The maximum length of the country is about sixty-five miles, and the maximum breadth about fifty miles.

The meaning of the word "Wanny" is "burning hot," and probably there is no portion of the east to which the appellation may be more strictly applied. Thus when the thermometer at Jaffnapatam is from 80° to 85° it is at least ten degrees higher in the Wanny. This intense heat may be ascribed to three causes, the density of the jungle, the mineral if not volcanic nature of the soil, the level character of the country, and the absence of the refreshing sea-breeze.

The Wanny was formerly divided into several independent principalities, over each of which a Malabar prince or princess under the title of Wanniya or Wanuchi presided. The population is then supposed to have been dense, and its subsequent diminution can only be accounted for by the intestine quarrels of the chiefs which led to a neglect of the repairs of the tanks. This superadded to droughts of sometimes three years in succession, the devastations of wild beasts, and the indolence of the people, hastened the abandonment of the country, and a cultivation of the mere surface included within the tanks by the demoralised remnant of the inhabitants. The Dutch Landrost of the Wanny would seem rather to attribute the depopulation to volcanic agency; but however it may have par-

tially contributed to this desolation, it is impossible to trace it entirely to that source.

Under the Portuguese the Wanny was governed by a resident, but we are unable to discover any traces of their rule. Soon after the Dutch became masters of Jaffna, they restored the Wanniyas[1] to their authority, but exacted from them a tribute in elephants. Subsequently, when their power had become consolidated in Ceylon, they discovered that a road through the Wanny from Manaar to Moelletivoe and Trincomalee was indispensable for their security and the communication with Negapatam. Hence when the stipulated tribute had been withheld, they invaded the territory of the Wanniyas, which they ultimately subjected to their authority, and making Sembatte, chief of the Waninchis, a prisoner, banished her to Colombo.

The Dutch Landrost found the people in a most demoralized state, and they would ere long have become on a par with the Veddahs, their neighbours on the south-east. No coin was to be found in the country, and every one had to be paid in paddy. The dead they buried at so little depth, that the jackalls came and devoured their remains; the people were too idle to dig wells, and drank the filthy water found in holes. No more paddy was grown than was absolutely required for the support of their families, and the export of butter to Jaffna and Trincomalee in return for cloth and iron had nearly ceased: he now devoted his whole energies to the improvement of the territory and its people. To the native Modeliars he left the trial of petty disputes with a right of appeal to himself, and by a happy blending of kindness and severity, worked a rapid change in their social condition; he procured by forced labour three times the number of elephants which had been annually paid as tribute by the Wanniyas; and the *tithe* of the paddy crop, which had scarcely exceeded 10,000 parrahs in 1784, he raised to 28,456 parrahs in 1790, and 35,962 in 1791, so that the total crop in the last year fell little short of 400,000 parrahs or 17,600,000 lbs. of rice; the population of the country began to increase, and it promised eventually to become the granary of the eastern coast. The scarcity of money

[1] The state of the Wanny under its native chieftains is described as follows by the Landrost. On the restoration of the Wanniyas, bands of vagabonds, malefactors, and runaway slaves flocked to the Wanny and found shelter among the headmen. The Wanniyas elated with their new power, oppressed the people, plundered travellers, would no longer obey the orders of the Jaffna authorities, and so despotic was their rule, that if a man coveted the wife of another, she could be purchased of a Wanniya, under the plea that she desired two husbands. None dare display jewellery or any articles of value for fear of being robbed by the bravoes of the Wanniya, who had the titles of adigaars, canganies, and odyars. The cultivators becoming weary of oppression, deserted the country in numbers. Finally, the Wanniyas quarrelled with each other. Governor Schreuder having declared one of them an outlaw, the chief hung olas to the trees, on which was inscribed a retaliatory proclamation. Finally the Wanniyas rose in rebellion, blocked up all the paths, but were at length dispersed, and ultimately settled down in 1784, and became peaceable subjects.

alone prevented the repair of the tanks, and thereby the restoration of the country to its former fertility.

When the English took possession of the country in 1795, it enjoyed tranquillity for some years, until in 1803, when Pandara Wanniya, said to have been one of the original Wanniyas deposed by the Dutch, raised a formidable insurrection against the British Government, and being assisted by the Kandians, with whom we were then at war, soon overran all the northern districts, and had the boldness to penetrate as far as Elephant's Pass into the peninsula of Jaffna. His object was to restore the independence of the Wanny, and render himself head of all its principalities, but though daring and active, the force under his command was unable to cope with regular troops, and was only fitted for guerilla warfare. After several unsuccessful attempts to discover his retreats, made from the different posts, he was finally surprised, his troops killed or dispersed, the country was cleared of the rebels, and tranquillity was restored.

The change of masters brought no advantage to the people of the Wanny. Under the Dutch the headmen were prevented from oppressing the people, as it was the interest of the Government to develop the resources of the country. The British, ignorant of its capabilities, totally neglected it. The headmen became very exactious, and obtained more than they had a right to demand. The Modeliars too, collected more than was required for Government dues, and kept the remainder for themselves, which they resold to the people at an extravagant price for seed. This and a series of other vexations, such as delay in the issue of seed, soon drove numbers of husbandmen away, and after a long drought, numbers betook themselves to the jungle.

Captain Schneider recommended the formation of a granary in the middle of the country as a depôt for seed paddy, which would in that case be well dried; and that a person should be appointed to supervise the whole alterations, both the repair of tanks, and the renewed cultivation, so as to settle all disputes that might arise. The Kandian war, however, soon broke out afresh, and the matter was indefinitely postponed. Nearly the whole of the Wanny is low, exhibiting a variegated expanse of forest and jungle, and now and then a few paddy fields in a state of culture. In consequence of its liability to droughts, hurricanes and heavy rains, the inhabitants will be deterred from carrying on the cultivation of paddy to any extent, until the tanks are repaired. At present they have two crops, one in the winter, and another in summer, and the paddy sown by them takes from three to six months to attain maturity. The second crop consists of natchené and warrego which require no water. The chief food of the people is rice, butter and milk, with the banana and other fruits. The Wanny produces a vast number of rare medicinal plants, herbs, and roots, one called the Wannia Doctoral has been efficaciously applied in certain disorders.

The staple products of the country are elephant tusks, cattle, deer,

wax, honey, milk, ghee and cocoa nuts, in exchange for which they receive cloth, salt, and salt fish. A spirit called Wallenpattoe, very strong, but of a disagreeable odour, is distilled here. In consequence of the wild state of the country, the people are exposed to a complication of visitations in addition to those previously mentioned. Thus they have to be constantly on the watch against wild animals, and the number of elephants infesting the country is prodigious. A wholesale extermination of this useless animal is now, however, being carried on, and as the people are well armed, and are further stimulated by rewards, to extirpate the intruder, it is to be hoped that object will shortly be attained. The population of the Wanny, including therein its three divisions, does not perhaps exceed 30,000 in number; that of what may be termed the Wanny proper was 16,000 in 1785.

The soil of the Wanny is of three kinds, rich, sandy, and mixed earth. The greater part is clay, which cannot be worked in dry weather, but yields the finest paddy. The soil of mixed clay and of reddish earth produces first rate tobacco and cotton, and is well adapted for fruit trees; on that mixed with clay and sand, the palmyra and cocoa nut thrive. The water generally contains mineral properties, and a stranger at once throws out any humours he may before have had in his system. Great quantities of burnt[1] or melted lava and metal ore is found thrown up on the surface in heaps at various places from Kanya on the east to Nanaatan on the west, and more or less from Nuwera Kalawa to Jaffna.

The Wanny[2] is divided as follows. The western maritime districts of Kàretchypattoo, Poonaryn, Pallawaraienkattoe, Illippekadewé and Wirteltivoe have been already described, and the eastern districts will be described in their turn. The district of Chitty-colom is divided into two parts; one of which is called Nadoe Chitty-colom, and contains ninety villages and an equal number of tanks, of which upwards of fifty are broken down and useless. To bring these into a state of repair, would cost in actual outlay £1,734, according to the estimate of Captain Schneider, then Colonial Engineer. At that time (1808) compulsory labour was in full force, and its cost was

[1] In Padre Argensola's history of the discovery and conquest of the spice islands, it is mentioned that springs of liquid bitumen thicker than oil had been found in Ceylon, and that the mountains occasionally blazed and cast up clouds of brimstone among the crags of the hills. This statement is doubtless exaggerated. Little reliance can be placed on the veracity of the Portuguese writers of that day, still less on the natives from whom they derived their information, and who would be sure to heighten the importance of such a phenomenon; the presence of sulphur in Ceylon and the traditions of the natives, nevertheless certainly strengthen the belief of subterrane inflammability.

[2] I may cursorily observe that the condottori used by the Romans in the construction of the tanks of Italy, the principle of which I suspect they borrowed either from India or Ceylon, are to be seen in many parts of the Wanny. This subject will however be entered on in the consideration of the tanks of the Eastern province.

not taken into consideration in forming the estimate. As, however, the Wanny tanks are small and easy of repair, there cannot be a doubt that the people would cheerfully acquiesce in a general labour assessment, if it were only to save the amount with which they would be otherwise charged for that head. I shall therefore in great measure exclude the cost of labour, and it will be only skilled labour and materials which will be included in the various estimates. In return for the outlay above mentioned, the Government might calculate on a return of 4500 parrahs of paddy at the $\frac{1}{10}$ duty. In this province, at the village of Erilpericolom, there is a tank formed and joined together by pieces of rock which stand there; there is also a drain and cistern, built of hewn stones. In 1780, a number of Singhalese families came from the south, and with the permission of the Wanniya, rebuilt this tank at their own expense, and for eighteen years about thirty families remained there and cultivated the land, but in 1800 the tank broke down in two places, where the rocks were joined by earthen dams; and, as they could not themselves repair the damage, they forsook the place. The fields belonging to this village could be sown twice a year, as the tank holds a large supply of water.

The other part of this district called Sinne Chitty-colom contains 71 villages, and as many tanks, of which forty-seven are broken down, to repair the whole of these would cost £2,458., and the duty in return would bring in 4000 parrahs of paddy. In this district, a considerable quantity of tobacco was formerly cultivated, and was watered from the tanks, but the scarcity of water and the poverty of the people has led to its abandonment. A few descendants of the Portuguese, distinguishable from the natives by their stature, features, and colour, but not by their dress, nor even, according to one authority, by their religion, reside in this district which was formerly therefore called Parengei Chitty-colom. Parengei signifying European.

The district Pannengammo is divided into six parts, viz. Pannengammo Poerivoe, which contains 84 villages and as many tanks, of which 79 are broken down, the repair of the whole would cost £1,735., after which they would yield a revenue of 6300 parrahs of paddy, per annum. The village of Pannengammo which is twenty miles east of Vertativoe, was formerly the residence of a Wannichy. It produces a considerable quantity of paddy, and has large tamarind and cocoa nut groves. Some remarkable ruins of a temple, the stones of which are of a square cut, and connected together without the assistance of mortar, thereby indicating the style of a very remote era, are found at a short distance from the village. Toenoeka Poerivoe, contains 33 villages and tanks, of which 17 are broken down, to repair the whole would cost £1,457., and they would then return a tithe of 5800 parrahs of paddy, per annum. Meerkoe Moelle has 47 villages and tanks, of which 36 are broken down, the repair of them would cost £605. for which would be returned a tithe of 2150 parrahs of paddy per annum, Kelekoe Moelle Tekoe Poerivoe has 70

villages and tanks, of which 34 are broken down, to repair the whole would cost £688. and the tithe would yield 3300 parrahs of paddy; Kelekoe Moelle Waddekoe Poerivoe has 59 villages and the same number of tanks, of which 20 are broken down, to bring all into repair, would cost £857. and the tithe would yield 2650 parrahs of paddy; Oedeaar Oer has 79 villages and tanks, of which 51 are broken down to repair the whole would cost about £1285. and the tenth would yield 6150 parrahs of paddy. Tobacco was formerly cultivated in this province.

The district of Meelpattoe or Mullipatto is divided into three parts, Kelekoe Poerivoe, which has 36 villages and tanks, of which 13 are broken down, the repair of which would cost £321. yielding an annual revenue of 1275 parrahs of paddy; Tekoe Poerivoe has 31 villages and tanks, of which 19 are broken down, the whole with the exception of two would cost £223. and yield a tenth of 1350 parrahs of paddy; Waddekoe Poerivoe has 28 villages and 27 tanks, three of which are broken, the whole may be repaired for £215. and would then yield 1780 parrahs. Tobacco was formerly grown in this district. Annatewamadoo is the principal village in this district, and possesses a rest-house, being on the high road between Vertativo and Trincomalee. It is situated on an extensive plain, bordered by a variety of beautiful trees and shrubs. The paddy fields are here well cultivated.

The district of Moelliawalle or Mulliwalle has but three tanks, all of which are broken, the repairs would cost £34. and would produce 950 parrahs of paddy as tenth. In this district are good gardens planted with palmyra, cocoa nut and jack trees, also with the pepper vine which thrives well. There is here a large quantity of excellent waste land. Tobacco is grown, and watered from the wells which are dug from time to time.

The district of Poedoekoedyirpoe has six tanks, of which two are broken down, and their repair would cost £38. This district contains also about 750 marcals of ground in cultivated fields, which could be watered from the above tanks, and 1253 marcals of fields, which are sown in the rainy season, from the whole there would be a tithe of 1700 parrahs of paddy. Palmyra and cocoa nut trees flourish here, and tobacco is also grown.

The district of Karnavelpattoe is divided into Tekoe Poerivoe, with 49 villages, and the same number of tanks, of which 32 are broken down; to repair the whole would cost £576., in return for which Government would receive 3,900 parrahs of paddy. Tobacco formerly flourished here; Waddekoe Poerivoe, with sixteen villages, eight of which only have tanks, seven of these are broken; to repair the whole would cost about £200. The other villages sow their fields in the rainy season, and if all the fields were to be sown, the tithe would produce 4,700 parrahs of paddy. Tobacco was formerly grown here in great abundance, and watered from wells, but

from the want of cattle to manure the ground, the cultivation has decreased. The population consists of Vellalas, Karreyas, and Chandas.

The cost then of the repair of all the Wanny tanks, with the aid of the free labour of the natives interested therein, would certainly not exceed £20,000, and if we were to accept Captain Schneiders' estimate, would not exceed £14,000. If all the cultivated fields, which contain about 70,475 marcals, or 37,500 parrahs of paddy, were sown, the tenth to Government would be 60,000 parrahs of paddy. The inhabitants did at one time combine together in one district to repair a certain number of tanks, but the work was too much for them. The prosperity of a country, whose capabilities are so great, would soon return, in case of the repair of the tanks, and the people would return also. The tanks were originally strongly made, but they have not been kept up well. They were dammed off on two sides to contain the water descending from the highlands in the rainy monsoon: the dams were formed of earth, and laid on the lowest side of the ground, or where there was a slope: the thickness of the dam was in proportion to the height, and the height to the size of the tank. The fields next to or on the lower side of the dam are cultivated, whereby the water can with ease be led into the fields by laving it out of the tank. The state of these tanks ought to be looked to every year, as was formerly the case, when tank makers came annually from Jaffna for the purpose, the cost was then trifling. The causes of the decay of the tanks are thus given. (1st.) The dams should be clean, free from jungle, or the repair is impeded; moreover in stormy weather the roots of the shrubs loosen the earth, through the pores of which thus loosened, the water finds its way, and at last completes a breach. (2nd.) The headmen should take care that every tank have its proper channel, and that they be formed where they are wanting, and that the dams may not be cut to carry water to the fields, as the loose earth placed to fill up the gap is carried away in the rainy season. The channels formerly were formed of hollow trees. (3rd.) Every tank should have a place for the superfluous water to run out, but it must be of such a height as to leave a sufficiency of water in the tank. (4th.) An open way must be left for cattle at a place where the dam is low, in order that the cattle may drink there. (5th.) The repairs are not sufficiently durable, the earth should be stamped down.

The roads opened through the Wanny are as yet mere tracks, which were chiefly undertaken by the Dutch. Rest houses were formerly attached to the principal routes, but except on that between Vertativoe and Trincomalee, they are now generally in ruins.

The southern Wanny consists of that portion of the country which was known as the Kandian or King's Wanny, previous to the dis-

[1] The Singhalese authority practically extended no further north than Nuwera Kalawa, but the Wanniyas all acknowledged the Emperor as their liege lord.

memberment of the Kandian kingdom, and was divided amongst the Soerje Wanniyas on the west, and the Noegerje Wanniyas on the east, but which is now incorporated with the other portions of the district. The character of the country is much the same as that of the northern division, but it is entirely uncultivated, and almost uninhabited; and except in the central portion, which is watered by the Malwatté-oya and its tributaries, and contains numerous tanks, would seem to be devoid of the appliances of irrigation. Parts of the Noegerje Wanny are said to produce good cotton. The road connecting Anuradhapoora and the country to the south with the Jaffna peninsula intersects this province. As will be supposed, it is a mere track, and without rest houses, being seldom or never frequented. The forests in this part of the country degenerate into low prickly scrub.

A portion of the country traversed by the new road between Anuradhapoora and Arippo belongs to this district, and is the most dreary and desolate that can be conceived, consisting on either side of an interminable jungle. The principal villages on the west are Oyamadoe, Payamadoe, and Tamenawillé, where there is a small lake. To the villages once existing on this line of road, the word Palu (desolate), for a distance of forty miles, is an invariable addition to the name of the place. Extensive rice grounds, now almost covered with the encroaching jungle, prove that the country was formerly densely inhabited; villages and temples have shared the same fate, and are now among the things that were. Granite pillars, ancient landmarks, and the ruined embankments of tanks are now the only traces of the former abode of man.

Neura or Nuwera Kalava or Kalawa, reaches from the Southern Wanny, its northern boundary to the Kala or Kalawa-oya, which divides it from the Seven Korles on the south and south-west; it is bounded on the north-west by the district of Pomparippo, on the east by Tamblegam and Tamankáda, and on the south-east by Mátalé. It is divided into fourteen pattoos or hundreds, Herellewe, Matamban, Indrowa, Halagamuwe, Hooroolé, Mahapotane, Maminiya, Parahawa, Hahalle, Nuagamdaha, Killegamme, Epawela, Ollagalla, and Nuweragamme.

Nearly the whole of the Nuwera Kalawa may be characterised as a dead flat, covered with thick jungles; and though it has some hills on the east and north-east, yet none of them rise to any great height. It is, however, remarkable for its detached and precipitous rocks; some of these are of the hugest dimensions, and shoot up from amidst the forests, which cover its far spreading plains. Nuwera Kalawa has, perhaps, equally with the Wanny, witnessed great commotions above, and below its surface, and retains ample vestiges of elemental strife. I am almost inclined to infer that it is rich in mineral resources, as far as I can collect from the disjointed statements I have had at my disposal. It has but few rivers, and those

only take their source within its confines. The Kala, from whence it takes its name, does not permeate its internal districts, but its branches have been turned to the best purpose in feeding the numerous tanks, which are now, however, broken down or unserviceable.

The climate of Nuwera Kalawa is generally considered healthy, but in consequence of the highlands being overgrown with thick jungle, and exposed to the putrid effluvia arising from stagnant waters, the inhabitants are subject to fever and ague at certain periods of the year, especially during the rainy season. The soil is, in most parts, remarkably fertile, and yields two harvests in the year, one of which is reaped in February, the other in July. Paddy is the staple production, but other sorts of grain, such as kurukkan, gingelie, mungo, and minery, together with mustard, chillies, and cotton are extensively cultivated. Its manufactures are chiefly confined to a coarse kind of cotton stuffs.

It carries on a considerable trade with the maritime districts, and also with some of the inland provinces, exporting paddy, fine grain, chillies, and cotton, and importing salt, salt fish, cloth, areka nuts, tobacco, iron, copper, steel, lead, pepper, garlic, onions, and turmeric.

The inhabitants are composed of Malabars on the north, north-east, and north-west; and Singhalese in the southern divisions. They are both remarkable for their industry, and the simplicity of their manners and customs.

By the repair of the tanks in this vast district, the produce and resources of the island would be wonderfully augmented and thousands of Tamul emigrants would gradually find their way and settle in its rich but now parched plains. If we are to form an estimate from the number and dimensions of the tanks that may still be traced, and the ruins of its once magnificent metropolis, it must have formerly contained a very numerous population, for within its limits was concentrated nearly all the power, wealth and splendour of the state. It owes its present prostration to the frequent invasions of the Malabars, and to the removal of the seat of government, which by abstracting the capital employed in its cultivation, and transferring it to the neighbouring district of Tamankada, insensibly led to the neglect of irrigation, and the consequent depopulation of the country.

In seasons of drought the few streams that pass through it are either absorbed by the thirsty soil, or become a chain of pools, even the wells dry up, at which period the wild beasts, who at other times find security and plenty within its jungles, leave it for more hospitable retreats. At this season the fish may be caught in any numbers in the pools, as they have no means of escape.

The haunts of the Veddahs extended up to Nuwera Kalawa in the time of Knox, and probably included the Southern Wanny. They are still frequently to be found to the north-west of the district of Mátalé.

The chieftain of this district bears the title of Satpattoo Maha Wanni Unnahey, and as he is considered to be descended from the person who brought over the Sri Maha Bodi tree from Dambadiva, is held in great respect by the Singhalese, and is the warden of the temple at Anuradhapoora. Having been implicated in the Kandian rebellion, he was for a time removed from office, but was subsequently reinstated.

After crossing the Kalawa-oya, and entering the Nuwara Kalawa district, the stranger from the south will perceive a marked difference in the customs, manners, and appearance of the inhabitants, who are taller and have more regular features, but are neither so healthy looking nor so robust as those of the mountainous districts. Instead of the usual dress of Kandians, a coloured handkerchief bound round the head, they wear a peculiar sort of turban, so fastened, that in the middle and on the top of the head, a peak projects upwards like the crest of a helmet. The country on this side presents little worthy of notice, until the artificial lake Tissa-wewa is reached, where on the opposite side, and rising far above the ancient forest by which they are surrounded, Buddhist monuments like hills covered with wood, and surmounted by the remains of spires are observed; the scattered materials of ancient buildings, and numberless stone pillars, then attest the arrival within the limits of Anuradhapoora, the ancient capital of Ceylon.

From the earliest ages, the site on which Anuradhapoora was built has been considered sacred by the votaries of Buddha, and when the first Buddha of the present era visited it, he is said to have found it already hallowed as a scene of the ancient religious rites of preceding generations, and consecrated by Buddhas of a former era. The locality does not possess any intrinsic recommendations for the capital of the island, and bears out the impression of its having been selected from some superstitious motive. Its subsequent abandonment, decay and present desolation, even if history had not preserved a record of the feuds, famines, wars and pestilence which at various times oppressed the country, and reduced the number of inhabitants so as to render the remainder incapable of maintaining the great embankments of their artificial lakes, might amply be accounted for by the operation of natural causes. The bunds or embankments of the great tanks having burst, their waters spread over the country as their channels were neglected, and engendered a perpetual miasm by forming noxious swamps, and giving birth to the dense jungle or giant forests.

Anuradhapoora is first mentioned by that name about 500 B.C.; it was then a village and the residence of a prince Sekya Kumaraya, who took the name of Anurádha on his settling at this place, which the king Pánduwása had assigned to him, when he came to visit his sister, the queen Bhadda-kachâna. They were grandchildren of Amitódama, the paternal uncle of Gautama Buddha. It was chosen for the capital by the king Pándukábhaya, B.C. 437, who greatly embellished it and

constructed the Jayawewa and Abayawewa, two very extensive tanks, and in the reign of Dewenipeatissa, which commenced B.C. 307, it received the collar bone of Gautama, his begging dish filled with relics, and a branch of the bo-tree, under which he had reclined. Anuradhapoora had been sanctified by the presence of former Buddhas, and these memorials of Gautama increased its sacred character; additional relics were subsequently brought, for which temples were reared by successive sovereigns, and Wahapp,.who commenced his reign A.D. 62, finished the walls of the city, which were sixty-four miles in extent, each side being sixteen miles, and thus its perimeter was 256 square miles. Anuradhapoora[1] is properly laid down in Ptolemy's map, and is there called Anurogrammum, Gráma or Gramya, being used for a town, and Poora for a city. For upwards of 1200 years, Anuradhapoora remained the capital of the island, except during the reign of Kaasiyappa, when that parricide and usurper transferred the seat of his government to the inaccessible rock fort of Seegiri. In the eighth century, Pollonnaroowa was chosen as the capital in preference to Anuradhapoora, the latter being too much exposed to the inroads of the Malabars. The religious edifices were occasionally repaired by pious sovereigns, until the time of Maagha, a successful invader.

All the ruins of Anuradhapoora, even the lofty monuments containing the relics of Buddha, are either entirely covered with jungle, or partly obscured by forests, which the imagination of natives has peopled with unholy phantoms, spirits of the wicked doomed to wander near the ruins, which were witnesses of their guilt and partakers of their desolation. "Although simplicity," says Forbes, "is the most distinguishing characteristic of the ancient architectural remains of the Singhalese, yet some of the carving in granite might compete with the best modern workmanship of Europe in the same material, both as regards depth and sharpness of cutting; and the sculptures at Anuradhapoora and places built at remote ages, are distinguished from any attempts of modern natives, not less by the more animated action of the figures than by greater correctness of proportion."

In the centre of a square in front of the Maha-wiharé (great temple), is a shady tree, and a stone pillar fourteen feet high stands beside the figure of a bull cut in granite and revolving on a pivot. In the entrance from this square into the Maha-wiharé, are a few steps exquisitely and elaborately carved, and still in perfect preservation. Ascending these, and passing through a mean building of modern erection, an enclosure 345 feet long by 216 broad is entered, which surrounds the court of the bo-tree, styled by Buddhists,

[1] "The lower classes of natives," says Forbes, "believe that the name of the city is derived from Anu-Raja (ninety kings), and Knox seems to favour this error when he calls it Anurodgburro, but it was from the name of the constellation Anuradha, under which it was founded."

Jaya-Sri-maha-Bodinwahawai (the great, famous, and triumphant fig tree). Within the walls may be observed the remains of several small temples, and the centre is occupied by the sacred tree and the buildings in which it is contained or supported. This tree is the principal object of veneration to the numerous pilgrims who annually visit Anuradhapoora; to perform pooja and distribute alms to the priests in honour of Buddha. They believe what their records relate, that it is a branch of the tree under which Gautama sat, the day he became a Buddha, and that it was sent from Patalipoora by the King Dharmasoka, who gave it in charge to his daughter Sanghamitta. It is mentioned by Casie Chitty, that the real Sri Maha Bódi tree became extinct long ago, but he does not intimate, what indeed would appear far from improbable, that the present may be an offshoot from the original.

The spot on which the tree stands, is supposed to have been at former periods the position where the emblematic trees of former Buddhas grew, *viz*. Kakusanda Buddha's, the mahari tree, Konagamma Buddha's, the atika tree (ficus glomerata), and Kaasyappa's, the nigrodi (banyan). "No one of the several stems or branches of the tree," says Forbes, "is more than two feet in diameter, and several of the largest project through the sides of the terraced building in which it is growing. This structure consists of four platforms, decreasing in size as you ascend, and giving room for a broad walk round each of them. From the self-renovating properties of the bo-tree, it is not at all impossible, that this one may possess the great antiquity claimed for it by the sacred guardian; if so, the forbearance of the Malabar conquerors must be accounted for by their considering this tree sacred to other gods; the profits derived from pilgrims may also have induced them to give full weight to the alleged partiality of Brahma for this beautiful tree. The Lowa Maha Paya and Ruwanwellé-saye, &c. have been already described under the reign of Dootoo Gaimoonoo, by whom they were constructed.—(See page 41.)

Toophárámaya, although surpassed in size by many, exceeds in beauty and unity of design, and in the finish of the minute figures on its tall, slender and graceful columns, any dágobah in Ceylon; this dágobah is low, broad at the top, and surrounded by four lines of pillars, twenty-seven in each line, fixed in the elevated granite platform, so as to form radii of a circle, of which the monument is the centre. These pillars are twenty-four feet high, with square bases, octagonal shafts and circular capitals; the base and shafts fourteen inches thick and twenty-two feet long, are each of one stone;. the capitals are much broader than the base, and are highly finished. Toophárámaya was built over the collar bone of Gautama, when it was brought from Maghada in the reign of Dewenipeatissa, B.C. 307, and the ruins of an adjoining building received the Dalada relic, when it arrived in Ceylon. Lankarámaya was erected in the

reign of Mahasen, it is in better order, but much inferior in effect to the Toophárámaya, from which it is copied. The Abháyagiri dágobah, described in p. 45, is even now 230 feet high, and the platform on which it stands, as well as the fosse and surrounding wall were proportionably extensive: the whole of the building, except a few patches near the summit, is covered with thick jungle and high trees, even where the interstices of the pavement, composed of large granite slabs, are all that yield nourishment to the trees, or secure their roots.

The Jaitawanarámaya was commenced by Mahasen, and completed by Kitsiri Majan, A.D. 310: its height was originally 315 feet, and its ruins are still 269 feet above the surrounding plain. The cubic contents of this temple have been estimated at 456,000 cubic yards, and it has been calculated that with its present remains, a brick wall twelve feet high, two feet broad, and ninety-seven miles long might be constructed. To its very summit the Jaitawanarámaya is encompassed and overspread by trees and brushwood, the most active agents of ruin to the ancient buildings of Ceylon, as their increasing roots and towering stems, shaken by the wind, overturn and displace what has long resisted the strife of elements.

Amidst the ruins of the palace, stand six square pillars, supporting some remains of a cornice; each of these pillars is formed of a single stone eighteen feet long and three broad. There also is the stone canoe, made by order of Gaimoonoo, in the second century before Christ, to hold the liquid prepared for the refection of the priests; it measures sixty-three feet in length, three and a half in breadth, and two feet ten inches in depth. Within the precincts of the royal buildings, may be seen the stone trough from which the state elephants drank. The Isuramini wihare, a temple partly cut in the rock, the Saila Chytia, a small monument built on a spot where Buddha had rested himself, and the tomb of Elaala, are among the ruins visited by the pious pilgrims.

Besides eight large tanks at Anuradhapoora, there are several of a smaller size, built round with hewn stone: in whose side are cells formerly occupied by priests as places for contemplation, when religion flourished and the tanks were full, one of these cells when examined proved to be formed of five slabs, and it was twelve feet long, eight broad, and five feet high; the lowest stone or floor of the cell being nearly on a level with the water in the tank. There are also many wells built round with stone; one very large one near the Ruwanwellé-saye is circular, and the size diminishes with each course of masonry, so as to form steps for descending to the bottom in any direction. Near the footpath leading to the Jaitawanarámaya, lies a vessel ornamented with pilasters cut in relievo; it is formed out of a single granite stone, and is ten feet long, six feet wide, and two feet deep. It was used to contain food for the priests.

Anuradhapoora is thus described in an ancient native chronicle.

"The magnificent city of Anuradhapoora is refulgent from the numerous temples and palaces, whose golden pinnacles glitter in the sky. The sides of its streets are strewn with black sand, and the middle is sprinkled with white sand; they are spanned by arches,[1] bearing flags of gold and silver; on either side are vessels of the same precious metals containing flowers; and in niches are statues holding lamps of great value. In the streets are multitudes of people armed with bows and arrows; also men powerful as gods, who with their huge swords could cut asunder a tusk-elephant at one blow. Elephants, horses, carts, and myriads of people are constantly passing and repassing; there are jugglers, dancers, and musicians of various nations, whose chank shells and other musical instruments are ornamented with gold. The distance from the principal gate to the south gate is four gows (sixteen miles), and from the north gate to the south gate, four gows: the principal streets are Chandrawakka-widiya or Moon Street, Raja maha-widiya or Great King Street, Hinguruwak-widiya, and Mahavellé-widiya, Great Sandy Street, or from the river Mahavellé-ganga. In Chandrawakka-widiya are 11,000 houses, many of them being two-storied; the smaller streets are innumerable. The palace has immense ranges of building, some of two, others of three stories in height, and its subterraneous apartments are of great extent." Excluding the four principal streets, the others were built of perishable materials, and were designated from the different classes who inhabited them. The vast area of Anuradhapoora, covering within its walls a space of 256 square miles, will not afford an accurate estimate of the extent of its population, as tanks, fields, and even forests are mentioned as being within its limits. In Anuradhapoora the only sacred buildings of modern date are a few small temples erected on the foundations and from the materials of former structures; they are supported by wooden pillars, "which even in the same building," says Forbes, "present a great variety of capitals and perfect defiance of proportion." These mean temples of clay form a striking contrast to the granite columns, massive foundations, and stone pillars, which still stand or lie scattered in endless profusion amidst the ruined heaps and proud remains of former ages, and prove that Buddhism is now on the wane, where it once held despotic sway over mind and matter. In several places, miles distant from the deserted city, are great heaps of stone on the road side, intended to commemorate events which are long since forgotten; yet every pilgrim adds still a stone to these anonymous cairns. Near Kagamma lie the ruins of the Nakha (finger nail) dágobah and Tiraapan. Near the forest of Kolon-oya, and situate in a plain, is the Nuwarawewa (city lake), which contains but little water, and that in detached pools, in the dry season. Over its

[1] "Arches formed of areka trees, split, and bent, or of some other pliable wood, were always used," says Forbes, "in decorating entrances and public buildings on days of ceremony and rejoicing, but an arch of masonry is never seen in any Singhalese building of great antiquity."—Vol. i. p. 235.

wooded embankment the crumbling spires of the ancient capital may be distinctly seen.

Among the ruins of Anuradhapoora, the dágobahs[1] or monumental tombs of the relics of Buddha, the mode of their construction, the object for which they were intended, and not the least their magnitude, are worthy of especial remark. The distinctive form of all monumental Buddhistical buildings, in every country where the religion of Buddha predominates, is that of a bell-shaped tomb, surmounted by a spire. Whether in the outline of the cumbrous mount or in miniature within the laboured excavation, this peculiar shape (although variously modified) is general, and enables one to recognise the neglected and forsaken shrines of Buddha in countries where his religion no longer exists, and his very name is unknown. The gaudy Shoemadoo of Pegu, the elegant Toopharamaya of Anuradhapoora, the more modern masonry of Boro Budor in Java, are all of the same general form, and in the desolate caves of Carli, as in the gaudy rock temples of Dambool, there is still extant the mark of Buddha—the tomb of his relics.

Dágobahs are considered the primeval attempts of the architect, and there are those who maintain that the character and form of Buddhist buildings, bear convincing proofs of having been copied from the figure of a tent, while others trace their continual progress from the humble heap of earth, which covers the ashes or urn of the dead, up to the stupendous mount of masonry erected above the tomb of the great. These monuments in Ceylon are built around a small cell or hollow stone, containing the relic, along with which a few ornaments and emblems of Buddhist worship were usually deposited, such as pearls, precious stones, and figures of Buddha, whose number and value depended on the importance attached to the relic, or the wealth of the rearer of the monument.

The account in Singhalese records of the rich offerings and rare gems deposited with some of the relics, is doubtless much exaggerated; though that of the external decorations and ornaments of these dágobahs is in general correct In a sohona or Singhalese cemetery may be seen a variety of miniature dágobahs, if the little earthen mound raised over the ashes of the dead, be encircled with a row of stones, the origin of the projecting basement may be traced; if the tomb be that of a headman or high-priest, it will probably be cased with stone and surrounded by a row of pillars: on all these an aewaria branch was planted, which after taking root and shooting out its cluster of leaves, gives the semblance of the spire and its spreading termination. In a word, the dágobah only differs in size and in the durability of its materials, from the humble heap which covers the ashes of an obscure priest or village headman.

"The tomb of Alyattes," remarks Forbes, "which Herodotus describes as only inferior to the remains in Egypt and Babylon, was of

[1] Dágobah, from Dhatu-garba (womb or receptacle of a relic.)

the same configuration as the sepulchral mounds of the Buddhists. In materials and construction the dágobahs of Anuradhapoora far exceed the tomb of Alyattes, and fully equal it in size. All the dágobahs at Anuradhapoora were built of brick and incrusted with a preparation of lime, cocoa-nut water, and the glutinous juice of a fruit, which grows on the native Paragaha. This preparation is of a pure white, receives a polish nearly equal to marble, and is extremely durable."

In the rebellion of 1818 Pilámé Talawé made a stand along with the Pretender at Anuradhapoora, perhaps to recall to the minds of the Singhalese the associations of their faded nationality. If such were his intentions, they were soon defeated, and on the approach of the British troops he retired to Putlam, leaving his Malabar protegé in the hands of the victor.

The quantity of game, of every description, in the vicinity of Anuradhapoora is astonishing; every animal seems as if by instinct to know it is within the limits of a sanctuary, where it is secure from slaughter; and even now a native will rarely venture to transgress Buddha's first commandment, "From the meanest insect up to man thou shalt not kill," within the precincts of this hallowed city.

Within late years the roads which have been constructed, opened, or improved to connect it with the chief towns on the coast and interior, have stimulated the enterprise of the people; and it only requires a trifling advance of money, soon to be repaid with interest; and, what is much more important, an amicable organisation of all the effective labour of the district, to restore the whole of the tanks, and therewith its fertility and former population. Anuradhapoora is now considered unhealthy, but can it be wondered at, when the dank vegetation of the surrounding jungle is taken into consideration. Had the district in which it is situated been formerly unhealthy, it could not for twelve centuries have remained the capital of the island. The village is now the seat of the district court.

The road from Anuradhapoora to Mihintalai,[1] although now in some places only a forest track, was a carriage road, B.C. 307; as the King Devenipeatissa sent his carriage to convey the priest Mihindoo to the capital from the mountain of Mihintalai. The path at first leads for upwards of a mile along the embankment of the Nuwara-wewa (city lake), and then proceeds through the jungle at the northern end of this tank: six miles from the centre of the city the path becomes much wider, and has on each side continued mounds of decayed bricks, the relics of one of the principal streets of Anuradhapoora. Passing two other tanks, the last of which called Bulian-colom, is eight miles from the sacred tree, and reaches to the foot of the rock; the traveller arrives at the granite steps, which are twenty feet long, and although many are broken and others displaced, still by them the ascent of Mihintalai is easily accomplished, even on horseback. The number of these steps, including those leading

[1] This rocky mountain, or parts of it is mentioned by various names in the native history as Piyal Kulá, Missako, Chetiyo, Saegiri.

to the summit of the mountain, on which are the ruins of the Et Wihare, is 1840. They were completed by the King Maha Dailiya, who reigned from A.D. 8 to A.D. 20. Ascending from a landing place of considerable extent, on which are the foundations of large buildings, a long flight of steps leads to a more extensive flat, on which is situated the Ambastella dágobah, the dwellings of the priests and various ruins. On every side this spot is surrounded by masses of granite, some of these are of considerable height and difficult access, and all are sanctified by legends attested by crumbling monuments, in which are deposited those relics which procured for Mihintalai the name of Solosmastané (the place of the sixteen relics). On the consecrated pinnacles of this mountain lingers the faint twilight of an early history, which connects the records of another race, and their forgotten prophets with the dawn of Singhalese literature, and the permanent establishment of Gautama Buddha's religion by the priest Mihindoo. The appearance of former Buddhas at this place is mentioned in several religious legends ; and although the events regarding them are few and uninteresting, yet the extent of labour and different stages of decay, which appear in the weather worn steps (even those cut in the solid rock) evince the remains on this mountain to be the work of successive generations, and of different and widely separated ages. The principal dágobah of Mihintalai derives its sanctity from the relic it contains, *viz.* the Aurnaroma, a hair which grew on a mole between the eyebrows of Gautama Buddha. The Ambastella dágobah is situated on the spot which Mihindoo selected for his conference, with the King Dewenipeatissa, whom he here encountered on returning from the chase : the broken statue of this king in a devotional attitude now lies at a short distance from the monument, half covered with rubbish, and almost concealed by rank weeds. The bed of Mihindoo is pointed out on one of the rocky pinnacles which overhang the plain ; this bed is merely a level space on the rock, five feet long by two feet broad ; it is elevated about an inch, as the surface around has been cut away to that extent : over it rests a mass of rock with a natural arch open at both sides. This eyry of the anchorite commands an extensive view, but having a precipice on either side, to reach it, is difficult, to recline on it would be perilous. Mihintalai derives its present name from Mihindoo, son of Dharmasoka, King of India.

The view from Mihintalai is said to extend from sea to sea ; on the west are the tanks and temples of Anuradhapoora, visible from amidst the thick forest that obscures the city ; the hill of Saingliamalai is on the far north-east, with a religious ruin on its summit, and the high mountain of Ritigalla rises abrupt and rocky on the south-east. The caves and residences of the Yakkas are said by the natives to be still visible in Ritigalla, where they resisted one of the chiefs of Dootoo-gaimoonoo, and a numerous force, B.C. 160. The natives have a horror of trespassing on what they believe to be a stronghold of the devils, and deny any knowledge of the way in

which the mountain can be ascended. On the rocks of Mihintalai are long inscriptions in the Nágara character, which have not yet been translated. There are also very long inscriptions in the ancient Singhalese character, of date A.D. 222; some of these specify the duties expected from the priests of the establishment, the manner in which the revenues are to be disposed of, and the treatment to which the tenants and servants of the temple are to be subjected. The whole vicinity is extremely unhealthy from the decay and decomposition of the vegetable matter deposited by the floods, whose subsidence is the signal for the visit of remittent and intermittent fevers.

The Kalawa tank, which may possibly have originally been one of first class magnitude, exhibits present proofs of having watered a vast extent of circumjacent territory; the country stretching towards the rising grounds of Dambool and Kandepallé on the one side, and to Nikini, seventeen miles from Dambool on the other; indicating the marks of inundation, and having, according to Forbes, been all included within the limits of the immense reservoir. The double sluice of the Kalawa tank is in good order, and built of very large blocks of hewn stone joined in a workmanlike manner, and, as is the case with most tanks in Ceylon designed for the purposes of irrigation, the outlets for the water are on a level with the lowest part of the interior excavation. The spill-water is a great mass of solid masonry, and the length of the principal embankment is about five miles, and the sides of the chasm are 70 feet in height. Other lateral embankments of still greater length but of less height, complete this stupendous work, which in a much more contracted form had existed for many centuries before it was improved and enlarged by the King Dasenkelliya, a short time before he was murdered, A.D. 477. The remains of this tank alone, constructed under a very disturbed reign, and immediately after long continued wars with the Malabars who had only been expelled from the capital a few years before, shews that a great population then existed under the control of a despot who could direct their labours. A canal called Jayaganga was cut from this tank to Anuradhapoora, and is calculated to have been upwards of 60 miles in length.

The remains of Wigittapoora, are a mile from the sluice of the Kalawa tank through thick, low, thorny jungle. This place is mentioned in Singhalese history as early as B.C. 504, at which time it was the residence of Pánduwása, the second king of the Mahawansé (great dynasty), and here he established one of his queen's brothers, a son of Amitodana and cousin of Gautama Buddha, who was afterwards known by the name of Wigitta. The fort here was built by Elaala, the Malabar invader, and previously to his defeat and death it stood a siege of four months, when it was attacked by the Singhalese under the command of Gaimoonoo. Wigittapoora is situated in a marshy plain, near two rocky hills, and being considered one of the

most pestilential spots in an unhealthy district, is overgrown with jungle, its temple is in ruins, and the dágobah which is 40 feet high, and terminated by an octagonal pillar, is completely obscured by trees and vegetation: two lines of an inscription in the Nágara character are cut in one of the stones near this dágobah. The walls of the fort not more than three feet thick, are easily traced, as also a ditch which surrounds them, and the tank mentioned in the account of the siege, as the place which the elephant took refuge from the missiles of the defenders. The fort appears to have been a square redoubt, each side of which is about 100 yards in length. The walls have been of brick raised on stone foundation, and much of the materials of this stronghold were probably employed in the construction of the dágobah which was erected several centuries later within its enclosure.

At no great distance from Wigittapoora, is the rock and ancient fortress of Sigiri,[1] which appears to start as it were from the plain, on whose scanty fields and far extending forests it seems to frown defiance, while the lake or tank around reflects from its unruffled surface its bare overhanging sides, and brushwood covered summit. Through the trees near the base of the rock may be distinguished massive stone walls, which indicate the site of the former capital. Though the appearance and situation of the rock must have attracted the notice of those who formed the earliest strongholds of Ceylon, yet its hard substance and impracticable ascent were not completely made available until A.D. 478, at which time it was made the seat of government by Sigiri-kasoomboo I., otherwise known as Kaasyappa the Parricide, in consequence of his having obtained the throne by the murder of his father Dasenkelliya.

To form the lower part of the fortress of Sigiri, many detached rocks have been joined by massive walls of stone, supporting platforms of various sizes and unequal heights now overgrown with forest trees. On surmounting these ramparts, the foot of the bare and beetling crag is reached, when at a considerable distance overhead, may be seen a gallery clinging to the rock and connecting two elevated terraces at opposite ends, and about half the height of the main column of rock. These remains are not only remarkable from their position and construction, but as being the only extensive fragments of the ancient capitals of Ceylon, which are neither buried by jungle nor overshadowed by forest. The ascent to the gallery is by a double line of small steps cut three or four inches into the rock, each step being about six inches in length: four square holes visible above, have probably contained supports for a platform to project

[1] "Sikhari signifies a mountain-stronghold or hill fort, but so simple a derivation, and so appropriate a designation is rejected by the natives for the far-fetched one of Siha or Singha (a lion) and giri (a rock), from the number of lions sculptured on different parts of the fortress. Their derivations, always fanciful, and often absurd, are not supported in this instance by any remains of that character, and it is one of the very few important places in which lions are not sculptured in various attitudes."—Forbes, vol. 2. p. 2.

over this hazardous pathway, and from which missiles would descend with such force and certainty as effectually to prevent hostile intrusion by this approach. The gallery has been formed by cutting grooves in the rock where it was not quite perpendicular, and these served for foundations of the parapet wall and floor. About 100 yards of length of this gallery remain entire, and its preservation is to be attributed to the excessive heat of the sun, increased by reflection from the rock to such a degree as totally to prevent vegetation on this exposed portion of the ruins. At one place at which a cascade appears after heavy rains, water trickles from the over-hanging rock, in some degree justifying the assertions of the natives, which are founded on tradition, that a tank was formed and still exists on the inaccessible summit of this fortress. The gallery has been entered, but no person can proceed along it for more than 100 yards, as it has slipped from its scanty foundations at an angle of the rock. In several of the huge masses of rock included in the ramparts, tanks have been excavated, they are neatly ornamented, and in size vary from 12 to 20 feet in length; their general depth is about three feet. On the plain towards the north-east and connected with the elevated terrace at the east end of the rock, stood the royal buildings: that part which was situated on level ground being surrounded with a wet ditch faced with stone; while the more elevated portions are not only of difficult access, but are without any more convenient communication than steps, such as those which led to the entrance of the gallery. The town lay around the palace to the north of the rock, and a stone wall and wet ditch with which it had been surrounded, may be traced for some distance. From the highest terrace many small steps leading to the summit of the rock may still be perceived, but in much too dilapidated a state, and in too hazardous a position for any one to attempt the ascent and visit a spot which for ages has been beyond the reach of native curiosity. Several Nágara inscriptions are found on the rock of Sigiri and the neighbouring hill. The rock temple of Peduru-galla has long been in a state of ruin and choked up with rubbish; its length is 120 cubits by 12 cubits breadth, and two of the statues it contains are cut from the solid rock: near this temple are the ruins of a dágobah; and thirty-six stone pillars point out the site of the assembly hall of the priests.

The gallery which winds along the rock of Sigiri, is formed of brick, originally coated with a cement so durable, that large portions of it still remain. From the rock above, and overhanging this passage, much stone has been removed by fire and by wedges, in the same manner as is still practised by the Kandian Galwadouás (masons, literally stone carpenters), when they have occasion to rend large blocks from the quarry. The projecting rock above the gallery, has for the most part, been painted in bright colours, fragments of which may still be perceived in those places most sheltered from the heavy rains.

The embankment of the tank of Sigiri is of considerable size, and is

capable of repair, but the population is at present too sparse for the cultivation of the fields, which the tank would irrigate, or so many of them as at present, to render the repair of the embankment an advisable speculation for individuals, though an advance from Government would be well and judiciously made.

The fortress of Sigiri often changed masters, yet never stood a siege, proving how timidity and treachery smoothed the path for the Malabar invader, or the ambitious traitor.

In the vicinity of Sigiri, the low jungles used to be occasionally cleared and cultivated with cotton, and bartered for cocoa and arekanuts, with the inhabitants of the mountainous districts.

At no great distance from Sigiri, are the ruins of Minigiri, the site of a large Buddhist establishment, thought by Forbes to have included a nunnery or asylum for priestesses. A tradition prevails among the natives, that only priests or women can visit Minigiri, without incurring the risk of divine vengeance.

The principal tanks in Nuwara Kalawa, are, the Bawalé, the Tissawewa, Kooroondoowewa, Biliwewa, Kalawawewa, Nuwarawewa.

The superficies of the Northern province, is 6,053 square miles, and its population, which was 299,252, in 1843, estimated at the rate of increase, which has been maintained for several years, would give for 1848, 325,752.

The Eastern Province is bounded on the north and east by the Bay of Bengal; on the north-west by the country of the Wanny, in the Northern province; on the west by Nuwara Kalawa, in the same province, and by the Central province; and on the south-west, by the Southern province.

After passing the long neck of land connecting the Jaffna peninsula with the main, the traveller enters the Wanny district of Kariekattoe Moelle, North and South, now attached to the Northern province. The principal place is Moelitivoe, or Mullativoe (fifty-eight miles south-east from Jaffnapatam), which lies on the coast about two miles from the Wattoewé kal-aar, which is fordable. There is here a small fort, and good rest house, and it is the seat of a district court and police magistrate. The inhabitants are chiefly employed in fishing. Most of the houses are built of stone and white-washed, and the town may be said to have been founded by the Dutch Landrost, Nagel, an active and enterprising officer. In 1803 this place was attacked by the Kandians in great force, and the small British garrison, finding it untenable, was compelled to withdraw to Jaffna, but it was soon recovered by a detachment sent from Trincomalee. The neighbourhood of Moelitivoe abounds with cattle, is pretty well cultivated, and the woods in the vicinity are the haunt of deer and wild boars.

The north-east extremity of the coast of Ceylon, is encompassed by a shoal, deriving its name from Point Pedro, and stretching in a

line nearly parallel with the shore, about six leagues to the south south-east. Between this long narrow shoal and the coast, there is a safe channel about three miles wide, with regular soundings, soft mud of seven fathoms close to the shore, which increases to nine in mid channel, and again decreases to five close to the inner edge of the shoal. The whole of this coast is low, and abounds in palmyra trees. From Moelitivoe a dangerous coral shoal, called Molawal shoal, with but two fathoms of water on it, extends to the eastward and north-eastward, about four miles from the shore, which should not be approached nearer than thirteen fathoms.

The coast between Moelitivoe and Pigeon island is low, and safe to approach as far as eighteen fathoms in the night, and twelve in the day. Three and a half leagues from Pigeon island, is the Nay-aar, and four leagues further to the south-east, is the river Kokelay.

The next village to the southward, is Alambiel, eight miles distant, which has a Romish church, and a rest house, facing a beautiful plain, enlivened with constant verdure, and watered by two tanks. Near the village is a salt lake or estuary, whose western shores are environed by hills of a very picturesque appearance. Several branches of the estuary intersect the road in different places, and though not deep, are from the yielding nature of their blue clay bottom, dangerous for cattle and horses to pass. At the Nay-Aar is the line of separation between the Northern and Eastern province. From hence to Kokelay is upwards of ten miles. During the heat of the day in the south-west monsoon, the glare of the sun and the sand-flies, render travelling very disagreeable from nine A.M. to four P.M., but during the north-east monsoon, the road is comparatively pleasant, owing to the refreshing sea breezes. The Kokelay river, and the whole coast abound with fish and oysters, and there is such an accumulation of dead shells, that sufficient lime for the whole province might be procured on this spot. The village of Kokelay is situated on the banks of the estuary of the same name, near which stands the rest house on a grassy plain.

At the earliest dawn, flamingoes, widgeons, curlews, herons, and snipes, congregate in the watery patches near the plains, which are covered with verdure, and bordered by magnificent forest trees, on whose topmost branches, countless peafowl linger for the approach of the sun to exhale the night dew from their splendid plumage. Yet little is here seen of man's industry, though the resources of the country are exhaustless, and the population is sparse to a degree.

The whole district of Kariekattoe Moelle, contains fifty-one villages, thirty-three of which have tanks, and nineteen of them are broken down, the repair of which would not, according to the system recommended for the other Wanny districts, exceed £150, in return for which they would yield a tithe of 1,700 parrahs of paddy, and the whole fields sown in the rainy season, would in addition yield a tenth

of 7000 parrahs. Tobacco is here extensively planted, and watered from wells. The roads connecting the north-west coast with Moelitivoe and Trincomalee, pass through this district. The Hindoo villagers are an industrious class, and appear contented and happy. Their usual plain diet includes the kellingo, or meal made from the spring leaf of the palmyra, and their chief employment is in salting fish for the Kandian market, and the pursuit of their simple husbandry. Every cottage has its garden, containing capsicums, tobacco, cotton, Indian spinach, water-melons, ginger, pumpkins, betel, cucumbers, turmeric, pepper, yams, beans, sweet potatoes, and plantains. The people are in general well grown and handsome, and modest in their appearance and demeanour, but all their children are subject to the obesity common in this island, and which is attributable to the inordinate use of rice; the remedy used is the flesh of the Kiri Ba, or river tortoise. The Caffrarian lime (Citrus tuberoides), is commonly used here for cleansing the long black hair, which is one of the characteristics of the people.

At the southern extremity of Kariekattoe Moelle is the great lake Padeviel-colom, one of the largest in Ceylon. After the strictest search, we have been unable to find any authentic record of its construction, or of the period in which it took place. It is not impossible, but that it may have been the work of the Malabar prince at Trincomalee, but it is more likely to have owed its formation to Praackramababoo, by whom the northern districts were brought into subjection. It is fed at the north-eastern side by two small streams, and connected with one or more on the north-western.

Resuming the coast-road the next stage to the southward is Terriá, or, according to native pronunciation, Pehria. This district called the Tenna Marre Waddie Pattoo contains rocks of vast dimensions, and grotesque shapes, which with other picturesque accessories, render the scenery worthy of the delineation of the painter. The native cottages, which are formed of jungle sticks (Warretchie) and clay white-washed with chunam, give a pleasing effect to the scene. The banyan tree (Ficus Indica) is common here; and during the time its red figs are ripe, the sportsman has nothing to do but station himself in a good position under cover, and within gunshot of the trees soon after dusk, when he may kill wild hogs in any number; for those animals are then so intent upon the process of deglutition, this being their favourite esculent, that they return after a short time to the spot, although conscious of the death of their companions, and continue to run to and fro to the same place several times during the night, until the sportsman is satiated with slaughter.

The next stage (eight miles) is to Kutchiavellé in the Kattukolam-pattoo. This district is bounded on the north by the Tenna Marre Waddie, and on the south by the Tamballagam-pattoo, and is about twenty-five miles long, and from eight to eighteen broad. It abounds in vast tracts of low lands, calculated for the culture of paddy, but

from the scantiness of the population, a great portion of them is neglected. The ancient inhabitants of this province were part of the emigrants from the Coromandel coast, when the temple of Trincomalee was building, and were in consequence liable to be called out for its service. The village of Kutchiavellé is small and thinly peopled; but there is a rest-house; the country is sandy, but diversified by wide and beautiful plains, seldom, however, visible from the sea, and bordered by jungles abounding in wild hogs, deer, and buffaloes. It is therefore much resorted to by sportsmen from Trincomalee. The next stage is to Nillavellé, thirteen miles; the road occasionally undulating and hilly, presents a splendid prospect of the bay of Trincomalee, and its numerous fortifications. The village besides palmyra and cocoa-nuts, produces a large quantity of tobacco, and salt is manufactured in the marshes in the vicinity. To the north-west of Nillavellé stands a column of granite (rising out of the summit of a circular mount), which bears a striking resemblance to the human figure. Tradition affirms it to be the petrified remains of a lady of quality, who had offended the tutelar deity of the place, by making his sacred grove in the neighbourhood the scene of her lasciviousness with a slave.

To the west of the road between Nillavellé and Trincomalee, and about six miles from the latter place, lie the celebrated hot springs of Kannya (virgin), seven in number, which are frequently visited by parties from Trincomalee. They are surrounded by low jungle and swamp, and in an unhealthy country; and the enclosure in which they are found is about thirty-six feet long, and sixteen broad, formed by a wall of brick six feet high. Each well is protected by a little embankment about a foot and a half high. They are all in high repute among the natives, who regard them with superstitious reverence, and are under the protection of Ganesa, the Hindoo god of wisdom, to whom an adjoining temple, containing his image rudely sculptured in stone, is dedicated. Near the wells is a rivulet, into which their superfluous water empties itself, by means of a channel, the rivulet contains therefore a mixture of hot and cold water, and its temperature is tepid. Their origin is accounted for by the natives in the following manner: to delay the King Rawana, and thus prevent the success of one of his undertakings; Vishnu, according to the legend, appeared in the form of an old man, and falsely informed the king that Kannya (the virgin mother of Rawana) had died. On hearing this, Rawana determined to remain and perform the usual solemnities for deceased relatives, whenever he could find water for the requisite ablution. Vishnu having ascertained his wishes disappeared at the spot, and caused the hot springs to burst forth. From the solemnities thus performed in honour of Kannya, the springs have ever since retained her name. In the Singhalese accounts of Rawana, he and his brothers Kumbakarna and Weebeeshana were miraculously brought forth to Vishrawana, by Maya; but who then was and always continued to be Kannya (the virgin).

Vishrawana was a Brahmin ascetic ; Kannya the daughter of a fugitive king of the Asurs.

At present these wells are merely resorted to as warm baths, and are used chiefly in cutaneous diseases, but a time may come when some spirited capitalist may here rear up edifices that shall vie with the spas of Europe, and remove the necessity of the Anglo-Indian resorting to England for the renovation of health. The water, which is light and pleasant to the taste, is generally applied here by affusion ; the patient standing on a round stone has pots of water poured on him by an attendant. Facing the west side of Kannya there are several hills, from whence a fine view of the salt frith to the north may be obtained, and on the summit of one is shewn the remains of the tombs of a giant and his son.

The principal features of the coast adjacent to Trincomalee are a bold shore, immense tracts of inland forests, and the prevalence of the palmyra palm, but the country is better cultivated and peopled than might at first sight be supposed. Trincomalee, the capital of the eastern province, is situated in 8° 33′ 5′ north latitude, and 81₀ 13′ 2″ east longitude, and lies 130 miles south-east of Jaffnapatam. The immediate neighbourhood of the town presents scenery, which for picturesqueness is without a rival, if the situation be considered, consisting of hills covered to the very summit with magnificent timber. The Malabars call it Tirukonathamalei, or "the mountain of the sacred Konatha," from the Hindoo god of that name, who had formerly a temple on the summit of one of the hills there, which was celebrated over the whole of India. Trincomalee would appear to have been a place of some note even in the earliest periods of history. According to traditions recognised by Kaviraja Varsthayen, an ancient bard of great celebrity, it was founded by the king Kulakkottoo Maha Raja, 1589 B.C. or 512 of the Kaling. This prince was the son of Manoo Nitikanea Solen, sovereign of the coast of Coromandel, who being apprized of the sacred nature of the mountain of Trincomalee, came over, and having built a temple to Konatha or Koneser[1] on its sum-

[1] The rocky promontory occupied by the fort of Trincomalee, is by the natives consistently dedicated to Siva, the destroyer, in his ancient name of Eiswara, and is regarded with great veneration by his votaries. They believe that in the earliest wars of the gods, three of the peaks of Mahameru were thrown down and driven to different parts of the world; one of these is Koneiswara-parwatia or Trincomalee, which thenceforth became equally with Kailasa the abode of Siva. There is probably no more ancient form of worship existing than that of Eiswara upon his sacred promontory, and it has been connected with the rites of Siva by the votaries of the latter at a later period. In the Rajawali, Kuwani, the Yakka mistress of Wijeya, is said to have had her wretched fate predicted in a dream by Eiswara. In Wilson's Sanscrit Dictionary the translation of Eiswara is given as God, "an universal spirit;" and "the whole scene," says Forbes, "as well as the religious ceremonies on the precipice of Trincomalee possesses a character of romantic wildness and mysterious antiquity. The priest (a Brahmin), with his head encircled by a string of large beads and a yellow cloth bound round his loins, places himself at stated periods, and generally a little before sun-set,

mit, founded a town below, which he settled with immigrants from his father's dominions, and gave over to Taniunna Popalen, a Malabar nobleman, who became the governor of the place and its adjacent territory. The Wanniyas who subsequently governed the country, traced their descent to this noble, and maintained an independent authority for a long series of years.

When the Portuguese made themselves masters of Trincomalee, they demolished the spacious temple dedicated to Siva, for which it was celebrated, and erected a fort on the north-west point of the bay out of the materials. The Malabars possess several works in the Tamul language, that profess to describe the extent and wealth of these establishments in the days of their prosperity, as well as the miracles performed in them from the time of their dedication, when the King Kolakotu having completed their endowment, retired into a sacred secret chamber, and from thence passed body and spirit direct into the bliss of Siva.

on the giddy height of the farthest rock that rises over the dark and fathomless ocean; some of the votaries perch themselves among the dangerous crags, while the more timid or less devout, kneel, prostrate themselves, or securely recline on the short grass which clothes the promontory. The priest after performing his ablutions, places himself in various picturesque attitudes, and occasionally as he drops some betel-leaves or rice into the sea, bows himself with great reverence towards a chasm in the rock, which is believed to be the residence of the spirit, the object of his worship. After the sun is down, the Brahmin waves a censer, then holds it at the full stretch of his arm above his head, while the incense flames up, flickers and disappears; then as the perfume spreads around, he concludes his incantations by casting a cocoa-nut into the ocean, and receiving the offerings on behalf of Eiswara. The offerings consist of the smallest copper coins, rice, and betel leaves, but the priest derives a poor remuneration for his ministration on such a dangerous altar."

The summit of the promontory is much more elevated, and close above the perilous situation on which the priest officiates; it consists of a huge loose mass of rock. On this primeval altar of pagan superstition, is the monument of a suicidal lover, consisting of a pillar alternately square and octagonal. The inscription is nearly effaced from lapse of time, but the following is said to be a copy.

"Tot Gedaghtenis Van Francina Van Rhede Tuen Mydregt Desen A° 1687: 24 April op Geregt."

"Tradition still hands down the particulars of the mournful fate of Francina van Rhede. She was the daughter of a gentleman high in the Dutch service, had been betrothed, and at the time of her death was about to be deserted by her affianced husband, a Captain in the army. He was on board a vessel that had spread its sails for Europe; but before getting clear of the coast, the ship had to tack and pass out parallel to the precipices that form the southern promontory of the fort of Trincomalee. The motions of the vessel had been watched with intense excitement by the abandoned fair one: as it neared the rock she rushed from her apartment, and flying along the edge of the cliffs close under which the vessel was gliding, there for a moment paused. The point was nearly gained, the swift ship and the false lover were turning from her towards a far distant land; a moment she balanced herself on a projecting crag, then plunged from the giddy height. Her mangled remains were rescued from the rocky fragments that project through the waves at the base of the precipice, and its summit still bears in her monument the warning of devoted love inspiring deep revenge."

The present town of Trincomalee stands in a north-easterly direction along the outer bay, in a woody and hilly country, interspersed with cocoa-nut and palmyra trees, but its appearance is extremely wild from the absence of cultivation around, and like most sea-port towns, which are dependent on war for prosperity, it suffers from peace. From the numerous advantages offered by its magnificent harbours, it is the chief depôt of the Imperial navy, in the Indian seas, and possesses a dockyard and arsenal for the refitment of the largest vessels. Trincomalee is by nature strong, and art has rendered it impregnable. The fort commanding the bays, and particularly the entrance to the inner bay, occupies an area of nearly three miles, and includes a hill immediately over the sea. Within its walls, there are several ranges of buildings, chiefly erected on the lower ground close to the landing place. The citadel for the defence of the harbour, called Fort Ostenburgh, is erected on a cliff which projects into the sea, about three miles to the west of Trincomalee, and cannot be attacked until the capture of the lower fort has been effected.

The excellence of its harbour renders Trincomalee an acquisition of inestimable value to a first class naval power, and so capacious are its accommodations, that the whole of the British navy may ride in it in perfect security. The inner bay being land-locked and almost unfathomable, ships of every rate and class can there be secure in the most violent gales, but this circumstance, from its offering great natural obstacles to a free circulation of the sea breeze, is thought by many to be a leading cause of the proverbial unhealthiness of the place, coupled as it is with the presence of a swamp on the land side.

The harbour of Trincomalee with its bays, form a capacious inlet, the entrance to which between Foul Point on the south-east, and Fort Frederick on the north-west, is between five and six miles wide, contracting however to about half that width between Norway Point to the south-west, and Chapel Island on the north-west, when it again suddenly opens, forming Great Bay to the southward, and the harbour of Trincomalee to the northward. To the westward of these, separated from the harbour by a peninsula, and connected by a narrow passage, with the north-west part of Great Bay, is the Bay of Tamblegam, navigable for boats only. The harbour itself, in its full extent is about two miles each way, indented by numerous bays and coves, and containing within its bosom several islands, and many shoals and rocks.

Flagstaff Point, the northern extremity of the narrow and crooked peninsula, that bounds the east and south-east sides of the harbour of Trincomalee, and separates it from Back Bay, is high, steep, bluff land, easily recognized from the sea, being covered with trees and having on it several batteries. The south-east point of the peninsula, called Chapel Point, has an islet off it, called Chapel Island, and to the eastward a reef of rocks, more than half a mile distant,

nearly on the edge of soundings. Flagstaff Point is bold and safe to approach, but between it and Chapel Point, rocks stretch out from two small projections, which should not be approached under fourteen fathoms. The south-west point of the peninsula, called Elephant Point, has an island called Elephant Island near it on the south-east side, from which a reef with five or six feet on it projects to the westward. Osnaburgh Point, the westernmost point of the peninsula, is a little further to the north-west, between it and Elephant Point there is a cove with soundings of from eight to fourteen fathoms.

The entrance to the inner harbour is not a quarter of a mile wide, formed by Osnaburgh Point to the eastward, and the Great and Little Islands to the westward. About half a mile south from Great Island, and one mile west of Elephant Island, is Clapenburg Island, close to a point of the same name; and about a mile further to the southward is a point where the land is elevated a little, called Marble Point, with rocks projecting around. This point forms the western extreme of the Great Bay, separating it from the entrance of the harbour, and affording a mark for entering in. To the westward of Marble Point, and between it and the entrance to Tamblegam Bay, there is an island called Bird Island: to the south-east of it lies Pigeon or Elizabeth Island, distant nearly a mile, with ten or twelve fathoms close to, and Round Island nearly the same distance from the Point to the east-north-east, with thirty fathoms near it, on the outside, and then all on a sudden no ground. On the south side of this island there is a rock above water, and between it and Isle Clapenburg, is the Grummet Rock. The entrance leading to the harbour is formed by these islands and rocks to the south-west, and Elephant Island and Point to the north-east.

Foul Point, the outer south-east point of Trincomalee inlet bears S.E. $\frac{1}{2}$ E. five and a half miles from Flagstaff Point, and has a reef projecting from it to the northward nearly a mile; the coast to the westward is slightly concave to Norway Point, which bears from Foul Point about W.S.W., between two and three miles. Between these points, nearly a mile off shore, is Northesk Rock.

Great or Kotti-aar Bay, forming the southern part of Trincomalee inlet, is upwards of five miles across in its widest part, but not more than four between Norway Point on the east, and Marble Point on the west. The centre of Great Bay is very deep, having no bottom at eighty fathoms, on approaching the shore, however, soundings are obtained at from forty to eight fathoms. Four rivers fall into the south part of the bay, nearly at equal distances from each other. The bank of soundings lining the shores of the bay, extends very little outside the islets or rocks, except at the south-east part, where ships may anchor in ten or twelve fathoms regular soundings, soft mud, sheltered from easterly and southerly winds.

The east side of the bay is bounded by Norway Point to the northward, which is about two miles to the W.S.W. of Foul Point.

Norway Island lies west side of the point, having a rocky reef encompassing it and the islets near it and the point. From this point and the island a sand bank stretches about a mile to the southward, with soundings on it three and three and a half fathoms and twenty or twenty-five fathoms close to: to the westward of it a quarter of a mile distant there is no ground, but to the southward there is good anchorage, near the shore. Both Norway and Foul Points must be avoided on account of the reefs which project three-quarters of a mile from them, nor is the shore between them safe, the soundings being irregular, and about half way there is a very dangerous rock, called Northesk Rock, close to which are twelve and fourteen fathoms.

There is some difficulty in making the port of Trincomalee during October and November, from the strong current which sets to the southward, and from the light variable winds, with occasional squalls and thick weather, which prevail until the north-east monsoon sets in about the end of the latter month.

The town, which is separated from the fort by a spacious esplanade, occupies perhaps more ground than Colombo, though it does not contain one half of its population, and the houses are neither neat nor regularly arranged. Its society is almost exclusively composed of the civil and military officers stationed here, and there are as yet few European settlers. To the Protestant church is attached a Colonial chaplain, the Wesleyans have also an establishment here, and the Roman Catholics have two chapels. The Moors and Malabars, who form the bulk of the population, have also several mosques and temples.

The bazaar is very extensive, and every class of mechanical skill finds here a representative. Ebony forms an article of export to England, and various descriptions of timber are exported to Madras and other eastern markets. But for the limited rise of the tide, which seldom exceeds thirty-eight inches, government ship building would be carried on, on a large scale. The climate of Trincomalee is excessively hot, and the range of the thermometer is from $74\frac{1}{2}$° to $91\frac{1}{2}$° throughout the year.

Formerly there were several extensive plantations of cocoa-nut trees facing the esplanade, but they have since been cut down, from the unfounded idea that they contributed to render the place unhealthy.

Trincomalee has now direct communication with both Kandy and Colombo, the route to the former lies through the following places: to Pallampoota rest-house, $10\frac{1}{2}$ miles, from thence to Wenerian Colom, where there is a small tank, $12\frac{1}{2}$ miles; to Gantalawe rest-house, $2\frac{1}{4}$ miles; to Talgaha Ella, $6\frac{3}{4}$ miles; to Alut-wewa-oya (excellent water and a post station), 6 miles; to the Gal-oya (rest-house and post station), right bank *via* Nayapané Pass, $6\frac{1}{2}$ miles; to Talbaddegalla, or three wells, $6\frac{3}{4}$ miles; to Haburenne (large tank and post station), 3 miles; to Oulandangawa (village and tank), $2\frac{1}{2}$ miles; to Innamallowé (post station), $6\frac{3}{4}$ miles; to the Junction Kandy

road, 4½ miles; to Dambool rest-house, 2¾ miles; to Lenadorra post station, 7 miles; to Nallandé post station, 7 miles; to Palapatwella Ella rest-house, 4 miles; to Fort McDowall (the station of the assistant government agent and district judge), 11 miles; to the summit of Ballakadawe Pass, 6¼ miles; to the ferry of the Mahavellé-ganga, 7¼ miles; to Kandy, 2¾ miles. Total, 116 miles.

The next stage from Trincomalee to the southward, is Tambalagam, fifteen miles distant. The crocodile abounds in this district, and the jungles teem with game and wild beasts. The road is sandy and bordered with jungle, but on approaching the village, the country appears fertile and well cultivated, and the prospect of the bay is magnificent. Tambalagam or Tamblegam, so called from Támbuligama, (the village of betel-leaf,) is situated on the margin of one of the smaller bays, forming the harbour of Trincomalee. It contains a Hindoo temple of considerable antiquity and note, and has a rest-house for travellers. The vicinity abounds with paddy fields, and being well watered by the Kandellé-oya, which is connected with the Kotti-aar and flows into Tamblegam bay, always wears a verdant and flourishing appearance. The district of the same name extends twenty miles in length from north to south, and from ten to fifteen in breadth. It is bounded on the west by the Wanny; north by Kattukolampattoo, and south by Tamankadewe, and its means of irrigation, if scientifically applied, are of the most comprehensive description. The country between Tamblegam and Kandellé, is very uninteresting; being low, wooded and uncultivated. Kandellé itself is a scattered village, containing about sixteen families who support themselves by the cultivation of paddy.

The tank of Gantalawe is one of the monuments left by Mahasen, and was undertaken at the close of his reign under the influence of feelings of remorse. All the lands irrigated by this tank were therefore bestowed on religious establishments; hence its name of Dantalawa or Gantalawe (plain granted to temples), which has been corrupted by Europeans into Kandellé.

Tanks in Ceylon are of two kinds. One description is formed by vast mounds as in India, and the water is supplied by a channel or channels cut from some adjacent stream, which may possess a superfluity, or where its waters may not be absolutely required for the cultivation of the soil in the vicinity; the other and far more natural and effective plan is the making use of the two sides of a valley for the purpose, and embanking both its outlets. In certain cases, where a valley has but one outlet, the process is still more facile. When industry was checked in Ceylon by intestine commotion, the tanks were neglected, morasses formed, the jungle rapidly encroached on the cultivated land, the climate became permanently deteriorated, the population diminished, and beasts of prey simultaneously multiplied.

The Lake of Kandellé, or as it is commonly termed, the Kandellé water, is in the opinion of connoisseurs, the most beautiful lake in

Ceylon, and from its being enveloped on all sides by lofty hills, it will bear inspection from several points. This is more than can be said of many of the lakes, which are generally tame at the lower extremities. But it is the peculiar beauty of the waters of Kandellé that in their case the ground ascends everywhere from their edge with a nearly equal degree of boldness. Greatness of expanse is not absolutely necessary for the formation of perfect lake scenery, and the proper characteristics of a lake may be lost by too great an expansion of its waters. But for the attainment of perfect beauty, it is indispensably necessary that a lake should cover with its waters the whole or nearly the whole of the basin which it occupies, but this the lakes in Ceylon rarely if ever do, an interval of plain between them and the surrounding mountains effectually marring the fair perspective, and reducing their apparent magnitude. The Kandellé lake is situate within thirty miles of Trincomalee, in an extensive and broad valley, around which the ground gradually ascends towards the distant hills that envelope it. Independently of the cheerful and refreshing appearance, which open plains and a large sheet of water present in a wooded country and warm climate, this place has also strong claims to admiration for its numerous groups of forest trees, scattered through the plains which intervene between the lake and thick jungle covering the rising grounds and hills on the west and north of Gantalawe. In the centre of the valley, a long causeway, principally made of masses of rock, extending upwards of a mile, has been formed for the retention of the waters that from every side pour into the space inclosed within the circumjacent hills and the artificial dam thus formed. The lake has two sluices, or outlets; the principal one is about 100 yards from the rocky ledge, through which a river is constantly flowing; the other is near the opposite extremity of the embankment, which is commonly dry, and carries off water only when the lake is unusually high. The great outlet is constructed with much art, and of vast strength; the channel is beneath a platform of masonry that projects into the lake about six feet beyond the line of the embankmeat, and is 24 feet long. It is built of oblong stones from five to seven feet long, well wrought and fitted to each other without cement. The top of the platform is flat; it contains a small cylindrical well, communicating directly with the channel below, and in which the water in passing rises of course to the level of the lake. The water passing through the embankment, appears on the other side gushing out in a noble stream through two apertures formed by a transverse mass of rock, supported by three perpendicular masses. The transverse mass, which is now cracked in two, is about twelve to fourteen feet long, and four or five thick; and the other masses are of proportionate size. The water rushing out in considerable volume with great force, and dashing among rocks beneath, in the midst of the deep gloomy shade produced by overhanging trees, presents altogether a very

striking scene. "The work itself," says Davy, "has a simple grandeur about it, which is seldom associated with art; it looks more like a natural phenomenon than the design of man." The other outlet being dry, affords an opportunity for examining the entrance of the channel; at the foot of the embankment there is a circular pit almost filled with leaves and branches, and a little anterior to it another small pit, the mouth of which is almost entirely covered and defended by a large long mass of hewn stone.

During the rainy season, when the lake attains its greatest elevation, the area of ground over which the inundation extends, may be computed at fifteen square miles. This work of art and others of nearly equally gigantic proportions in the island, sufficiently indicate that at some remote period, Ceylon was a densely peopled country, and under a government sufficiently enlightened to appreciate the execution of an undertaking, which, to men ignorant of mechanical powers, must have been an Herculean operation ; for such is the capricious nature of the mountain streams in this island, where heavy rains frequently fall for many successive days without intermission, that no common barrier would suffice to resist the great and sudden pressure that must be sustained on such occasions. Aware of this peculiarity in the character of their rivers, the Singhalese built the retaining wall that supports the waters of the lake of Kandellé with such solidity and massiveness, as to defy the utmost fury of the mountain torrents. Nearly the whole of its extent is formed with vast hewn masses of rock, faced with stones eight or ten feet in length, piled up twenty feet high, and from 150 to 200 feet thick at the base, placed like steps and laid in regular layers, to move which by sheer physical force must have required the united labour of thousands.

Resuming the coast route, from Tamblegam to Kotti-aar, the distance is about 12½ miles, partly along the bed of a stream, which has its source from Lake Kandellé, and occasionally through fertile valleys, varied by dense jungle. The small town of Kotti-aar is situate on the south side of the inner harbour of Trincomalee, and was anciently a place of some importance ; even in Knox's time it was frequented by a considerable number of vessels from the continent, and the custom dues collected there formed a large item of the royal revenues. The passage from hence to Trincomalee by boat is far preferable to the overland route, as the magnificent scenery of the bay is thereby seen to the greatest advantage. This place is still populous ; Malabars are the chief components of the population. The country around is well cultivated, cattle abound, and the pasture is extremely good.

The district of Kotti-aar extends along the east coast of the island from the north bank of the Virgal-ganga to the frontiers of Tamblegam ; and, as it lies within the delta formed by the two rivers Virgal and Kotti-aar, is completely insulated. It is about 27 miles long,

from north-east to south-west, and 15 broad from east to west, containing about 30 villages, and a population of more than 2000 souls, two-thirds of which are Malabars, and the remainder Moors. The country from Anedivoe to Topore is almost level, diversified with extensive plains, interspersed with thick jungles, and intersected by several nullahs, most of which are fordable, but from Topore to the northward, it has an elevated aspect, and abounds with high rocks and hills. The soil is generally sandy. The low lands yield fine crops of paddy, and the higher grounds all the varieties of dry grain. The forests supply almost every species of timber, and harbour a vast number of wild animals, greatly to the annoyance of the inhabitants. The route southward from Kotti-aar is through Topootorré, $9\frac{1}{4}$ miles, where is an extensive tank, which is of little service, from the want of capital in the country. From hence Anedivoe (Elephant's Island) is $13\frac{1}{2}$ miles, the road between the two places is through well cultivated paddy fields, interspersed with palmyra, cocoa-nut, tamarind and wild tea-trees. The plains abound with cattle, and particularly buffaloes.

This district was originally the hereditary domain of a female chieftain, styled Wannichee, and one of her descendants is still known by the designation, though he has lost the powers of, Wanniya. The Kotti-aar, or river, is one of the outlets into which the Mahavellé disembogues itself twenty-five miles south of the bay of the same name into which it falls: the Virgal-ganga branching off at the same place, Kurinjamoone, falls into the Bay of Bengal by two channels, at about the same distance to the south of Trincomalee. Near the mouth of the river is the village, which has extensive paddy fields attached to it, and the Malabars have a large temple.

The district of Tamankadewe lies to the west of the Mahavellé-ganga and Kotti-aar, and is bounded to the south by the Ambanganga, west and north by the districts of Nuwera Kalawa, and Tamblegam, and has an area of 624 square miles, and a population of 3150 souls. In earlier periods this district contained a vast population, for six centuries and a half the capital of the island was within its limits, and from its extensive resources for irrigation, produced inexhaustible supplies of grain, and well merited the title of the granary of the island. At present a great proportion of the lands lie waste, covered with morasses, and the produce of paddy is consequently greatly diminished. The forests abound in game, and supply the best ebony, satin, cattamanao, and iron-wood timber, but the greatest apathy prevails with respect to the development of this source of wealth, and indeed in every thing else.

If the Kotti-aar were cleared of the obstructions at its mouth and other parts, and the Mahavellé were deepened so as to admit the passage of vessels drawing even but six feet of water, a very extensive and prosperous trade would soon arise, and doubtless justify a farther and more effectual operation. Till this takes place, one of the

noblest rivers in the world is lost to the country which it was especially intended to benefit, and its solitary function is to drain the superfluous water of the mountain zone.

The minor streams intersecting this district, such as the Gal-oya and Alut-wewa-oya, must have supplied a vast number of tanks; some of these are of the largest size: that of Kaudellé, which was fed by the latter river, is now a swampy plain of great extent between Mennairia and Kaudellé; the embankment of this tank was of the largest dimensions. The mouth of the outlet is a massive work, and still nearly in perfect preservation. It is a square well, with walls formed of large stones, some of which are twelve feet by four, neatly cut, and most nicely adapted and rabbeted together. Adjoining it are the remains of a canal which is said to have connected the tanks of Mennairia, Kaudellé and Gantalawe, and to have extended beyond the former of these to the Amban-ganga at Ellaherra, from whence it was supplied with water. "Until this canal is traced through the Konderawe hills, the extent and difficulty of such an undertaking must excite doubts," remarks Forbes, "whether it were successfully accomplished: it is declared to have been of sufficient size and to have been used as a means of conveyance for produce as well as for the supply of water necessary to fill the tanks and irrigate the country through which it passed. Its length, including these artificial lakes, could not have been under one hundred miles; and if it is found to have been completed, there can be little doubt that the succession of tanks thus connected and supplied, were the waters to which the vanity of a king gave his own name, dignifying them with the appellation of the 'Sea of Praackrama.'" This monarch reigned in the middle of the twelfth century, and on an excavation at Ellaherra there is an inscription stating that this canal was completed by the king Praackrama Bahoo.

On one of the low ranges of hills in this neighbourhood, Nuwara Kandi (the hill of the city), Mahasen Raja, resided in the third century, while superintending the formation of the neighbouring tank of Mennairia, whose glassy lake and radiant plains, soon burst on the view. From the great extent and irregular form of the lake of Mennairia, one would scarcely suppose it a work of art, and although its waters are now confined to little purpose, and the neighbouring plains contain a scanty and sickly population, owing to their low and marshy situation, yet cultivation might be gradually restored, and health with increasing population, smile on the 20,000 fields, which the royal architect formed along with the lake which was to irrigate them. Formerly there were several artificial lakes, covering a much larger surface than that of Mennairia, but they no longer exist, and stand a small chance of being restored; as they would not perhaps repay the necessary expenditure required for repairs, and to preserve them against accidents.

The rest-house of Mennairia can only be reached by passing along

several canals and muddy rice fields, and occupies the worst position that can be conceived, commanding no view either of the forest-covered hills, or the lake which they enclosed, and combining all the different causes supposed to produce unhealthiness. Between the rest-house and the lake is the Kowilla, dedicated to Mahasen. It is a wretched hut mudded up in the corner of the ruined temple, which was destroyed in the rebellion of 1817; like most others dedicated to gods, it contains a bow and arrow of the deified king. Among the various temples which are supposed to possess peculiar sanctity, and whose guardian god takes vengeance on any perjurer that should dare to profane his shrine, Mennairia is pre-eminent, and its unwholesome plains have often proved the grave of the perjurer, and his adversary, who was always present to watch his antagonist, and see that the usual ceremonies were strictly observed. "The placid surface of the lake of Mennairia, when lighted," says Forbes, "by the evening sun, reflects the varied foliage and forms of the clumps and trees on its promontories, capes, and islands; narrow creeks pierce far into the overhanging forest; and beyond the waters, rich grassy plains stretch among the wooded hills, over which arise in distance the grand outlines of the mountains of Mâtalé. On the plains are scattered herds of elephants, buffaloes, and spotted deer, and all the winged race in every variety of form and hue glance along the margin of the water, or flit along its narrow inlets, while the whole scene, brilliant in colour, refulgent with light, and replete with animal life, leaves behind a never-fading reminiscence on the mind." Notwithstanding the great expanse of water in the tank of Mennairia, the principal embankment was not required of such great extent as those of much smaller reservoirs, scarcely exceeding a quarter of a mile in length, and sixty feet in width at the top, and overgrown with forest trees and thick jungle; its outlets which are composed of large masses of rock coarsely cut, are on a level with the deepest parts, so that while any water remained, the supply for the villages, canals, and rice fields, was maintained, and it is said that the absence of rain for two years, would not have caused the absorption of the water. It is one of those works by which man has successfully combated the caprice of seasons, and the revolutions of nature. The stream running from the tank, is of considerable size, and flows into the Mahavellé-ganga. Formerly, when its waters were directed by man, it was a source of fertility to the whole tract through which it passed, but now running waste, forming swamps, and only supporting rank vegetation, it is the fruitful cause of unwholesomeness to the adjacent country. The country between Mennairia and Kandellé, is almost entirely covered with wood, and the scenery only improves between Permamadua and Kandellé. A sportsman may find an abundant variety and quantity of game in the vicinity of Mennairia, where it is undisturbed by the approach of man.

The ruins of Pollonnaroowa, the capital of the island for 500

years, lie near Mennairia; at about five miles distance between the two places, is the small artificial lake, called Giri-tala, formed of a strong stone embankment, which crosses a hollow at the top of a steep descent, terminating in level ground and damp forests, where hewn stones, carved spouts, and steps of masonry, denote the populous suburb of the ancient city.

Pollonnaroowa was called Pulastya-poora in ancient works, a name connected with the most ancient legends of the country, and the Hindoo poem of the Ramayana, Pulastya being one of the progenitors of Rawana, king of Ceylon, in the earliest period to which tradition ventures to go back. Here, as at Anuradhapoora, superstition selected the site of a town that has otherwise no obvious recommendation, and judging by present appearances almost every disadvantage for the position of the capital of the island. The ruins of Pollonnaroowa are now generally called by Europeans, Topare, a corruption of Topawewa, the name of the tank which extends along one side of the city, at whose farthest extremity appears the ruined spire of the Rankot dágobah.

The power of Ceylon was already on the wane, when the tank of Topawewa was formed by the Upatissa II., who commenced his reign A.D. 368. This king erected many public works in various parts of the island, and endowed numerous religious edifices; to these exertions he was stimulated both by piety and terror, the former excited by a priest of Hattanagalla, the latter by an earthquake. In A.D. 650, Sirisangabo II. built a palace at Pollonnaroowa, but it was not then considered the capital, and probably had been the place of his retirement when driven from the throne, which he afterwards recovered from the usurper Kaloona. From this time it was the occasional residence of several monarchs, and towards the close of the eighth century, became the capital of the island, and the insignia of royalty were removed thither from the ancient capital. Pollonnaroowa, though taken and pillaged by foreign invaders, and a sufferer from domestic feuds, still increased in size, till it arrived at the acmé of prosperity in the twelfth century, under the reigns of Praackrama Bahoo, and Kirti Nissanga, by whom all the principal buildings were commenced or completed. The vast undertakings and wars of these energetic but vain monarchs, seem to have exhausted the strength of a nation, weakened also by internal dissension; for Ceylon, after the feverish excitement and boasted prosperity of these reigns, sank more rapidly, and Pollonnaroowa, which had continued the seat of government for 550 years, was neglected from A.D. 1240, when its principal buildings had been demolished by the Malabars, and was finally deserted A.D. 1319.

The temples and buildings of Pollonnaroowa, are in much better preservation than those of Anuradhapoora, although very inferior to them in point of size; the extent of the city too corresponds with the diminished resources and decreased population of the island in

the twelfth century, when the rampart or fence of Pollonnaroowa was formed, as compared with the power and splendour of Ceylon, under the great dynasty, when Wahapp built the walls of Anuradhapoora, in the first century of the Christian era.

"In several of the buildings at Pollonnaroowa," says Forbes, "particularly in two small doors, the proper arch is to be found in form, but the principle of it does not appear to have been understood by the Singhalese architects; as in the largest buildings which have brick roofs, the side walls approximate as they ascend, from each course of bricks projecting forward a little beyond the one immediately below it, until only a small space is left, which has been completed on the principle of the wedge; the section of one of these chambers would nearly resemble a parabolic curve."

The Jaitawana-rama, which is considered to be a precise imitation of the temple built for Gautama Buddha, and in which he resided at Saewatnuwara, in Kosolratta, more resembles the early ecclesiastical edifices of Europe, than any other which the island possesses. In front, it has a small mound, covered with stone pillars, the remains of the Gamsabae Mandapa, and the proper entrance is from thence between two polygonal pillars of about fifty feet high; these form the termination of the exterior walls of two chambers, into which this temple is divided. The interior of these apartments is much the broadest, and opposite to its entrance a figure of Gautama projecting from the wall, occupies the whole height of the building, about fifty feet. On the outside, this ruin presents two rows of gothic windows, but the upper range is closed, and does not admit light or air. This temple was repaired, if it was not built, by Kirti Nissanga, soon after his succession to the throne in A.D. 1192. The whole length is about 150 feet, and its walls, which are very thick, are entirely composed of brick and mortar. With the exception of a stone moulding, the whole building, including the colossal statue, has been covered with polished cement, which still adheres to the entrance pillars and various other portions of this impending ruin. The figures of two snakes cast in stone near the Jaitawanarama give birth to a legend and erroneous derivation of the name of the city, and it is from polon and ná, the polonga and hooded snake that the vulgar ascribe the origin of the name Pollonnarroowa. Projecting in the strongest relief from the perpendicular face of a large rock, are three colossal figures of Buddha; they are in the usual position, sitting, standing, and reclining, the last mentioned being upwards of forty feet in length. According to minute directions, which the Singhalese possess, these positions of Gautama are, and his features ought to be, retained without variation; so also it is with the figure of every supernatural creature which they worship, whether it be deified, mortal, or demon, the shape originally adopted must remain unaltered. "The restrictions of human beings by caste," remarks Forbes, "are not more imperious or better observed than the instruc-

tions that fix the forms of figures to be worshipped: the results exhibited by the minds of mortals and the efforts of statuaries, afford equal proofs of an impolitic interference and its baneful results. Mankind debarred from improvement, first ceased to advance, then gradually declined, and sculptors condemned to imitate only, at length fell short of their originals, yet had their failures again repeated, and their faults multiplied. Between the sitting and standing figures, the Isuramini or Kalugalla-wihare, has been cut in the hard rock, and in this cavern temple, part of the stone has been left, and afterwards shaped into the figure of Buddha, seated on a throne, the two pillars in the front of this wihare, are also part of the solid rock. These works were completed in the twelfth century, and in the reign of Praackrama Bahoo, yet are they not decayed, but the most minute ornaments are sharp, and undiminished by time or weather, and will perhaps retain their freshness, when the religion of Gautama has faded for ever in its holy land and island stronghold. The Dalada Malagawa (palace of the tooth) is partly obscured on the outside, and the inside is nearly filled with rubbish. It is a small building of excellent masonry and neat architecture. The roof is flat, and formed of long stones, and the granite of which it is entirely built, retains in perfection the admirable sharpness of the original cutting. It is said to have been joined together under the personal superintendence of Kirti Nissanga in one day, A.D. 1193. Bears in numbers find shelter among these ruins.

The Rankot dágobah was built by the second queen of Mahaloo Praackrama Bahoo, between the years A.D. 1154 and 1186, but Kirti Nissanga, who increased its height, gave it the name of Thuparáma. It is the loftiest building at Pollonnaroowa, and though like the other ruins, it is much overgrown with jungle, large trees, and creeping plants, yet the form of its spire may be still discerned at a distance of several miles, as the forests at this place display in the size of their trees, the occasional deficiency of moisture, from which this portion of the land frequently suffers. Around the base but forming part of the dágobah, are eight small chapels, and between each of them there is an ornamented projection. The height from the level of the platform on which these stand, to the highest portion of the existing remains of the steeple, is 159 feet. As the platform is considerably elevated above the surrounding country, the native histories which state its entire height at 120 carpenter's cubits, *i.e.* two hundred and seventy feet, are confirmed The golden umbrella raised on the summit of the spire obtained for this building the name of Rankot, by which it is now generally known. The derivatives are, ran, gold, kot, the umbrella-like termination, which was generally raised on the top of the spire of a dágobah.

The remains of the Bannagé (place for publicly expounding the Buddhist Scriptures) is encircled by a fence of peculiar construction, in which the two lines of longitudinal bars are of stone, fitting in to

upright stone pillars. In the Watte-daga, Poeyagé, Lanka-rama, Meres-wattya, Keeree-wihare, &c. &c., there is little to remark, but the exact correspondence of their site and remains with the native accounts of this city and the date of the erection of the buildings as recorded in the Singhalese history. The Sat-mahal-prasada is a neat pyramidal building of no great height, although its name implies that it was seven stories high.

The palace is now a shapeless mass, overgrown with vegetation, and situated on the bank of the Topawewa, the waters of which were conducted through the building. The royal bath is still distinct; it is a circular excavation, about six feet deep, lined with hewn stones, one of which is round and raised above the rest of the pavement: this marks the spot where the kings stood and received the services of the numerous officers connected with the bathing and dressing departments of a Singhalese monarch. Several stones covered with long inscriptions are found at Pollonnaroowa. One stone brought from Mihintalai is shaped like the leaf of a Singhalese ola, and is neatly ornamented, the characters, which are small, and beautifully cut, and for the most part Singhalese, being surrounded by a moulding of birds, it is twenty-five feet long, four broad, and two thick, and the subject principally treated of, refers to the reign of Kirti Nissanga. "In a situation abounding with rocks and quarries," observes Forbes, "from which they could have riven masses of any size by means of wedges, of which abundant use has been made at Pollonnaroowa, it is remarkable that this cumbrous mass should have been removed upwards of eighty miles, and yet more surprising how the feat was accomplished." He was at first little inclined to regard the tradition, which spoke of its removal by men from a place so distant as Mihintalai, until the translation of the inscription proved its authenticity. "This engraved stone is the one which the Adigaar Unawoomandanawan caused the strong men of Nissankha to bring from the mountain Saegiri (Mihintalai) at Anuradhapoora, in the time of Raja Sree Kàlinga Chakkrawarti."

Several of the inscriptions cut in stone at Pollonnaroowa are of great length, in a character which is Singhalese, yet containing many letters now obsolete, but generally beautifully executed. These inscriptions are valuable for the dates which they afford, and deserving of notice for the customs and recognized duties of a Singhalese king upwards of 600 years ago: they further exhibit in perfection the self-praise in which these monarchs indulged, and the high sounding titles they assumed. The warlike actions and personal valour ascribed to the reigning kings, by these imperishable records, are however totally false, or so exaggerated, as to be inapplicable. Another of the inscriptions records the grants made and the titles bestowed by a grateful king on a chief, his friend, and his mother, who had been instrumental in bringing this prince from the continent of India, and placing him on the throne of Ceylon, A. D. 1200. The chieftain was named Kooloondoo-

tetti Abo-nawan; his friend, another man of rank, was Kumbudal-nawan.

To resume the coast route—The traveller having crossed the Virgal-ganga at Moleade, two miles from Anedivoe, where boats are always at hand for the passage of the ferry, will find the Koorle-pattoo, a well cultivated and low, but charming, country before him. This hundred forms one of the subdivisions of the extensive district of Batecalo, stretching from the Virgal-ganga to the Kumukan-aar, a distance of nearly 150 miles from north to south. Its native name is Mattakalappoo, from the Singhalese words mada, muddy, and Kalappoo, a lake, perhaps in allusion to the lake for which it is famous. It is divided into eleven pattoos or hundreds, *viz.* Manmooné, Karrewitte, Porativoe, Eruwil, Karrewáhoo, Sam-mantorré, Nadukadoe, Akkarapattoo, Panaha or Panowa, Eraoor, and Koorle pattoe, with an area of 1360 square miles, and a population of about 35,000 souls. The climate is on the whole salubrious; and except during the hot months, when the thermometer sometimes stands at 94° in the shade, and the Katchan or hot wind visits the coast, is cooler than any other part of the sea coast, being considerably influenced by the ranges of lofty mountains on the west. From the Virgal-ganga to Nalloor, the face of the country exhibits sandy-plains, and loose soil, sometimes uncultivated and barren, surrounded on every side by jungle, and intersected by salt water lakes. To the southward from Eraoor to the Kumukan-oya, it is diversified with huge masses of rock, high jungles, salt and fresh water lakes, and large plains under tillage. The soil moreover is of marl and a dark sand. The forests yield a vast quantity of excellent timber, and satin wood and ebony are exported in considerable quantities to the Coromandel coast.

With regard to its agricultural resources, it now produces nearly a sufficient quantity of paddy for the consumption of the inhabitants, but though it formerly exported largely, it was for more than thirty years after the arrival of the British, dependent for its supply of this necessary of life on the Coromandel coast. Recently cocoa-nut plantations have been laid down by both European and native capitalists, and it promises to derive no slight advantage from the cultivation. It abounds also with palmyra, mango and other fruit trees, and produces an infinite variety of fine grains. It is famous for a large breed of horned cattle, sheep, and goats; its jungles afford every sort of game, while its numerous lakes and rivers yield a plentiful supply of fish. Its population consists chiefly of Malabars, Mookwas, and Moors, who are said to be remarkable for their tranquil and contented dispositions, and the little desire they feel to leave the spot where they were born.

The settlement of the eastern coast of Ceylon is perhaps accounted for in a more intelligible manner than any other division of the island. From the south bank of the Mahavellé-ganga round to the

Kalu-ganga on the west coast, comprising therefore Malayaa, or a considerable part of the mountain region, and all the low lands south of those rivers, was the principality of Roohoona, governed for centuries by its local princes, and yielding, if any, a very imperfect fealty to the metropolitan state. Under the sovereignty of these princes, all the great works, many of whose vestiges still remain, were executed. Subsequently Roohoona became reannexed to the metropolitan state, and soon shared in its vicissitudes. From the time of Maagha's invasion, the unity of the kingdom ceased to be preserved; the capital was removed from Pollonnaroowa to Dambadiniya, and from Dambadiniya in its turn to six or eight other localities, just as was dictated by a monarch's caprice, and it was not long before the complete dismemberment of the country ensued. The monarch of the mountain zone, whose seat of government was at Kandy, was at length tempted to extend his dominion over the east coast, and whether his rule was personally offensive or his policy truculent, the result was that the Singhalese inhabitants, with the exception of those in the pattoos of Nadukadoe and Panowa, abandoned the country, leaving the Veddahs to roam over it undisturbed. Things were in this state, when the Malabar chieftains from the north began to emigrate southwards, and settled in the district of Kotti-aar. One of these with the title of Wanniya became governor of the Batecalo district, and paid tribute to Kandy. Being deposed by the Veddahs, he retired to Point Pedro, from whence, after some delay, he returned with seven vessels manned with Mookwa fishermen, and with their assistance drove the Veddahs into the interior and re-established his authority. At length, however, the Mookwas rebelled, submitted to the Kandian monarch, and a dissave was appointed over the whole district. Nadukadoe was still peopled by a remnant of the old inhabitants, Panowa was annexed to Ouva; and the Mookwa headmen, called Peddies, divided the remainder of the coast territory among their seven families, apportioning a pattoo to each. They next obtained a concession of the land from the king, and a patent authorising the eldest of the male members of the families to continue to rank as Head Peddie in their respective pattoos. No long time had elapsed before a large body of Malabar immigrants arrived from Jaffna, and settled amongst them, and they were succeeded by several families of Moors. To increase further the population, the Mookwas purchased and educated Veddah children, and the state of the province had begun to assume a promising aspect, when the rapacity of the dissave, and the extortions and oppressions of his deputy, the land vidahn, revived all the original elements of disorganisation. Even among the Mookwas, no person was secure in the possession of his land, as the dissave, whenever he visited the country, could be bribed to make any award. The whole community sighed to be delivered from the galling yoke, and implored the Dutch to assume the government of the territory, to which the latter acceded

on the breaking out of a war with Kandy, in 1764. Under the Dutch, prosperity began to revive, the headmen employed to collect the tithe on grain, honestly gave in the quantum so collected; but, finding that the Government had little or no check on their proceedings, gradually delivered less and less, till the whole revenue had become a burlesque. The fraud was thus discovered, and they were compelled to disgorge their ill-gotten gains, but they still continued to extract large profits from those employed in forced labour, and exacted heavy fines from those they exempted. On the arrival of Governor Falcke, orders were issued for the mild and lenient treatment of natives, and the concession of popular institutions. The Mookwa headmen thus became reconciled to the limitation imposed upon their extortions, and thenceforth decided differences between the people in conjunction with the Dutch resident.

To return to the Koorle-pattoo:—this hundred extends from the Virgal-ganga to Vendeloos bay. The villages are eight or nine in number, but are far from well peopled. The country in the rear is a complete forest, infested with elephants, buffaloes, &c. and the Veddahs frequent it in the dry season. From the Virgal-ganga to Kaddiravellé the distance is four miles, and from thence to Pannitchankanné, where the river of that name is crossed by a ferry, nearly ten miles. Wild orange, lime and cinnamon trees abound here, and attract myriads of monkies. Salt is procured to a large extent in the vicinity. The leways in this district all belong to Government, but are by no means so productive as those of the Southern province. Vendeloos bay or inlet is about 16½ miles from the mouth of the lake of Batecalo, the coast between is low and woody, and may be approached occasionally to ten or twelve fathoms; but in the night, large ships should keep two or three miles off shore. Vendeloos inlet is rocky at the entrance; when abreast of this place, the Sugar Loaf bears to the south-westward. About six leagues to the west of it is Dimbuhagalla, or the Gunner's Quoin. Ships bound to Trincomalee from the south in the south-west monsoon, keep near the eastern coast of Ceylon; as the land winds blow very strong in the night, and frequently in the day, often rendering it difficult for a ship to regain the coast, if she get far to seaward, where the current generally sets to the eastward in that season. Near the shore along the north-east coast of Ceylon, the current is fluctuating in the south-west monsoon, generally weak, and sets mostly to the southward. The next stage is to Kommollandam Mooné, 15¾ miles, a small and sparsely populated village, little cultivated, and surrounded on all but the coast side, by dense jungle: the road however is good throughout. The next village is Nalloer (Bapoor), 4½ miles, situate near the Nalloer-aar, and abounding in wild cinnamon. The country about here is better inhabited,[1]

[1] Some curious ancient inscriptions have recently been discovered at Roselanmalle in this pattoo, and forwarded to the Ceylon branch of the Asiatic Society, and it is far from improbable but that they may throw some light on the earlier history of Roohoona.

and between Nalloer and Eraoer, ten miles, is extensively cultivated with paddy, yams, and plantains, but the road is a very deep and loose sand for some part of the distance. Cotton is grown, but in a limited quantity, compared with the capabilities of the country. Labour is cheap throughout the Batecalo district, and contracts have been made for felling timber so low as fourteen shillings per acre. Ferry boats are always to be had for crossing the Nalloer and Eraoer rivers, both of which are salt. At Eraoer is a good rest house, and a temple sacred to Vira Badra, one of the malignant deities in Hindoo mythology. This place was formerly the seat for the manufacture of cotton stuffs, a branch of industry sedulously cultivated under the Dutch. The country around is far from fertile, and the water indifferent. Near this place, a branch from the coast road diverges, passing the northern confines of the Karrewitte pattoo, through Veddah-ratté to Bintenné, a distance of ninety-three miles, and another winds along the western shore of the Batecalo lake, and again unites itself with the Batecalo road. Another stage of nine miles brings the traveller to Batecalo, famous for its mosquitoes.

The island of Pooliantivoe, on which the town of Batecalo is situate, is in 7° 42′ N. lat. and 81° 51′ E. long. is about three miles and a half in circumference, and is formed by the lake of Batecalo, which communicates with the sea. Batecalo is the seat of the assistant agent for the Eastern province, the judge of the district court, and a police magistrate. The fort, built of coral rock, is a small square building, and contains a barrack, magazine, and commandant's house. The town stands a few hundred yards from it, and is almost embosomed in topes of cocoa-nut trees. Though the streets cannot boast of regularity, nor the houses of grandeur or neatness, still it presents a rather picturesque ensemble from the vegetation in which it is shrouded, and is chiefly inhabited by Dutch burghers and natives. The bazaar is a dispersed assemblage of huts occupied by venders of fruit, vegetables, fish, poultry, eggs, oysters, rice, &c. all of which are abundant, excellent, and cheap. Excellent table cloths, towels, and napkins, are manufactured here, as also cotton-cloth. The trade of Batecalo, though on the increase, is as yet of little importance, owing to its isolation from the other provinces of Ceylon. The development of its agricultural wealth will, however, eventually place it in the position to which its advantages entitle it. The lake of Batecalo is navigable for schooners, and even dhonies for the greater part of the year. The village of Katancoditeripoo contains a dense population of Moormen, whose schooners sail up the lake, as high as Navacodah, and ten miles up the Eraoer branch. Up the shallower parts of the lake large "ballams," sailing without outriggers, and carrying several tons weight of paddy, salt, and cocoanuts penetrate. Batecalo has one Protestant and two or three Romish churches, and the Mahommedans and heathen have also their respective places of worship. Batecalo is memorable in the history of Ceylon, from being the first port visited by the Dutch under Spil-

bergen, in 1602. The coast off Batecalo is bold, and the immense sandstone rocks, known as the "Friar's hood," "Elephant's rock," and "Pagoda rock," are excellent landmarks for the navigator. The inlet is narrow at the entrance, and not discernible except from the northward, but it may be known by a house and flag-staff. There are six feet on the bar at low water, and the tide rises about two or three feet perpendicularly. Wood and water may both be obtained here in any quantity. The anchorage in the road is not always safe in the north-east monsoon when a gale from that quarter may occur between September and February, but in the south-west monsoon it is safe. Ships generally anchor to the north-west or westward of the reef, with the entrance of the river about south; the Friar's Hood, south-south-west, distant about two miles, abreast of a cluster of rocks projecting from the shore to the northward of the river. The mountain which resembles a Friar's hood when bearing to the south-westward, has the form of a pyramid when it bears to the north-westward. From October to February, when the north-west monsoon blows, the native merchants lay up their vessels.

The pattoo of Manmooné, in which Batecalo is situate, extends along the greater part of the shore, laved by the lake of Batecalo. The soil is sandy, but is extensively cultivated with cotton, and cocoa-nut, and palmyra trees. Under the encouragement of M. Burnand, Batecalo promised to become a seat of the cotton manufacture, and its cloth was exchanged for the produce of the Kandian country. The villages, forty in number, are populous, and the inhabitants contented and industrious. Moodelakooda, or Navacodah (the Alligator's bay), is a considerable village projecting into the lake south-west of Batecalo. Karrewittepattoe, on the west shore of the lake, is but thinly peopled and little cultivated.

The next stage from Batecalo southwards is to Naypattré Mooné, a large and populous village, 17¼ miles distant, on the banks of the lake, where there is a tolerable rest-house, but the neighbourhood, though delightfully situated and extremely fertile, is only indifferently cultivated. From thence to Wambimodoo rest-house is 7¾ miles. This, though well cultivated on the right of the road, is about the wildest part of Ceylon, and the traveller can only proceed during the day in safety; for so numerous are elephants, bears, and leopards, that there is no chance of escape, and in the rainy season, when driven by the mosquitoes from the jungles into the plains, they infest the roads as much by day as by night. Porativoe or Nadenepattoo is situated on the south-west shore of the Batecalo lake, and contains but four villages, surrounded with paddy fields and prodigious forests of excellent timber; the village of Porativoe is almost composed of Mookwas, but in the neighbourhood there are a considerable number of gold and silver smiths. The temple, sacred to Skanda, is a stone building. Nadene, another village, was formerly the residence of a Wanniya, and is a rendezvous for the buffalo hunts which take place in the adjacent forest. It has a small temple sacred to Nayamar (a deity peculiar to this part of the country), and

the buffalo hunters[1] make an annual offering at his shrine. Palgamam is remarkable for its temple sacred to the five Pandawa heroes. An annual festival of ten days attracts a large concourse of people, and those who have bound themselves by vow, walk barefoot over burning coals. The Eroowil pattoo lies at the south-west end of the lake, which is connected with its southern inlet by a narrow gut. Karrewahoo-pattoe on the coast is fertile and populous, and produces paddy, tobacco, cocoa-nut, palmyra, sugar cane and plantains. Its pasture lands are extensive, and cattle are plentiful. There are still a few potters, dyers, and weavers of cloth here. Sijampattoo, or Sammantorre, situate at the south-end of the lake, is sparsely peopled, and little cultivated, containing nine villages, of which the only considerable one is that from which it derives its name; Annamalle (the Swan's Hill) has a water communication with Batecalo by the lake which extends thus far.

Akkarapattoo stretches along the south-east coast and is bounded on the west by Nadukadoo, on the south by Panowa, and on the north by Sammantorre. It is about 16 miles long by from 4 to 7 broad, and contains fourteen villages, in many of which a large quantity of paddy is produced. The Navil-aar a considerable stream runs into the sea in this pattoo; its waters were formerly applied to the supply of a large number of tanks. The people are principally Malabars, and on the whole industrious and peaceable. From Wambimodoo to the village of Trikoil (Tiru, holy, and kovil or kowila, temple), situate in this hundred, and lying on the coast is sixteen miles. On the land side, it is enclosed by thick forests, and has a large Hindoo temple, sacred to Skanda, the god of war, in which are delineated all the lewd and exciting sculptures characteristic of the swamies of India. If the traveller be a sportsman or a botanist, he has only to diverge to his right throughout this route, to have as much and as great a variety of shooting or scientific amusement, as he can desire; for the extensive forests for which this part of the island is famous, are so seldom traversed by Europeans, that the wild beast reigns supreme.

Nadukadoo pattoe on the west, though containing twenty-four villages, has scarcely more than half that number inhabited. It has, however, many extensive plains, and is traversed by several nullahs, which it is difficult to cross in the rainy season. The magnificent wihare and dágobah, at Díggánakhya, were situate in the Nadukadoo pattoe, and were erected by Saidatissa, brother of Dootoogaimoo,

1 The mode of hunting the wild hog and buffalo in Ceylon is remarkable for its simplicity and success. The huntsman enters the plain mounted on a tame buffalo trained to the business, whose movements he directs by a halter fastened round the head; and bending his body so that the pursued animals cannot see him, keeps always under cover on the off side. In this position he turns and manœuvres the buffalo with ease and rapidity in all directions, while the game, which would fly if it perceived a man, is not alarmed at the approach of a buffalo. Approaching thus within a small distance, the hunter takes deliberate aim over its back, and seldom or never fails of success.

about B. C. 150, while governing the Roohoona division. They were discovered by the collector of the district of Batecalo, many years ago, in the centre of a thick forest. The size of the wihare is gigantic, and the credulous natives maintain that it was erected many thousand years ago, by giants ten cubits tall. The cone of the temple is entirely covered with brick and mortar; its basis is almost a quarter of a mile in circumference, and the top and sides are now planted with large trees, that have fixed their roots in the ruins, and elevating their head fifty or sixty feet high, shade this little hill. A square enclosure, a mile in circumference, consisting of a broad wall, made of bricks and mortar, and having within it a number of cells surrounds the temple. The entrance to this enclosure is through a colonnade of stone pillars, about ten feet high. Near the temple are seen the ruins of another large building of the same materials, probably the dágobah already spoken of. The natives, however, report that it was the palace of a king, erected many years after the other buildings. The Diggaawewa tank, constructed by the same prince, whose exact locality is as yet undetermined, was probably also in this neighbourhood.

Between Trikoil and Komarie, a stage of eleven miles, the country begins to wear a more cultivated aspect; black paddy, yams, maize, payro, Natchenie or kurukkan being largely grown, and plenty of fish, poultry, eggs, rice, milk, fruits and vegetables, may be obtained at moderate prices along the whole of the coast. From Komarie to Pativilla, is nine miles, from thence *viâ* Arookgam to Panowa, near which the Arookgam-aar is crossed twice, is twelve miles. Arookgam, situate on the bay of the same name, is a large and populous village, and was a military post under the Dutch.

Panowa (Panahe), ranks below most of the other pattoos in population, containing only fourteen small villages, and the whole number of the inhabitants does not exceed 800. In general features, it has also a different character from the rest of the pattoos; for instead of the uniform flatness by which they are distinguished, there is a succession of rocks and hills, now and then interrupted by extensive plains and thick forests.

From Panowa to Oohundemallé,[1] where there is a tolerable rest-house, is $8\frac{1}{2}$ miles; to the village of Kombookan is $12\frac{1}{2}$ miles. The Kombookan-aar, so called from the innumerable kombook trees lining its banks, has its source in the Namina Kooli Kandi range, and falls into the sea, after a south-easterly course of upwards of thirty-five miles, during which it divides the Eastern from the Southern province.

The interior of the Southern portion of the Eastern province, con-

[1] At Oohund-emallé is one of the largest of the huge granite rocks that border on this road, and is sanctified in the eyes of the people by a legend of Hindoo superstition. On the summit is the impression of a god, and there are several small reservoirs. On the various platforms are several rude altars for the reception of offerings.

tains the country known as Veddah Ratté and Maha Veddah Ratté, which is very inaccessible in consequence of its impervious jungles.

Dembahagallé or Dimbulugalla, called by sailors the Gunner's Quoin, is a lofty mountain, rising about 3000 feet from the plains; opposite to the spot where the Amban-ganga unites with the Mahavellé; in all probability it is of volcanic formation. Its summit is constantly veiled in clouds, but in clear weather, a most splendid view of the country may be obtained, comprising the Chapel Point at Trincomalee, the lake of Batecalo, the hills beyond Mennairia, and the Kandian mountains. About fifteen miles to the east, is a spring, which rises three or four feet above ground, and is surrounded by a cauldron twenty-five yards in diameter, consisting of soft mud, from which issue a warm and a cold stream.

The district of Bintenné (called also Vintana by Valentyn), is situate on the right bank of the Mahavellé-ganga; and probably contains a population of from eight to nine thousand souls. Its village of the same name which lies about thirty-five miles from Kandy, and is the centre from which several roads radiate, was once a royal residence; and when Spilbergen passed through it on his way to Kandy, he is said to have found several handsome temples and a monastery. Near the village, was Mahawelligam, the Yakka capital, which is said by Forbes, to have occupied a space twelve miles in length, by eight in breadth, on the banks of the Mahavellé-ganga. In this town was built the Myungana dágobah, which enclosed a golden casket, containing a portion of Gautama's hair, cut off when he became a Buddha. To the dágobah, originally built by the chief of the converted Yakkas, was afterwards added the griwa (neck bone) relic, and it was enlarged to the height of twelve cubits. The King Khula Bhya raised it to thirty cubits, and Dootoogaimoonoo to ninety cubits. Near Bintenné, are the remains of a large tank six or eight miles in circumference, supplied by one of the numerous rivulets branching from the Mahavellé-ganga. Bintenné suffers much from long droughts, and the temperature is excessively high. Much sickness prevails at certain seasons, whence it was used by the Kandian king as a place of banishment for criminals. At Himberewe where it approximates nearer to the mountain ranges, the temperature is much cooler than at Bintenné; the soil is there also excellent, and the people have extensive gardens on both sides of the river, in which tobacco, maize, kurukkan, and almost every sort of vegetable flourish. The indigenous grasses are here of the most luxuriant description, and though large herds of cattle are possessed by the natives, they are insufficient to restrain its exuberance. Higher up the river towards Bintenné, is Kindegoddé a large Moorish village; the land is watered by small streams from the hills and produces dry grain and paddy.

The village of Pangragam lies within the angle formed by the junction of the Gallagedda-oya, and the Mahavellé-ganga. At Alligam, higher up the river, are the remains of a canal cut by a Kan-

dian monarch, its bed is from eighty to ninety feet above the river.[1] It commences at a small cataract eight miles above Pangragam, runs

1 The following abstract, condensed from the report of Mr. Brooke, who ascended the river from its outlet near Kotti-aar to Kandy, a distance of about 150 miles, is the more valuable and deserving of consideration at this moment, in consequence of the inability of the Ceylon Railway Company to proceed further than Kandy with their line ; if indeed they reach that place for the next three years.

"The Virgal ganga, though the smaller branch, is the chief outlet of the Mahavellé to the sea, except in January and during the freshes. The Kotti-aar above Goorookel-ganga is in several parts not more than a few inches in depth, and in many places is quite dry, and up to Kooranjemooné, where it unites with the Virgal, it has very little water. At that place the breadth of its bed varies from 120 to 140 yards. The banks are in excellent condition, and the bed consists of deep sand, which rises higher and higher as you approach Kooranjemooné, until it becomes, in some places, level with the banks, and evidently continues to increase. There is not a village, nor, except at Goorookel-ganga, even a house on the banks from the mouth of the river to that place. When this branch of the river is navigable, the natives avail themselves of the opportunity of conveying their grain to the neighbouring ports. At Kooranjemooné, the Mahavellé turns off at a very acute angle, at the apex of which it pours its waters into the Virgal. The Malabars who possess a large Gentoo temple on the banks of the Virgal, were assembled many years ago by their priests to widen and deepen this branch for the purpose of obtaining a greater supply of water to irrigate the paddy lands belonging to the temple. This was easily accomplished, the current being naturally directed into this channel. Since then it has been considerably enlarged. Still the breadth of the Virgal is much less than that of the Mahavellé, and from this circumstance, the current runs with great impetuosity. The natives raft considerable quantities of timber up the Kotti-aar branch in January and during the rains, and when they arrive at the junction of the two branches, so great is the impetuosity with which the stream rushes into the Virgal, that it becomes exceedingly difficult and dangerous to gain the Kotti-aar, for should the rafts come within the influence of the current, they are hurried down the Virgal to the sea, and the people are obliged to abandon them, and swim ashore. In this way, many rafts have been annually lost. The river at the junction turning off at an angle, and the Virgal branching off from the apex, the current is naturally directed to it.

"To turn the stream round this angle by damming up the Virgal, would be next to impossible, for the water at the entrance of the Virgal is even when low, ten feet deep, and the bed of the Kotti-aar immediately below the junction, is five feet above the water. The river during the rains, rises ten or twelve feet, at which time the stream at the entrance of the Virgal is so strong and deep, as to render it impossible to throw a dam across it, in order to force the water round the angle. But about 700 yards above the junction, there is a channel twenty or thirty yards broad, which unites with the original bed again below. Were this enlarged, and the river immediately below its entrance dammed up, the stream would be forced through the channel, towards Trincomalee. But the dam should be very firmly constructed, on account of the current during the freshes.

"Another mode of effecting this object would be by turning the stream into the Damban-aar, which branches off from the left side of the river, about a thousand yards above Kooranjemooné, and unites with it again about five hundred yards above Goorookel-ganga, from which place to the mouth there is no fresh water. This stream from its commencement, varies in breadth from forty to seventy yards, it then turns off at a right angle, and flows through a narrow rocky channel, twelve yards broad, and sixty long. The rocks consist only of sandstone, and therefore may be easily removed. Still further up, the stream runs without interruption, until it branches off from the river, above Kooranjemooné, and thus cuts off both the angle at the junction and the dry bed of the river between Kooranjemooné and Goorookel-ganga. Several insulated sand banks occur in the middle of the river in various parts, and alligators abound every where.

by the side of a long hill and after skirting extensive paddy plains falls into the river opposite to Pangragam. From being so long

"From Kooranjemooné to three miles below Pereatory, a distance of twenty-seven miles, the river varies in breadth from ninety to one hundred and forty yards, and from four to seven feet in depth. It is very winding, and was low when Mr. Brooke surveyed it. At Kooranjemooné, it rises during the freshes from ten to twelve feet, here from twelve to fifteen. In some places it overflows its banks three or four feet, but this inundation is short in duration, and in January and August. At the sudden turns of the river, sand is collected in banks three or four feet above low water, but covered at the rise, and must be removed to admit boats. Were the impediments removed at Kooranjemooné, the force of the steam would perhaps gradually destroy these banks. Besides this impediment, there is another, rendering the navigation difficult and dangerous, viz., dead trees, which have hung for many years in the river, attached by their roots to the bank. Perhaps this is one cause which prevents the sand from drifting down. In the wider parts of the river, the stream runs two miles an hour.

"At Pereatory, the river suddenly becomes broad and shallow, and separates into two branches; the right is called the Peerear-ganga; the left, the Chena-ganga. The latter is from ninety to 110 yards broad. It unites with the Adamban-aar, and its bed is dry, consisting of deep sand. It would be possible to turn the river into this channel, as, at its separation, it is very shallow. A little below Pereatory, the natives have thrown a dam obliquely across the river, in order to turn the stream into a large canal.

"The Ambanganga joins the Mahavellé five miles above Pereatory. At Kalinga, twenty-four miles above Pereatory, the river varies in breadth from 250 to 500 yards, and in some places is not more than one foot deep. The banks are in good order, but are overflowed during the freshes, which is attributable to the insufficiency of the Virgal as an outlet. The plains on each side of the Ambanganga are very extensive, and are irrigated by means of water courses, supplied by the superabundant water of the river, which overflows its banks.

"At Kalinga the river for about a mile is exceedingly rocky; reefs of rocks in some places running from bank to bank, forming waterfalls over which the stream runs impetuously. Some of these falls are twelve feet in the mile. Above Kalinga, it continues more or less rocky, the reefs running across and causing falls of about two feet. The rocks extend fourteen miles, and are generally from one to two and three feet above the water when low, but are covered at the rise, and have a deep channel running between them. The breadth of the river here varies from 150 to 200 yards. The banks are high, but there are numerous gaps cut through them in order to allow the water a passage into the numerous rivulets and canals, which extend a considerable distance into the interior. Higher up is the bed of a large river, which enters the Mahavellé on the right side. Its bed is from fifty to sixty yards wide. It rises probably south-west of Batecalo.

"At Kindegoddé, eighteen miles from the termination of the rocks above Kalinga, the river varies from 180 to 250 yards in breadth, sometimes extending into reaches or bays. The water here is shallow, and trees overhang the river so low, as to prevent the passage of a boat. The banks are good and high, and not overflowed. The rise of the water during the freshes is from twenty to twenty-five feet. At Bintenné five and a half miles further, the river is from 110 to 200 yards broad, and for the first three miles is very rocky. At Pangragam on the right side of the river above Bintenné, it is rocky, and in some places there are waterfalls of three to four feet high.

"At Rattambe the Ooma-oya unites with the Mahavellé, and both fall into a natural basin formed in some perpendicular rocks which rise forty feet above the surface of the water. Besides the principal fall, which is sixteen feet high, there are several smaller falls ten or twelve feet high. The rocks forming the basin are four or five feet under water, so that the rise here is about fifty-four feet. Half a mile above Rattambe is the Bombee-oya, which enters the Mahavellé on the left side.

neglected, it is now of little use, and scarcely exceeds nine feet in width and one in depth, with a slow current.

The district of Welassé is bounded on the north by Bintenné, east by Maha Veddah Ratté, west by the district of Wiyaloowa, in the Central province, and south by Upper and Lower Ouva. It is comparatively low ground, almost plain, bounded by hills, with a mixture of open tracts and jungles, infested by elephants, wild hogs, and deer. In consequence of the droughts to which it is subject, the climate is very unwholesome, and at a certain season of the year, commencing in June, and ending in October, during which the wind is generally N.W., endemic fever prevails, which sometimes carries off large numbers of people. The inhabitants, who are chiefly Moormen, and very industrious, raise two crops of paddy, and two of fine grain in a year, but the cultivation though on the increase, is comparatively small. The pasturage of the district is however very abundant, and the people who have considerable herds of cattle and flocks of goats, are in easy circumstances. Kotabowa, the principal village is inhabited by Moormen, and was formerly the chief military station of the district. The post was surrounded by a low breast work with a ditch inside : about a mile from the village is a steep rocky hill, which affords a fine view of the surrounding country. From it Namina Kooli Kandi and the Hoonisgiri range in Doombera, are very conspicuous. Very many hills in the direction of Batecalo are also seen.

From Kottabowa to Battagammana in the Maha Veddah Ratté is about twenty miles, the intervening country has a rather agreeable appearance, consisting of open grass plains, and extensive paddy fields, interspersed with jungle.

The superficies of the Eastern province, is 4,895 miles, and the total population which was 73,303 in 1843, may be estimated at the current rate of increase at 80,850.

The Southern province is bounded on the south by the sea; on the west and north-west by the Western province ; on the north-east by the Eastern province ; on the north by the Central province, from which it is divided by a triangular line, extending a little to the north-east of Badulla, and from thence, in a southerly direction towards Pedrotallagalla and Nuwera Elliya, whence it proceeds in a

" Were then the obstructions at Kooranjemooné and Goorookel removed, the impediments in other parts of the river, consisting principally of sand, would be cleared by the mere increase of the current, and thus render the river capable of being navigated by the largest boats, at least as far as Kalinga, or eighty miles from the mouth, where it becomes rocky, and even then these rocky parts might be avoided by opening a stream which branches off from the left side of the river immediately above Kalinga, and enters it again about a mile and a half below. But even the rocky parts of the river may be rendered navigable, as they are of so soft a nature, as to be easily broken by a sledge hammer, or blasted. Should this ever be deemed advisable, it would be necessary to clear only one side of the river to the breadth of forty yards ; a tracking path should also be cleared on the bank. The expense and difficulty would not be great. But in order to form a correct idea as to the practicability of rendering the river navigable throughout the year, an intelligent person should reside at some convenient spot, where he would be enabled to examine it at various periods."

northerly direction at some distance to the north of Adam's Peak, and terminates on the confines of Lower Bulatgammé.

Ouva or Uwa, which is divided into the two districts of Upper and Lower Ouva,[1] which are known to the natives as Oudakinda, the upper; Meddakinda, the middle; and Yattikinda, the lower divisions, and subdivided into many korles or pattoos, is one of the most important and valuable portions of the Southern province. Upper Ouva forms a part of the mountain zone; Lower Ouva, the hilly region, extending towards the Mahagampattoo; and they are separated from Saffragam by the Goorakondera-oya. United, they include an area of 4114 square miles, and a population of more than 30,000.

The natural features of Upper Ouva, are varied and magnificent, —now covered with vast forests,—now displaying the sublimest mountain scenery,—now wide extending plains. Those of Lower Ouva are widely different, and though equally remarkable for its forests, it is diversified with flat and undulating country. The climate of Upper Ouva is very salubrious, well adapted to the European constitution, and the soil is so well fitted for agricultural purposes, that wheat could be raised in any quantity with little difficulty, and it produces some of the finest coffee in the island. It is remarkable also for its large breed of cattle, which, according to Knox, "when carried to other parts of the island, would commonly die, and the reason thereof no man could tell." This mortality, doubtless, arose from the difference of pasture, that of Ouva being peculiarly rich for the greater part of the year. The district is capable of supporting an almost indefinite number of cattle, and the only precaution that would be required, is the provision of fodder for the short seasons, when its surface is exposed to the parching influence of a tropical sun and bleak winds.

Badulla is the principal station in Upper Ouva, and the seat of the assistant Government agent, district judge, and the head-quarters of the officer in command of the district. It is situate on a gently rising ground, 2107 feet above the level of the sea, in an extensive and beautiful valley, terminated by an amphitheatre of lofty mountains, and watered by the Badulla-oya, which almost encircles it. The fort, which has but slight pretensions to size or strength, and formerly contained within it the royal palace, is built in the form of a star, and has an extensive cantonment attached to it. There is here a temple dedicated to Kattragamma Deio, and a Buddhist wiharé, with a dágobah attached to it, which were built by Makalan-Detootissa in the third century. This dágobah is from forty to fifty feet high, and rises within a double enclosure, skilfully constructed of brick. Nothing reposes on the foundation below, except this great circular dome, which is as smooth as the globe of some huge lamp. Everything is grey with age, yet in the coating of plaster that covers

[1] Upper Ouva has one striking geographical peculiarity in its undulating surface of hills and valleys, rounded and smoothed as equably as if, instead of primitive rock, they consisted of chalk or clay. This is accounted for by Dr. Davy, from the similarity in quality of the rock, and its undergoing rapid decomposition and disintegration from the action of air and water.

the whole, traces of figures of volutes and arabesque devices are here and there discernible. The summit appears to have been of old completely gilded, and the base elegantly and finely fluted, but there is not a window or door, except underground, to this mysterious edifice.

Badulla is a tolerably large and very neat village, consisting of two broad streets which cross each other, and seem to stand in the midst of a pleasant garden. The houses are chiefly of one story, built of bamboo, and covered with the leaves of the cocoa-nut tree. Each house has in general but three walls, the fourth side being open, and serving at once for door, window, and shop. At the extremity of one of the streets, a most enchanting landscape opens upon the view; of which the lofty mountain of Namina Kooli Kandi in the background, a glorious forest of tall cocoa-nut and jack-fruit trees, areka and palmyra palms, the underwood beneath the thick shade of their thick bowering foliage, consisting of various blossoming shrubs with lovely flowers breathing a celestial perfume, are the leading features. On the road outside the village, appears here and there a small cottage between the trees, in which the beautiful and fragrant yellow fruit of the banana may be seen offered for sale; and goats, not unlike fawns in their appearance, running about on every side amid groups of young children.

Badulla was once the seat of a principality, and under the triumvirate, which ensued after the death of Senerat, Koomara Singha Hastana made it his residence. In the time of Knox, it was considered one of the chief cities of the island, but its palace was then already in ruins; the Portuguese in their incursions having surprised and burnt it.

The fertile valley of Badulla, intersected by numerous artificial canals from the mountain streams, is formed into rice fields, with the exception of a few elevated spots, which tufted with cocoa-nut trees, look like islands of palms in a sea of verdure; the largest of these is occupied by the fort and village.

Namina-cooli Kandi is one of the highest mountains in Ceylon, being 4000 feet above the plain, and 6700 feet above the sea, and is remarkable for its massive grandeur. The track, which at first is through a gentle ascent, about three miles from Badulla, is covered with guavo-jungle, and infested with leeches, but it soon runs over very irregular and steep ground, which would have been inaccessible, had it been bare. Still higher, the side of the mountain is without wood, and covered with lemon-grass, and higher still, the ascent lies over immense masses of bare rock; above this rocky region to its very summit, the mountain is covered with thick wood, through which the way is bewildering, from the many tracks of wild animals. The top is almost table land, gently sloping on every side, and many acres in extent: it is without rock, its surface and soil consisting almost entirely of friable, and as it were, disintegrating quartz, and quartz gravel in some places, discoloured by black mould, in others as white as snow, with pieces of ironstone here and there intermixed.

The vegetation is peculiar, and very different from that in the forest below: it being composed of low trees and bushes, which grow in clumps, separated from each other by little open spaces, either of white gravel or of dark soil, covered with mosses and lichens. The plants, though apparently dwarfish and stunted, as if they had struggled for life with the elements, look fresh and healthy. By climbing a rhododendron, here in abundance, a fine prospect of the surrounding country may generally be obtained. The valley of Badulla, in miniature, appears at a great depth below like a circular basin, formed by the expansion of several valleys at their place of junction, and flanked by a double row of hills of very unequal heights.

On the occurrence of a long drought, the Kappurales of the Kattragamma temple, ascend the mountain, and with a leaf of a particular kind, throw water, to the sound of tom-toms, from the deepest pit into the air, and scatter it over the people as an offering to their God. They then descend, confident of having a fall of rain before they are half-way down, and every native has a thorough conviction of the infallibility of the ceremony in producing the effect. This is but another instance of the credulity of the natives, into whose mind it never seems to enter that the priests never ascend the mountain till they have clear signs of an approaching change of weather. The thermometer in the middle of the day ranges from 65° to 73° on the summit of Namina Kooli Kandi.

The country surrounding Badulla, gives proofs of having been once densely peopled, and the state of desolation which it wore for some years after the arrival of the British, was the result of the never-ending warfare in which it had involuntarily participated. It now bids fair to regain its former standard of fertility.

It is connected by roads with Batecalo, Hambantotte (98 miles), and Colombo (138 miles), Galle, &c. &c. and by three different routes with Kandy, from which it is 51 miles distant by the Walapanne route, and 59 miles by the banks of the Mahavellé-ganga. The country between Badulla and Kandy is intersected by eight rivers, besides minor streams, and the direct route lies through Taldenia 9¾ miles; Vella-oya, 9 miles; Ooma-oya, 6½ miles; Kooroondu-oya, 5¾ miles; Bella-hool-oya, 4¾ miles; Gonegamma, 3¼ miles; Maha-oya, 3½ miles; Harrackgammé-oya, 2 miles; Koondasala ferry, 5¼ miles; Kandy, 3¾ miles, the whole road is good, and gradually descending from the mountainous to the hilly.

The path between Badulla and Gampaha, a small district, forming part of the romantic valley of the Ooma-oya, lies up an abrupt ascent, and then passes along the sides of the Narangalla mountain, from thence there is a magnificent view over the whole valley of Badulla, which appears, except at one narrow outlet, entirely surrounded by hills; it then descends for several miles, crosses by a ford the rapid stream of the Ooma-oya, near Toopittia, and traverses an open grazing country.

The road from Badulla through Upper Ouva, is carried over steep

hills, and leads past the military post of Himbleatawellé, situated on the summit of a bleak hill, 4000 feet above the level of the sea. This post is particularly useful for the purposes of communication, most of the other posts of Ouva, during the rebellion, were visible from it. The view from this station is very extensive; the nearest features of the scenery being the innumerable green hills of Ouva, with here and there a copse in the sheltered recesses, extensive plains dotted with stunted trees, the bottom of steep and very narrow valleys terraced into rice grounds, and, except in the direction of Veddahratté, and Bintenné, over which the eye may wander until the outline of objects fades into distance, the scene has a continued boundary of mountains, including those of Doombera on the north. The extent of pasture land in Ouva is very great, and the number of cattle grazing on it, still unproportioned to the extent, though bleak winds and a scorching sun will wither the herbage in the dry season, and render the pasture scarce. Towards the autumn, Upper Ouva, and indeed, the whole of the mountain zone in its vicinity, frequently present a miserable aspect; the season preceding has been, perhaps, dry, the winds have done their work, and the natives have set fire to the dry grass to improve the pasture, or to the upland jungle for the purpose of cultivating grains that do not require irrigation.

Between Himbleatawellé and Fort M'Donald the course of the Ooma-oya is continued through the valley of Parnegammé: the stream has the same impetuous character, and its banks retain the same wild and rugged scenery as in the downward course through Gampaha.

The rocks of Hakgalla, and the pleasure grounds of Rawana have been described in another place; it is a region varying from five to seven thousand feet above the level of the sea. After passing through a swampy jungle, and turning round the northern end of Hakgalla mountain, an open valley, fringed with barberry bushes, and diversified by groups and single trees of the superb rhododendron arboreum succeeds: the dell is surrounded by hoary forests, whose rich but sombre colouring is unable to remove that sullen gloom which shade and indescribable stillness throws over the scene between Hakgalla and the massive Pedro. This is the Seeta Talawa elsewhere described.

The most elevated table land in Ceylon are the open plains extending between the Totapela range and the mountains which overhang Saffragam. This region was called Horton Plains, in compliment to Sir Wilmot Horton, then Governor of Ceylon, by the two European officers who first penetrated into this tract of country. For the first seven miles, the path lies through a close forest of low sized trees, with thick set gnarled branches, the whole space between their stems being occupied by the ugly and unvarying nelu plant: the next six miles of the route is over an open undulating country, with a soil like peat moss, and covered with coarse grass, through which numerous small streams, which are the sources

of the Mahavellé-ganga, traverse. A damp hoary forest, so densely shaded by the overhanging foliage that the few rays of light which penetrate through the moss clad branches, appear unnaturally bright, and seem to descend with an intensity, that falling upon the yellow leaf of the broad fern, produce a gleam so brilliant as to contrast yet more strongly with the gloomy jungle around. After a steep ascent of two miles, the wood is passed, and the Horton Plains are reached. These extend for eight or ten miles, have a perimeter of about twenty-five miles, and are covered with coarse yellow grass, except in those places where the bright green of dwarf bamboos shew the course of the rills winding through the open space, which appears radiant with light, as contrasted with the sombre woods that encompass the plain or the dark thickets which are scattered on its surface, and extend through its valleys.

The mountains of Lunugalla and Suduhugalla, 7800 feet above the level of the sea, rise from this table land, and serve to relieve the monotony of a forest bound horizon. This tract is seldom visited by the natives on hunting excursions, and is known to them as the Maha-ellia, (the great common or clear space) a portion of it is called the Wilman-talawa, and the inhabitants of the adjoining country are a race of mountaineers, whose hardy habits and capabilities of enduring intense cold, distinguish, and in some degree, separate them from their fellow countrymen of the other parts of the island.

"In these vast jungle solitudes," says Forbes, "on every twig, round every tree, the stilly damp of ages has twined a mossy verdure: from its slender filament on the young shoots, slight texture on the smaller branches, and heavy folds enveloping the parent stem of forest patriarchs, we learn how time, undisturbed by tempest, has woven the solemn drapery of this silent region, where the very shadows of the clouds seem to steal after each other slowly, silently, one could almost fancy at measured distances. The mouldering rocks, moss-clad forests, and solitary plains, offer so few signs of animated nature, that the notes of a small bird seem a relief from universal stillness, and the occasional rise of snipe become absolutely startling." On the green banks of a rill on the slope of the Totapela mountain, that officer discovered an echo "which hurried forth from every copse and winding glade in these, the farthest bounds of Rawana's forest labyrinth." As evening approaches, the mists creep up the glen, then expand over the forests, till darkness closes the day of universal stillness in this domain of primeval nature. Solitude is insufficient to convey an idea of the feeling of loneliness inspired by this place. In one part of the Horton Plains run the several streams that form the Bilhool-oya, which, in a later part of its course through Saffragam, and along the flats of the Tangalle district, receives the name of the Walawe river, and after a course of sixty miles, reaches, although it does not run into the sea, at the south of the island, its mouth being completely stopped up by a sand-bank, through which its waters percolate to the sea. The farthest source of the Mahavellé ganga is

supposed to rise here, and flows due north; hence it has a course of about 200 miles, the last eighty of which might be rendered navigable for boats at no very great expense.

In proceeding to Gallegamma at the edge of the elevated country, the first part of the route lies through the plain along which the Bilhool-oya holds its course, occasionally enlivened by little sparkling rills, which leap from rocky banks and gloomy copse into its smiling current. The outlet of the stream from this valley, 7000 feet above the level of the sea, is by a chasm from which it plunges for 5000 feet through tangled brakes and murky jungles, which cover the mountain walls of Rawana's garden. In descending towards Gallegamma, the stream is again perceived, after its furious descent, emerging from a caverned glen, whence it hurries through various rocky channels, till its diverted waters are made to glide peacefully in many a miniature canal through the levelled terraces and bright green paddy fields of Gallegamma.

The views on descending from the plains are magnificent, particularly at one spot, from which the eye is directed between two ranges of projecting mountains to rest on the lower hills of Saffragam, the dreary forest flats of the Mahagampattoo, the distant hills of Kattragamme, and the white salt-encrusted lakes, which are conspicuous at a distance of forty miles, and serve to separate the misty outline of the coast from the clearer blue of the ocean. The horizon here appears on a line with mountains 6000 feet in height, clouds roll in the valley below, others float high in air, some rest on the mountains, and a long chain of vapour appears to hang supended across the lowlands, which are darkened by its shadow, the whole forming a beautiful commingled scene of earth, air, and ocean, displaced from the relative position in which those elements are accustomed to be viewed. The opposite bleak range of Hágalla exhibits the white skeleton tracery of gigantic trees gleaming on its huge dark mass: this appearance is produced by rills and streamlets rushing down and uniting in channels graved by the slow unceasing hand of time, and suddenly filled by lines of sparkling foam. The clefts and watercourses of Hágalla are assigned by tradition to the time of Rawana, and are said to be the furrows of Rama's arrows; the mountain itself, in the same spirit of fiction, is believed to be the transformed body of one of his great adversaries, the ancient inhabitants of Lanka, the enemies of the gods.

The descent into Saffragam is by the decaying, but not ancient temples of Alut Nuwara, whence Balangoddé, 1800 feet above the level of the sea, on the other side of the Wallawé, is arrived at.

To reach the table land of Upper Ouva from Balangoddé, the Wallawé-ganga, about one mile and a quarter distant, is crossed on bamboo rafts, or a platform raised upon a couple of small canoes, or in the dry season it may be forded: the route lies through the abandoned military post of Alut Nuwara (the new city) to the

ancient dewalé of that name (distant about eight miles from Balangoddé), where there is also a small wihare and dágobah, the former of which affords a comfortable halting-place; the country around, though beautiful and romantic in appearance, is well watered, and somewhat neglected in point of cultivation. Crossing the Idalgashina mountain at the pass, Upper Ouva is entered. This pass is about 4400 feet above the level of the sea, and the summit of the mountain about 400 feet higher. There is sufficient grass for an almost indefinite number of cattle, where the wild buffalo ranges undisturbed, and the country is but thinly populated. In this beautiful and magnificent country, diversified with hills, undulating and champaign lands, watered by numerous perennial mountain streams, which gradually increase in size and depth from tributary waters in their meanderings towards the sea, the European settler may choose his own soil and climate.

The country between Alut Nuwara, and Kalupahané, at the base of the Idalgashina mountain a distance of fourteen miles and a half, affords proof of the ample means of irrigation possessed by this part of the island; and though the population is sparse, paddy is extensively cultivated near the former place. The water necessary to supply the growing crops is conveyed with great skill and economy over the terraced sides of hills, and through valleys beneath, chiefly from the Bellahool and Halgaran oyas, the latter descending in cataracts amidst the grandeur of Alpine scenery.

Kalupahané was formerly a military post, which was abandoned soon after the termination of the rebellion in 1818; but many of the inhabitants, who then deserted it, have since returned, and cultivate crops of paddy between the well-wooded and grass-covered hills, with which the neighbourhood of the village, about 2350 feet below the top of the Idalgashina pass, is studded; and the mountain itself is covered, from its base to about midway, where the woody region commences, with verdure throughout the year.

About two miles and a half beyond the summit of the pass, by a gradual descent of several hundred feet, stands the village of Welangahena, formerly a military station, overlooking a very deep valley or ravine, with steep grass-covered sides, and presenting a splendid and extensive panorama. Park-like grounds, interspersed with hills and valleys, covered with verdure, and surrounded by the immense mountain of Pedrotallagalla, 8280 feet above the level of the sea on the north-west, the Idalgashina pass on the south-west, Apotella pass on the south, the Bamberagam pass on the east, and the high lands above Himbliatawellé and Passera on the north-east, the whole range possessing a delightfully cool and healthy climate, and presenting a natural amphitheatre in the distance of from fifteen to thirty miles, in all the varied colours of the most beautiful landscape, and in the immediate foreground clumps of flowering jungle, present altogether a scene not to be surpassed in any other country of the world.

Retracing our course to Nuwera Elliya, let us glance at the districts intervening between it and Badulla, through which a road, the only one by which this fine province is traversed, has been opened. One of the range of plains that extend among the hills between Nuwera Elliya and Adam's Peak on the west, is called Gaura-ellia, in consequence of the capture of a large and fierce animal, called the gaura, about fifty years ago. The centre of Ouva is about forty miles distant towards the south-east, and though perhaps less fortunate in its geographical position than the Saffragam district, is not inferior in natural advantages or scenery to any other in the island. At the point where the road begins to descend from the plains of Maturatta to the comparatively low district of Ouva, an extensive and beautiful view of that district is commanded.

After entering within the limits of Ouva, the road soon degenerates into a narrow and occasionally dangerous pathway, now skirting the faces of precipitous cliffs, now wandering along the bottom of deep and gloomy ravines. Midway between Badulla and Nuwera Elliya, a wide and open tract of rich grass land, named Wilson Plains, in compliment to Lieut.-General Sir John Wilson, formerly commander of the forces in Ceylon, extends its smooth velvet carpet over a softly undulating country. In the centre of the plain stands a bungalow, built by a hunting club, which died a natural death, from the deficiency of objects whereon to exercise its skill and sportsmanship. After traversing the extensive Wilson Plains, on whose verge Rawana's canal dashes from the rocks of Balella Kanda, the Badulla road again plunges into a succession of cliffs and chasms ; but their character now becomes less stern, and gradually changes to the gently rounded features and level plains of a champaign country.

The route to Alipoot from Welangahena lies through Hilloya and Passera, the first being a stage of twelve miles, and the last fifteen miles further. From Passera, once a small military post, and situate in a deep valley between the mountains of Namina-kooli-kandi and Luna-galla-kandi, the road to Alipoot, in Lower Ouva, is due east; and very rugged and hilly throughout the descent, which is nearly eight hundred feet in nine miles ; the country every where beautiful, and although scarcely a cocoa-nut tree is to be seen, numerous jack, shaddock, jaggery, and wild talipat trees serve to make up for the deficiency, and paddy is produced in a large quantity. The mountain of Lunagalla (Salt-rock), which is about 4800 feet above the level of the sea, is of a conical shape, and its summit is surrounded by a façade of quartz rock, which from below has a columnar appearance, and reminds one of basalt. Alipoot (Allupotta) is the residence of an Assistant Government Agent for the southern province, who has charge of the revenue of the district, and is also a District Judge of the eastern circuit of the Supreme Court. It is no longer the station of a military command. This place possesses by no means

so cool a temperature as its position would lead one to expect, partaking more of the climate of the plains than of the mountains, but it is remarkably healthy notwithstanding, and offers a strong contrast to the lower country of Welassé. About two miles from Alipoot there is a very steep descent, which was formerly fortified by a very strong kadavetté, where a few resolute men could make a successful stand against an invading army.

The route from Alipoot to Kattragamme is through Bootellé and Talawa, in Lower Ouva, a distance of forty miles. The first three or four miles is hilly and rugged, and covered with jungle. After this there is a little descent, and the remainder of the way is through a flat country, which is almost wholly covered with forest and uninhabited. At Bootellé there was formerly a military post occupied by Malays, and the surrounding country was formerly well cultivated, and is now pretty populous. Between Bootellé and Talawa is the Parapa-oya, a fine sweeping stream, with banks nobly wooded. Talawa is a beautiful part of this desert country. It is a plain of many miles in extent, covered with fine grass, and ornamented with clumps of trees, resembling the wildest part of an English park. The prospect from hence is delightful. The eye wanders over the rich plain to the long line of the blue mountains of Upper Ouva.

Ten miles north of Kattragamme there is an immense mass of rock by the roadside, called Gallegé by some, and Kimègalle by others. It derives the former name, signifying rock-house, from several capacious caverns in its side, which afford good shelter to the traveller, and the latter name, signifying water-rock, it has obtained from two deep cavities in its summit—natural reservoirs that are never without water, an element that is often extremely scarce in this desert, and hardly anywhere else to be found.

Returning to Upper Ouva by the route of Weleway, the road leads through a very thick jungle by a narrow and difficult path to Yadalgammé. This place is a wretched little temple village, on the bank of a branch of the Parapa-oya, and in the midst of an immense wilderness of wood. The few inhabitants of the village have some cattle, and a little paddy ground adjoining. Their huts are fortified by an enclosure of strong pallisades against the attacks of wild animals, which are here exceedingly numerous. Weleway is about twenty miles distant, through a country, consisting partly of thick jungle and partly of open grass plains like those of Talawa, with which they most likely communicate. They commence close to Yadalgammé, and extend about five miles to the north-west. Their resemblance to a park is strengthened by the abundance of deer. Between Yadalgammé and Weleway two streams are crossed, one very small, about half way, and the other of considerable size, the Kirindé-oya, about two miles from the latter place. At a spot called Undagallawaha, the former stream forms a deep pool, on the banks of which are some remains of masonry, which are supposed by the natives to

have formerly belonged to a tank, by means of which a considerable part of the Mahagamapattoo was formerly watered and fertilised. Some circumstances, such as the level of the ground above the sea, would seem to warrant the supposition; but when fully considered, the unfavourable nature of the ground for the formation of a tank—on one side, indeed, a huge rock or hill rises out of the plain to the height of 200 or 300 feet above its surface, but on the other there is no corresponding elevation for many miles—will satisfy the inquirer, that the tradition of the former existence of a tank is either false or exaggerated. The few cut stones now left are so neatly wrought, that it is more likely they belonged to a temple or palace than an embankment, particularly as there is the figure of the moon on a fragment of one stone, and that of the sun on another. From the top of the rocky hill adverted to, the prospect is extensive. With the exception of two or three similar rocks in the vicinity, and a few distant and gentle elevations of ground, the whole country to the southward and to the eastward and westward of that point, is a dead flat, covered with a wilderness of jungle. In the opposite direction hills and mountains make their appearance, but they are frequently indistinct.

Weleway is a little plain, about a mile in circumference, on the confines of the level country, and excepting to the southward, every way bounded by hills. It possesses great natural beauty, but has only lately resumed its former state of cultivation. This part of the southern province presents a striking analogy to the country between Nalandé and Trincomalee; both are low and nearly flat; both overgrown with wood, and nearly uninhabited; both extremely unwholesome; while both exhibit strong and indubitable marks of change, and of ancient cultivation and population.

From Weleway to Boolatwellegoddé, in the district of Gampaha, distant about six miles, the road traverses a hilly, but not difficult country, presenting a striking contrast with the monotonous jungle behind. This country was sadly laid waste during the rebellion: the villages were deserted, and the fields suffered to become a desert. Half way between Weleway and Boolatwellegoddé, is a nitre cave, situate in a thick jungle, in the side of a hill of difficult discovery and access. Its mouth is comparatively small, hardly twelve feet wide, and where highest, hardly high enough for a man to stand erect. The entrance is irregularly arched, and has the appearance of having been cut through the solid rock by which it is surrounded and overhung. Looking down into the cave, nothing can be more gloomy and dismal; the eye can penetrate but a very little way into its dark recesses, from which a loathsome smell issues, and a dull confused noise like that of a subterraneous torrent. After a descent through a steep, narrow and slippery passage about thirty feet, a cave of vast size is reached, of such an irregular form, that it is impossible to retain any accurate notion of it. The rugged bottom, which descends

about fifty feet, is covered with fragments of decomposing rock and a thick stratum of black earth. The roof in general is too high to be visible. The walls consist either of dolomite rock or of granitic varieties, most of them in a state of decomposition, particularly those containing a portion of calc-spar. The natives maintain that this cave is two miles long, but this is doubtless greatly exaggerated. Like the nitre cave in Doombera, its excavation is perhaps more artificial than natural. It has been worked for many years by the natives, a party of whom come annually from the neighbourhood of Passera for the purpose.

The distance to Kirriwannagammè is six miles, through an extremely hilly and rugged country. At this village is a small wihare, finely situated on a little rocky platform on the side of a steep hill, overlooking a considerable extent of paddy ground below, and several villages.

Crossing the mountain ridge of Upper Ouva by the Apotella pass, Welangahena is reached. The distance over the mountain is only about eight miles, and the ascent though steep is not difficult; the height is certainly less than the Idalgashina. The prospect of Upper Ouva from the top of the hill here, which is one of the highest within the mountain wall, is still more impressive than from the summit of the Idalgashina. On looking round the country, it has the appearance of a magnificent amphitheatre sixty or eighty miles in circumference, formed of a succession of steep, smooth green conical hills and of deep narrow glens, remarkably free from wood, enclosed on every side by mountains varying in perpendicular height from four to six thousand feet.

The distance of Fort M'Donald, in the village of Parnagammé, from Welangahena is about seventeen miles. All the way the country is hilly, but not of the same character. The hills the first part of the way, though rounded, are exceedingly steep and abrupt; those which succeed them are less bold and lofty, of greater sweep, and rather undulating than of the abrupt conical form; while the hills the latter part of the way are more irregular than either, and bolder than the intermediate, though less so than the first. About half way is Dambawinné, where the fields are neatly cultivated, and covered with green paddy.

Fort M'Donald, so called from an officer of that name, who distinguished himself by his decision and humanity during the rebellion in 1817-18, and on a hill near the fort made a remarkable stand against the whole force of the country under Kappitapola, is about 3000 feet above the level of the sea. It is situated on a low hill in the fertile and extensive valley of Parnagammé, at the foot of the barrier mountains of Upper Ouva, and immediately under the pass of the lofty Dodanatukapella mountain. Thus situated, its scenery is of the most exquisite kind, displaying most happily blended the grand and beautiful, while the appearance of cultivation and popula-

tion in the surrounding country gives effect to the picture. The Dodanatukapella being ascended, the route proceeds over the mountains to Maturatta, sixteen miles distant. The ascent of the pass commences immediately on quitting Fort M'Donald, and continues with very little interruption very steep up to its summit, about two miles distant, where there are the remains of a kadavetté at the entrance of a forest. This is at the height of between five and six thousand feet above the level of the sea. The views presenting themselves from different points of the ascent of this lofty green mountain, thus far almost entirely free from jungle, are various and magnificent, particularly of Upper Ouva, almost the whole of which is visible; and in the direction of Wiyaloowa, the summit of whose mountains, rising above a stratum of silver vapour, have a very singular and beautiful effect. Beyond the kadavetté, for at least ten miles, there is a constant succession of ascents and descents, the general level of the road rather increasing than diminishing in altitude. The greatest elevation it attains is about seven miles from Fort M'Donald.

Resuming our route along the coast. After crossing the ferry at the Kumukan or Koombookan-aar, the traveller enters the southern province at the Mahagama-pattoo, now included in the district of Tangalle. This tract of country is about fifty-five miles long, and from eleven to nineteen broad. It contains about a hundred villages, but so thin is the population, that it scarcely exceeds 5,000 souls. The face of the country, which now for the most part exhibits nothing but an inhospitable desert of jungle, and low, sandy, waterless plains, was once well irrigated, and very productive. At present its chief produce is the salt obtained from the leways, the monopoly of which produces a considerable annual revenue.

The Great Basses (Baxas), called Ramanpaaya by the Hindoos, are a ledge of rocks off the south-east coast, nearly a mile in extent, and about three leagues from the shore, elevated a few feet above water, and the sea breaks very high on them in bad weather. According to the natives, a pagoda formerly stood on them, and they are thought by some to have originally formed part of the main, where various legends of sunken cities in this locality prevail. There is a safe channel between the Basses and the shore, but it can only be navigated with caution, and by daylight, as the currents are frequently very strong and capricious in their direction. The Little Basses, distant from the former seven leagues E.N.E. is scarcely above water, and is therefore dangerous to approach.

The first stage from Koombookan is to Potane $7\frac{3}{4}$ miles, where there is a large rock with a reservoir of water on it; from thence through low jungle filled with every description of game known to the island, the traveller comes to Yallé rest-house, ten miles, which lies upon the left bank of the Manik-ganga or Parapa-oya, a river

which, formed by the union of two small mountain streams near Alipoot, runs towards Bootellé in a south-easterly direction, and from thence taking a south-westerly course, passes by Kattragamme, and once more changing its course to the east, enters the sea near Elephant Rock. The water of this stream, which, for the greater part of the year is as translucid as crystal, and as sweet and wholesome as if it had been filtered, becomes turbid during the rains from the mass of deciduous foliage borne down by the stream from the mountains of Ouva, and the accumulations from its well-wooded banks. If the traveller be anxious to visit Kattragamme dewalé, instead of crossing the Manik-ganga, native guides and a tom-tom beater to drive away the chetahs and bears should be procured at Yallé, to accompany him through the jungle.

Kattragam (Kaddirkámam) is famous for a number of temples erected to every deity in the Hindoo calendar, and has also a Buddhist wiharé and dágobah, but the principal temple for which it is celebrated is dedicated to Skanda, the god of war, who, according to a tradition, halted on the summit of a hill in the neighbourhood, on his return from Mahendrapuri, after destroying the Asuras, who oppressed the gods. This temple, which, from its reputation and the unhealthy desert through which its votaries have to pass to it, one would have expected to find in the highest degree magnificent, is on the contrary a plain building, divided into two apartments, of which the inner, into which an entrance is forbidden to all but the privileged or sacred few, contains the image of the god, and the walls are ornamented with figures of different gods and heroes, richly executed; while the inside of the roof is covered with painted cloths, and the entrance to the inner apartment concealed in like manner. On the left of the door there is a small foot-bath and bason, in which the officiating priest washes his feet and hands before he enters the sanctum.[1] So great is the veneration in which the shrine of this deity is held, that pilgrims from every part of India resort to worship it, frequently bringing with them pots of water from the Ganges at Benares, slung on cross-bamboos, and even the Mahommedans reverence the place under the belief that it was the favourite resort

1 The Karandua of Eiswara stands on a platform in one of the rooms; it is somewhat in the shape of a common oven, and contains a little image of the god, and a diminutive pair of slippers. The Kalina-madima, another relic, is greatly respected, and is the chief curiosity in Kattragamme; it is a large seat made of clay, raised on a platform, with high sides and a back like an easy chair without legs; it is covered with leopards' skins, and contains several instruments used in the performance of the temple rites, and a large fire burns by the side of it. The room, in the centre of which it is erected, is the abode of the resident Brahmin. The Kalina-madima is said to have belonged to Kalana-nata, the first priest of the temple, who, from his great piety, passed to heaven without experiencing death, and left the seat as a sacred inheritance to his successors in the priestly office, who have used it instead of a dying bed.

of Kheder Nabi, whom they supposed to have rendered himself immortal by drinking of "the water of life," which he discovered in the neighbourhood.

During the rebellion of 1817-8, access to this temple was completely closed by the Government, in consequence of the treasonable practices of the priests, and the pilgrims resorting hither under the denomination of Fakeers, Pandarams, and Jogis, were placed under great restrictions for the time, but they were subsequently relaxed, and a passport only was required.

The temple is placed under the superintendence of a Basnayaka Nilamé, and the revenue arising from the offerings is shared among the priests who officiate in the sanctuary. In the adjoining country there are a few small villages, whose inhabitants are bound to pay a part of the produce of their fields for the lands they hold under this temple.

A grand festival is held in July, and continues for several days, and, according to a long established custom, Moormen are obliged to bear torches before the image, when carried in procession. The number of pilgrims is now fast diminishing, and the buildings are fast on the decay. Ere long they will be perhaps level with the ground, and the traveller be unable to trace their site.

Skanda has several names in Sanscrit, but he is here commonly styled Kadirama, or the "lord of the rays," from an assemblage of which, emitted from the eyes of Siva for the destruction of Asurs, he is supposed to have sprung. He is represented with six heads, and twelve hands, in each of which he holds a different weapon, and his vehicle (váhane) is a peacock, which is hence considered sacred by his votaries. Of his two consorts, Dewane and Valli, the latter is represented as having been nurtured by a female Veddah, the Veddahs are therefore particularly attached to his worship.

The god of Kattragamme is not loved, but feared, and his worship is conducted on this principle. The situation of his temple, and the time fixed for attending it in the hot, dry, and unwholesome months of June, July, and August, were craftily chosen. A merit was made of the hazard and difficulty of the journey through a wilderness deserted by man, and infested by wild animals, and the fever which prevails at that season, was referred to the god, and supposed to be inflicted by him on those who had the misfortune to incur his displeasure.

Leaving Kattragamme, the traveller, if he intend to proceed direct to Hambantotte, after crossing the Parapa-oya at the ford in that village, will proceed through the village of Mágaama, and crossing the Kirindé-oya, pass through Boondellé to Hambantotte, a distance of thirty miles; but as he would thereby miss the opportunity of visiting Ahamadoewé, or turtle cove, the line by the sea-coast will be preferable. Ahamadoewé is ten miles from Yallé. As soon as the turtle season approaches, the renter of the fishery assembles

his people at this place, where they construct huts and a sort of temporary bazaar, for the sale of the usual articles of their simple diet, which are daily conveyed by the villagers within eight or ten miles of the cove. From Ahamadoewé to Paltoopané, the distance is five miles, and the face of the country is composed of jungle and sandy plains, with an occasional glimpse of the sea.

This part of the district is particularly subject to long droughts, often for ten or eleven months together, and the burnt state of the herbage offers a melancholy contrast to every other part of the island. The next stage is from Paltoopané to Mágaama, where the Kirindé-oya is forded, the distance is 9¼ miles; the rest-house lies in the midst of low jungle, where mosquitoes, ants and sand-flies are extremely troublesome, and snakes occasionally obtrusive. The Kirindé-oya has its source in the hills of Lower Ouva, and after a tortuous course in a south-east and southerly direction, falls into the sea at this place. Mahagam or Mágaama, now a straggling village, is situate near a large plain, and has within even the last century presented a very different appearance to its present state, a fact attested by the remains of several extensive gardens, where many varieties of exotic fruit trees still remain. The soil bears some resemblance to that of the pepper and nutmeg plantations at Prince of Wales' island in the Straits of Malacca, and is well adapted for the culture of sugar, cotton, pepper, cloves, nutmegs, and sufficient paddy might be grown for the consumption of the whole district within the range of irrigation presented by the Kirindé-oya, exclusive of the immense area that might be sown with the same grain, and supplied with water from artificial tanks.

The ancient city of Mágaama, or as it is sometimes called, Roohoonoo Mágaama, from its having been the capital of the Roohoona division, is first mentioned in Singhalese annals, B.C. 285, in connection with Mahanaaga, brother of Devenipeatissa, by whom it was founded. On the left bank of the Kirindé-oya, there a clear stream, about forty yards broad and eighteen inches deep, with steep banks, shaded by large kabuk trees, and about three miles along a ridge slightly elevated above the surrounding marsh, lie the principal ruins of Mágaama; to this ridge is joined the embankment of the Tissa tank; a reservoir, that like others in the vicinity has burst, and in the rainy season forms noxious swamps, infested with crocodiles, &c. The ruins of the Menik dágobah and wihare, of the Poega (assembly hall for priests), which consists of forty-eight plain square stone pillars, one foot on each side, and thirteen and a half above ground; of the palace supported by eighty-five pillars, two feet square, and fifteen feet high, are successively seen. Near these stands an octagonal pillar, nine feet high, and eight feet in circumference, to which the state elephant was chained; and the marks of the chain deeply worn, have nearly effaced an inscription, on which the word Sri (royal) may still be distinguished. It is called the pillar of Kadol,

the favourite elephant of Dootoogaimonoo, that bore him in all his battles, and on which he was mounted when he encountered and slew his antagonist, Elaala. Yátálatissa dágobah is a mass of brick about seventy feet high; it is split near the centre, and overgrown with trees and brushwood; its destruction is attributed to the Portuguese, who are said to have attempted to blow it up with gunpowder. It was built by Mahanáma, B. C. 280; about a hundred stone pillars, seven feet high, are scattered in groups around this temple, and are the remains of separate wihares, Tissa-maha wihare and dágobah. The latter is even now more than one hundred feet high; although no part of the spire or its base exists, it has a small opening at a considerable height, and fragments of steps leading towards the aperture are perceptible on the east side of the ruin, near which are two broken statues, supposed to be Kawanitissa, who built this temple, B.C. 180, and his queen Wihara Daivi. The small dagobah of Sandagiri is of the same date as the Tissa wihare, and built in the usual Buddhist monumental form; like the others, it is covered with shrubs and plants: even forest trees find a hold for their roots in the ruins of its masonry, and derive a support sufficient to resist the parching blasts of the north-east monsoon. Mâgaama is situated eight miles from the mouth of the Kirindé-oya, and the fields watered by its tanks are said to have extended the whole of this distance. Kirindé is a rocky point on the coast, remarkable for the artificial appearance of its masses of stone, among which there is a spring of fresh water, also some remains of masonry; and the outline figures of the sun and moon render probable the tradition, that the kings of Mágaama occasionally resorted to this spot to enjoy the cooling breeze and sea-bathing. The Muda wihare at this place was built by Kawanitissa, to commemorate the miraculous escape of Wihara Daivi, his queen, from her marine prison.

Mágaama is supposed to have been rightly laid down by Ptolemy under the name of Mágrammum, and my only reason for hesitation is confined to the etymology of the word; as I cannot understand how Ptolemy's informants can have had the seat of a subordinate principality represented to them as "the great city."

From the rest-house of Mahagam, the route to Hambantotte, the next stage, is 14½ miles, through a desolate country, in some places cultivated with paddy, small grain, and maize, and in others waste, especially near the leways, where there is nevertheless excellent pasturage for sheep, though none are there to be found.

After crossing the Kirindé-oya, which is fordable except during the rains, when the current is rapid and the stream wide, and only passable in boats, the road lies through the small villages of Telloolé and Wellegangoddé. These are hardly worth a remark, being scantily inhabited, and their cultivation being limited to yams, paddy, maize and kurukkan. The road thence is to Boondellé, upon the banks of the leway of that name, about a quarter of a mile from the sea, from which it is separated by a bar of sand. Beyond Boondellé

at a village called Aloot Kangallé, inhabited by fishermen, very fine surmullet, soles, seer-fish and prawns may be procured at the lowest conceivable rate. This village is also situated on the banks of a leway, now exhausted, called Matellé Kalapoo, but the tourist will prefer to rest at Udumallé, upon the left bank of the Matellé-aar, which is dry except during the rainy season. From Udumallé, which is no great distance from the great but useless tank of Badagiri, the general route is between Koholankalé and Maha leways and the sand hills, but as the sea breeze is preferable to the monotony of the leway downs, by edging to the left, the rest of the journey by the sea beach will be found the most pleasant part of it.

Common salt is obtained from the leways, or natural salt pans, which are principally situate on the coast of the Mahagamapattoo, and is of rare occurrence indeed in the interior, except in minute quantities dissolved in water. Every parrah of salt contains about one-fourth of mud or sand, and it often happens that no more than half the quantity of good salt is produced by evaporation.

The salt lakes of the southern coast are collections of water in the natural hollows of the beach, confined by a high sand bank, thrown up along the shore by a tempestuous sea. The lakes from which the best salt is obtained are the Konakatee-leway, the Sitricalé-leway, the Maha-leway, the Kolankale-leway, the Boondellé-leway, the Durava-kalapoo and Paltoopané leways. The other lakes in the same district contain brackish waters, but seldom or never sufficiently concentrated to produce salt. The seven lakes mentioned vary in extent from nine miles in circumference to one and a half. They are all very shallow, the deepest when its water is highest not exceeding six feet. In the rainy season they frequently overflow and break through the bar of sand, and at this season their diluted water is merely brackish. In the dry season, more especially in June and July, when a strong parching south-west wind blows, and evaporation is rapid, their waters are more or less concentrated to the state of brine, and often dried up entirely, when the bottoms of the lakes are covered with a crust of salt, which varies from an inch to a foot in thickness.

The source and formation of this salt is from the sea, which is close at hand, and evaporation is the cause of its production. Thus in the soil there is nothing peculiar, it resembling that of the country in general, and resulting from the decomposition of granitic rock; the incrustation of salt that forms is merely superficial; the deeper an excavation, the less saline the ground becomes. In the close vicinity of more than one of the salt lakes there are collections of perfectly fresh water; the more rain there is in the wet season, the less salt is obtained, and occasionally no salt has formed when the year has been unusually rainy; the more boisterous the sea, the greater the chance of a plentiful production of salt; and what is more than all, the saline contents of the lakes themselves are similar to those of the sea, of which common salt is only the chief ingredient, and all the

lakes receive salt either from the sea directly, by the waves breaking over the bar, or by salt water percolating through the sand. One instance may be found where, perhaps, from the unusual width of the bar, the salt is supplied in neither of these ways, the lake in the rainy season communicating with another that is so supplied. The formation of salt may be accelerated and ensured best by cutting the bars early, and diminishing rapidly the quantity of brackish water. This is a most important subject. The leways are capable of yielding a large and increasing sum to the Government, and the whole island is almost entirely dependent on this district for the supply of this necessary of life. The production of the lakes has far from approached its maximum; and by a yet more scientific management, they might be made to yield not only a sufficient supply for all India, but almost any quantity of magnesia might be extracted from the residual brine. And in procuring wood ash, which this preparation would require, it would be necessary to burn the jungle with which this part of the country is overrun, that would diminish the prevalence of miasma, so fatal to population, and check the increase of wild animals, so hostile to the agriculture of the district.

With the exception of the vicinity of the leways, the soil of the Mahagamapattoo is so remarkably fertile, that industry and capital are the only requisites to make it one of the most productive districts of the island; and should cultivation extend, the country would be gradually abandoned by the wild beasts that infest its woods and jungles, and become as healthy as any in the maritime provinces. The approach to Hambantotte is remarkable for the deep red colour of the road, and the dark green hue of the milky hedge (Euphorbia tirincalli) with which the enclosures are fenced in. Hambantotte, derived from the Singhalese words "Hambané," country boats, and "Totté," creek or small bay, is situate in lat. 6° 6′ 58″ N. and long. 81° 14′ 44″ E. and a more solitary or barren situation cannot well be conceived, the soil being totally unfit for cultivation. The bay affords good anchorage for vessels of 150 to 200 tons burthen. The town lies beneath a hilly promontory, projecting seaward towards the south-east, and forming the south-west side of the small bay, which convexes to the northward and eastward, and is about a mile and three-quarters across to its eastern extremity. The town, containing about 1500 inhabitants, chiefly consists of mud-built houses thatched with cajans, but those of the Mahommedan population are much superior. The gaol, cutcherry, and Assistant Government Agent's house are situated on the hill, which commands an extensive view of the sea, the Koholankalé, Maha, Karaganaré and Sitricalé leways, and of the seven hills of Kattragamme, the local Vatican of Paganism. The fort and the commandant's house are on the east side of the hill, about fifty yards from the sea. This place is the grand depôt of the salt gathered in the Mahagamapattoo, and of red dust, which imparts its colour to every thing with which it comes in contact. The white ant (Termes fatale, *Linn.*) is quite in its element

here, the red sand enabling it to burrow to a great depth, and under the very foundations of the houses; and from the brickdust appearance of every thing upon which its minute particles are deposited by the wind, these destructive insects are enabled to carry on their covered ways to the roof, without being perceived even by the most careful servant. Between the sea and the town, the enormous hills of sea sand, upon which a heavy carriage may be driven with as much facility as on the best macadamised road, encroach so very rapidly, that houses have been continually pulled down and rebuilt at a greater distance, to prevent their being overwhelmed, and the principal source from whence water was supplied to the town has been cut off. The accumulation of sand must have been as rapid as the growth of the adjoining cocoa-nut trees, for some of sixty feet in height are, according to Mr. Bennett, buried up to the crests, the only parts visible above the surface; and the bunches of nuts lie upon the sand as if they were the produce of a gigantic plant, instead of being the fruit of one of the tallest of the palm family, and may be cut from their stalks by a child.

Though the principal station of the Mahagamapattoo, Hambantotte was till lately without a rest-house, but the deficiency was supplied by the hospitality of the local authorities. The next stage from Hambantotte is the rest-house of Wallawé, eight and a half miles distant; the road lies to the right of the eastern extremity of the Karaganaré, or long leway, and adjoining the high promontory by which the small bay of Hambantotte is formed. This leway lies considerably below the level of the sea, and might be filled with salt water by cutting through about 130 yards of sand. It stretches nearly along the sea-shore for about three miles, and is about half a mile broad; a small quantity of very bitter salt occasionally forms upon its edges, which possesses medicinal properties. The village of Erabocké, the residence of a Modeliar, where paddy, maize, and kurukkan form the chief objects of culture, lies to the right of the high road, and is famed for its forests of daluk (Euphorbia antiquorum), which are from fifteen to twenty feet high, and afford a remarkable contrast to the irregular plains around, which, when the salt has formed, have a dazzling whiteness. A neglected plantation of cocoa-nut trees, on the right of the road, points out the site of a former village, where there is now not a house or hut to be seen, again evidencing the depopulation of this once well peopled and cultivated district. The size of the trees proves the care with which they must have been tended, or else their destruction by the elephants, who abound in this vicinity, would have been inevitable. The next leway is the exhausted one of Sitricalé, which has the appearance of a large oval fish-pond; it is about a mile and a half in circumference, and lies to the right of the road between it and the sea, from which it is about 250 yards distant. The shore is here bounded by a high sand bank, and the intermediate space to the left

of the road is filled with thick jungle. About half a mile beyond the Sitricalé leway, is the lesser Sitricalé, the furthest from the sea, and called by the natives Koda-leawawa. Between this place and the small village of Pybocké, the country is frequently inundated; and after the subsidence of the waters, patches of white, interspersed with the bright green of the herbage, meet the eye in every direction; these on a nearer approach are found to be mushrooms, which for size and flavour are not to be surpassed. At night these plains appear studded with fire-flies, and at sunrise teem with elephants, herds of wild hogs, spotted deer and peafowl, and the adjoining larger patches of water bordered by jungle, with flamingoes, spoonbills, wild ducks, widgeon, pelicans, herons, toucans and kingfishers. Here is also a large artificial tank, of comparatively modern construction, capable of holding sufficient water to irrigate 100 ammomams of paddy ground, of which the average produce is 1600 parrahs, or nearly 1,100 bushels. Wanderopé is the name of the next village after leaving Pybocké, on the left bank of the river Wallawé, and consists with one or two exceptions of scattered cottages and huts, of which a few are tiled. The only thing to interest the antiquarian is a granite post, like an old English milestone, under an umbrageous Bogaha, in the area of the neighbouring temple, which is said to constitute its title to the adjoining lands so long as the sun and moon may endure.

The Wallawé or Wallaway river bears about E. by N. ½ N. four leagues from Tangalle; the coast between them is low and barren close to the sea, but groups of cocoa-nut trees are seen near the river's mouth, and its banks are shaded with some of the most magnificent trees in the world; the coast is high inland, and may be approached to twenty-five fathoms within four or five miles of the shore. The Wallawé-ganga is the fourth river in Ceylon in importance, but a bar of sand, through which it percolates, forms a dam at its extremity, except during the rainy season, when it rises full twenty feet above its usual level. At other times it is almost every where fordable from about half a mile above the ferry at the village of Wanderopé (which is about two miles from the sea) to its source in the mountains of Ouva. The natives residing on the banks of this beautiful stream, will not bathe in it during the rainy season, on account of the quantity of decomposed vegetable matter carried down by the stream, rendering not only the water, but the air unwholesome, and producing jungle fever if drunk or bathed in. Off the entrance of the river, at the distance of three or four miles, there is a rock on which the sea generally breaks, and is said to have a channel with seven or eight fathoms water, sandy bottom between it and the shore, through which small vessels may occasionally pass. A little inland from the entrance of the river, stands a small mountain of barren aspect. The light but rich alluvial soil upon the banks of this river is well adapted for the cultivation of sugar, pepper, ginger, cotton, turmeric, cardamoms, arrow-root and the canna glauca. Such, however, is the

neglect of agriculture, that the most indispensable condiments for the natives' food are not grown in any quantity here, where sufficient to satisfy the wants of the whole island might be grown on a part of the waste lands alone, with but little trouble, beyond planting and weeding. Land also may be obtained at a merely nominal rent, or purchased at a trifle, on account of the alleged insalubrity of the district. The village of Wallawé is on the right bank of the river. If the improvements of the district were to commence from hence, its progress would be rapid. This is just the tranquil locality adapted to the silk worm, and the mulberry thrives here luxuriantly. Wells can easily be sunk, and the purest water be obtained within twenty yards of the river.

During the rains, the Wallawé, becomes, as we have already remarked, a deep and rapid stream, and can only be crossed in boats. The horse-boat in general use at the Ceylon ferries, is a very convenient one for horses and carriages; for being flat bottomed, it draws only a few inches of water, and as it is strongly built, about eighteen feet in length, and six or seven in breadth from head to stern, both which are square, the upper part abutting about three or four feet from the bottom, is capable of conveying a considerable burden. The common mode of ferrying five or six passengers across the Wallawé river, is by joining two canoes and placing a platform over them, capable of containing as many chairs conveniently. This is also the best for excursions up the river; for a temporary awning may be fitted up in ten minutes, and a couple of boatmen, one being seated in the bow of the near canoe, and the other in the stern of the off one, or *vice versâ*, propel it along rapidly with their short paddles, and seldom fail to secure whatever birds may be shot and fall into the water from the overhanging trees, without moving from their seats. Paddy is sown in this district in October and November, and reaped in January and February, but that called the second sort, is reaped in December and January. Maize (Iringhée Singh) is sown in August and September, and reaped in November and December; the brown and white kurrukkan (Cynosurus coracanus, *L.*) are sown in August and September, and reaped in November and December; Moong (Phaseolus mungo, *L.*) and badhama, an excellent substitute for rice, are sown in October and November, and reaped in January and February.

The Girawé-pattoo lies between the Wallawé-ganga, its limit on the east; the Kahawatta-oya, its bound on the west; and the Morruwa or Morva-korle on the north. It comprises nearly fifty villages, and its fisheries are extensive and afford considerable employment. The forests abound in elephants, which were formerly caught here in great numbers for exportation, and the great elephant hunts spoken of by Cordiner, took place in this district. The original means of irrigation possessed by this province were of the most extensive description. Clay, for the purpose of brick making, is abundant in several localities, and limestone rock is abundant.

The pansala at Wanderopé is a very low building, covered with pantiles, and the wihare a mere heap of brick ruins ; but these afford very ample proof of the excellent quality of the materials employed in their manufacture, which were procured in the vicinity and made upon the spot. These ruins, which are partly covered with jungle underwood, lie within an enclosure on the left hand, immediately adjoining the high road, and about one hundred yards from the ferry ; but the Buddhists have not the means, if they had the intention, of re-employing the materials in the restoration of the wihare. In the vicinity are the remains of a Singhalese inscription cut in stone, but much defaced, and on an adjoining pillar are coarse outlines of the sun and moon, emblems of royalty and duration, commonly attached to grants of Crown lands made by the Kings of Ceylon. Tanks for irrigating the surrounding country might be constructed here, and on the opposite banks of the Wallawé, to any extent ; but the old Wallawé tank having been formed above the level of the river, could only be supplied from it during its periodical rise in the rainy season, when water is least wanted. The neglect of this province is attributed by many to dread of the climate, by others, to the interior having become the field of speculation in coffee planting and the sugar-cane ; but the latter, though successful, is not likely to be carried to any extent in comparison with the former. Sugar might be grown with great success in the Mahagama-pattoo, where the cane grows luxuriantly, but the natives are fearful of planting it, except in small patches near their dwellings, for making syrups, and for their children's use in a raw state, in consequence of the herds of elephants that infest the country. The villagers on either side the Wallawé, appear to have an insuperable objection to the sea breeze ; for they allow the underwood to grow so closely as to preclude its cooling and salutary influence. If this were not the case, the village would become as salubrious as any of the intermediate places between Tangalle and Colombo. Having crossed from the left to the right bank of this river, the traveller enters the Girrawé-pattoo, or parrot district, and just before sunset the trees on the banks of the Wallawé, particularly those of deciduous foliage, are frequently covered by these birds. The rest-house is about one hundred yards from the ferry on the left of the highway, which there begins to assume some sort of road-like appearance, and intersects the jungle by which this large and convenient building is surrounded, but though the compound is strongly fenced, it is subject to the nocturnal incursions of elephants, which greatly infest this road at that time, rendering travelling dangerous. A sand, composed of rubies, sapphires and cats' eyes is peculiar to this district, and used in making transverse sections of the molares of elephants, and for many of the purposes of diamond powder. About a mile above the rest-house is the Government cattle kraal, where the bullocks belonging to the salt department at Hambantotté, which

are sent to this distant place to graze, are penned, and are frequently carried off by chetahs. The kraal lies in the midst of an extensive plain, which is crossed to the left in the route by the sea side—which is by far to be preferred—to the village of Wellepattanvellé, about 1½ miles from the Wallawé, from whence the road rises by a gradual ascent. From the summit, the prospect commands a very extensive range of both sea and land, including Tangalle, the Mahagama-pattoo and the Kattragamme hills in the distance. Near the straggling village of Loonawé, situate at the eastern extremity of the Tamboora-gallé leway, which lies nearer the sea than the Konakatté leway, the country has a delightfully verdant appearance after the rains; but being entirely dependent upon a small tank, which is filled at that season, for its irrigation, the produce is very limited in proportion to what it might be, and the relics of former embankments and drains in almost all the villages of this district are plain evidences that its former was much more extensive than its present state of cultivation. The yield of paddy is not more than eight or nine-fold here, while that of the brown and white kurukkan and badhama is from twenty-five to thirty-fold.

After crossing the wooden bridge over the Ranné-oya, where that river is about twenty feet wide, the rest-house, which is elevated a few feet above the road on the right hand as one ascends the hill, offers shelter from sun and rain, but no comfort, being both hot and disagreeable, from its low roof and small size; the rock and temple of Kahandáwia are here distinctly seen. The village of Ranné is eleven miles from Wallawé, and nine from Tangalle. Crocodiles infest the river, and the natives catch them in kraals, composed of strong and high stakes. The porcupine also abounds here. About a mile and a quarter from the bridge on the right hand, there is a spacious but dilapidated tank, which was once capable of irrigating 300 ammomams of land, the annual average produce of which, in the two harvests, amounted to 9600 parrahs of paddy, equal to 6200 bushels; a great extent of luxuriant rice fields are now watered by the Ranné-oya, the course of which may be traced at some distance from the gigantic reeds that rise above its banks.

Throughout this part of the southern province in the former district of Tangalle, the remains of innumerable tanks, some of very remote antiquity, afford ample proofs of the skill of its ancient population in the collection and distribution of water. Many are excavated on level plains, which were supplied by dams across rivers, and over deep ravines, others by watercourses carried from hill to hill over valleys, forming extensive reservoirs for irrigation, when drought precluded a supply of water from natural sources. A few miles before one enters Tangalle, the belt of cocoa-nut palms, which borders the sea in myriads, begins and continues with a few intervals all the way to Colombo, but not a palmyra-tree is to be seen. There is an excellent Government house, formerly the residence of the

collector at Tangalle. The house is immediately under the hill where the fort stands, and has a spacious verandah, between which and the sea there is a magnificent row of trees, (Mimusops Elengi, *Linn.*) There is no other civil officer at Tangalle than the district judge, and not even a custom-house establishment.

Tangalle may be seen at a great distance from the offing, and is easily known by the small fort and the ruins of an old pagoda, situated on an elevated and projecting point on the west side of the bay. The bay itself is of considerable extent, it being four miles from Tangalle Point to the extreme point of land opposite. The shore is sandy. From each point run extensive and dangerous reefs. Within the reefs there is good anchorage and shelter during the south-west monsoon. The proper entrance to the bay lies between the western rock and a breaker N.N.E. ½ E. of it. Between the rock and the breaker is a channel more than eight fathoms deep. The rock is always visible, being large, and rising several feet above the surface of the water. A vessel should keep nearer the rock than the breaker. Should the swell be great, which is generally the case, the best entrance is midway between the breakers and rock, in eight or nine fathoms, over a fine sandy bottom. From thence the course is N.W. ½ W. direct for a small double hill, rising considerably inland, and bearing exactly in the middle of an opening in a plantation of cocoa-nut trees, until in seven fathoms, fine grey sand, when a vessel can either anchor or run farther up the harbour, as circumstances require. In the latter case, vessels bearing W.N.W. ¾ W. steer for a small white pagoda on a small conical shaped hill, appearing over the end of the cocoa-nut grove. Either of these courses will bring them directly into the harbour. In the middle of the harbour lies a bank with two fathoms water on it, and a breaker is seen over it. Inside this bank are four and a half fathoms with a fine sandy bottom. Vessels wishing to anchor inside of it, pass it to the northward, leaving it on the starboard hand, when a channel will be found of four and a half fathoms over a sandy bottom. Between this and the reef running off Tangalle Point, there is also a channel, but the bottom is rocky, and the soundings irregular. This breaker almost always shews itself, and can therefore be easily avoided. Within it a vessel is completely sheltered from the west and south-west wind, and rides in smoothish water from the reef, which runs from the point, breaking the force of the southerly swell. The landing place, which is entirely free from surf, lies under the rising ground upon which the fort stands, having the ruins of a house a little to the south of it. About a quarter of a mile from the landing place passing the fort, is a well of excellent water. A pathway leads direct from the fort to the well, where water may be filled, and the casks rolled down to the beach. A small jetty built at the landing place would greatly facilitate the lading of boats. This bay lies completely exposed to the east and south-east winds, which are most severe on this coast, and prevail during October, November, and part of December, blowing with great violence at the full and change of the moon, but as they

are of short duration, ships might avoid touching at Tangalle while they last. The rise in the tides is inconsiderable. It is high water at full and change. The tide runs N.N.W. and S.S.E.

The harbour of Tangalle might be made capable of giving shelter to large ships, and is deserving of attention from the Government. The inhabitants are chiefly occupied in agriculture and fishing. The view from the fort is beautiful and extensive, and is an excellent place for a signal station for communicating with Indiamen making Dondera Head. The Morruwa Korle, adjoining the Girawépattoo on the north, is divided into two parts, Odugaha and Yattigaha, and comprises twenty villages. From its position it is both well watered and fertile.

Of the several national and arduous undertakings of the Government of Ceylon, during Sir E. Barnes's administration, the canal of Kirimé is justly entitled to rank with the foremost in agricultural importance, and as a splendid memorial of skill, talent, and perseverance. It was commenced in 1824 under the personal superintendence of an officer of the civil service, and was completed in 1827. This most important auxiliary to native agriculture was begun at Kirimé, about thirty miles to the northward of Tangalle, situate at the foot of the lofty mountains called Rameli-Kandi, which divide it from the Morruwa Korle in this province, by constructing a dam 52 feet high, 540 long, and gradually diminishing in breadth to 12 feet from a base of 160 feet, which was indispensable in consequence of the rapid rise and fall of the mountain streams during the rains. Into this reservoir, which is composed entirely of fine red soil, with scarcely a pebble to be found in it, the course of a mountain rivulet was diverted, and the Kirimé canal, which as a work of labour, excels that of the dam, was the next object of the attention of the able and zealous superintendant. The completion of these splendid works, was followed by the distribution of honorary titles and gold medals, which were conferred by his Excellency the Governor upon the most deserving headmen, by way of marking publicly the unqualified approbation of their conduct and services by the executive.

Twelve miles inland from Tangalle are the Buddhist temples of Mulgirigalla. This rock is about 350 feet high, perpendicular on three sides, but connected on the north with a low rocky range, of which it forms the abrupt termination. The small level spot on the summit, from which there is an extensive prospect over the southern maritime provinces, is surmounted by a dágobah: the ascent is not difficult, stone steps being placed wherever the rock is very steep. The dwellings of the priests of the establishment are situated near the base of the rock, and behind them, where there is an overhanging ledge, the remains of the oldest temples now in ruins may be distinguished. The modern temples are excavated under a ledge within a little distance from the summit, and are in good repair. The rock temples of Mulgiri, though similar in design, are very inferior to those at Dambool: the old temples were formed by Saidatissa in the second century before Christ: Kaloona Detootissa completed the new temples

in the seventh century. A colossal stone image of Buddha, in a recumbent posture, is to be seen in either wihare.

From Tangalle to Dikwellé the distance is eleven miles, and a great part of the road hilly, but though tolerably good, it is much broken up during the rains. From the more elevated parts of the road, the country appears to the greatest advantage at that season when the verdure of the surrounding scenery is very grateful to the European eye. Paddy fields abound in every direction. Passing so near the well known Dondera Head, or Dewinuwara (city of the god) nine miles from Dikwellé, and about two and a half or three miles from Matura, the traveller will find it well worth his time to diverge to the left from the main road, and visit the ruins of the ancient Hindoo temple there.

Dondera Head, the southernmost point of Ceylon, and the site of the Singhalese capital during a part of the seventh century, is a steep, narrow, and rugged promontory overlooking, and about a mile to the eastward of, a low tongue of land covered with cocoa-nut trees. At this place are a wihare with a dágobah, its usual accompaniment, and a Hindoo Dewalé,[1] dedicated to the great great Vishnu (Govinda of the Singhalese), and similarly ornamented in its interior to the Kattragamme temple. The temples are delightfully shaded by cocoa-nut and areka palms, yellow Bignonia, (Bignonia Indica), Bogaha, and plantain trees, and afford a cool and pleasant shade during the heat of the day. The priests and attendants are extremely civil and obliging to strangers, as if pleased at the temple being noticed by Europeans. Here, interspersed among native huts, gardens, and cocoa-nut plantations, several hundred upright stone pillars still remain; they are cut into various shapes, and exhibit different sculptures, among others, Rama with his bow and arrows may be discerned in various forms. A square gateway, formed of three stones, elaborately carved, leads to a wretched mud edifice, in which four stone windows of superior workmanship, are proofs that a very different style of building formerly occupied the site of the present temple. Dondera is still held particularly sacred by the votaries of Vishnu, as being the utmost limit which now remains of his conquests when incarnate in that perfect prince and warrior Ramachandra; and an annual festival, which takes place in the full moon in July, continues to attract many thousands of the worshippers of Vishnu. Near the sea shore is a group of plain stone pillars, and on a low rocky point a single pillar, over which the sea breaks amidst hewn stones, the remains of some ancient building. This lone pillar is supposed to mark the utmost limits which remain of Vishnu's conquest and religion. The pillar is of a form alternately octagonal and square, and exactly resembles columns that are to be seen on the sacred promontory of Trincomalee. A short distance inland, is a

[1] While the famous temple at Dondera was in progress, the inhabitants of a village in the vicinity were ordered to feed the crows that resorted thither. The words used in calling them, Ka Ka-witta, were uttered so often, that the village assumed the name, substituting for Ka, Ma-Kawitta.

stone building called Galgana, completed or restored in the reign of Daapulo II., A.D. 605, and consisting of two rooms, the roof as well as the walls are of hewn stone, and exhibit excellent specimens of masonry; on the top there appears formerly to have been a dágobah, but the ruin is now covered with shrubs and creeping plants.

Dondera is included in the Wellebodde-pattoo, a subdivision of the district of Matura, which extends from thence to the Kahawatté-oya, having the Kandabodde-pattoo, comprising sixty villages to the north; the Gangabodde-pattoo on the west derives its name from the Neela-Ganga traversing its western, and the Kirimé-oya its eastern side. It is almost surrounded by hills, and the soil is extremely fertile. It comprehends eighty-three villages. Approaching Matura from the eastward, the country is very beautiful, presenting extensive grazing plains and paddy fields, intersected with canals and rivulets, and interspersed with cocoa-nut and areka palms. The town lies low, and the lines that remain upon the left bank of the Neela-ganga (Blue river) suffice to shew that under the Dutch, the fortifications were very extensive. On the right bank there is a small fort, built of stone, with five bastions that command the bridges, which are connected by an islet and the ferry. There are several excellent private houses at this place, chiefly of Kabook or iron-stone clay, a district Court-house, chapel, and barracks. The Cutcherry is an extensive building, and there is also a Wesleyan Mission-house and chapel. The country around Matura is so extremely fertile, that every article of food is abundant and cheap; and no place is better supplied with fish. The neighbourhood affords the most delightful walks and drives, completely sheltered by a variety of umbrageous trees, and dense cocoa-nut topes, from even a midday sun. The town lies in lat. 5° 58′ N. and long. 80° 37′ E. and bears about E. ½ S. from Red point, the east point of Redbay, eight miles distant, the land between them is moderately elevated, and the coast very steep, having sixty fathoms water in some places, within twenty miles from the shore.

Matura (Maha-totta, the great ferry), in allusion to the width and rapidity of its river, is a considerable town, and the fort is conspicuous from seaward, when it bears N.N.W. and N.E. Ships can anchor here in the N.E. monsoon, abreast of the town in twenty and twenty-two fathoms, the bottom is generally foul. Plenty of wood and good water, poultry, fish, fruits, roots and vegetables may be procured, the two former at the entrance of the river or very near it, about half a mile to the westward of the fort; but boats entering it, should have a native pilot, as there are some dangerous sunken rocks at the entrance. Matura or Pigeon island, stands opposite the fort and near the shore, and is small and rocky, resembling a haycock. Boats find shelter under it, the surf being generally high on shore. Canoes are used for passing to the main. An assistant Government agent in charge of the revenue, and a district Judge, are the only public officers resident here during peace. Matura is adapted for the cultivation of

pepper, indigo, cardamoms, coffee, cotton, ginger, and even sugar, and the country between Matura and Wallawé is a succession of rich rice fields in the valleys. The district of Matura extends from east to west upwards of forty miles, and eighteen from north to south, and produces as great a variety of grasses as any in the island, exclusively of the esculent species cultivated under the name of small grains. It is bounded on the east by the Wallawé-ganga, and west by the Talpæ and Gangabodde-pattoos, and comprehends, exclusive of the gravets, fifteen pattoos and 464 villages. This district is perhaps the most attached to the Buddhist religion of any in Ceylon, as is evidenced by its numerous wihares and the multitude of priests, and Dondera is its great stronghold. Matura is famous for poultry, with which it supplies the Galle and Colombo markets, but coir, arrack, and cocoa-nuts are its principal staples. Beautiful sofa and palanquin mats and carved figures of the native castes are manufactured here for sale to the curious, and the petrified wood of the tamarind tree, which is much esteemed, is commonly manufactured into snuff-boxes and seals, and sold at reasonable prices. On the right bank of the Neela-ganga, over which there is a wooden bridge, the Hat-bodin (seven bo-trees), though now a cocoa-nut tope, retains its ancient name, and serves to point out the spot where the funeral pile of the murdered poet Kaalidaas was prepared. The next stage from Matura is Belligamme, (Welligama) distant rather more than eleven miles, and situate upon Red Bay, which is formed by two beautiful promontories, inclosing several bare rocks and two wooded islands. It is a fishing village, a port of export and entry, the chief town of the Korle of the same name, and is densely wooded with cocoa-nut, bread-fruit, jack, areka, and other trees, from one of which, Beli (Cratæva Marmelos, *L.*) and gammé, village, its name is derived. The intermediate country is fertile and well cultivated, and the road excellent. Snipe and teal abound in the lower grounds, and a variety of doves, mango-birds, bulbuls, parrots, and finches in the upper. The finest fish may be procured for a trifle, as well as green turtle, large prawns and crabs, and no part of the province is better supplied with indigenous fruits and vegetables. The rest-house is a substantial building of stone, approached by an avenue of splendid teak trees.

The Agraboddigané, wihare and dágobah, as well as the dágobah in the midst of the dense cocoa-nut tope to the right of the high road to Galle, are worthy of a visit from the traveller. Agrabodhi-wihare is situate upon a gentle eminence, and approached by flights of numerous and well worn stone steps. The recumbent image of the god is on the left hand on entering the sanctum, and is about thirty feet long, and covered with a beautiful lacker, which has made the surface as smooth as polished marble. The body of the idol is a light yellow, (the right arm and breast exposed), the eyeballs white, mouth red, eyes and hair a deep black, the latter Kaffre-like and woolly, and upon the crown of the head is a representation of the sacred flame. The robe, in wavy folds and fitted close to the body, is of sacred yellow or saffron, and reaches to the ankles; and over the left shoulder

is a bright vermilion scarf, which, instead of falling with the position of the Buddha, retains its place horizontally to the waist, as if fastened to the outer robe, or as in an erect instead of a recumbent figure. Among other emblems, the sacred Naga, and innumerable images of the Hindoo deities are prominently conspicuous. A long narrow table, nearly the length of the image, before which is suspended a painted cotton curtain, displays the fragrant diurnal offerings of the neighbouring villages, among which, the Nelumbium speciosum, the Rat-manel-mal of the Singhalese is one of the chief in point of beauty and odour. The walls decorated with native paintings in the primitive style of outline and colour, without regard to shade or perspective, of which the Singhalese are ignorant, display a most extraordinary historical and emblematical medley. Pagan deities are to be seen holding female figures in their arms,—kings and queens receiving homage; the former seated on thrones within moveable palaces drawn by elephants, the latter in chariots of Roman shape, propelled by means of a pole, as boats are in shallow water; Bo trees, palms, and lotus flowers intermixed, with executioners in the act of decapitating criminals, with blue, white, and red-eyed devils, some forcing their victims into the flames, others tormenting them in the most excruciating forms; and by way of finish, those condemned to endless torment are enveloped in flame, which is as vivid as red and yellow paint can make it. Near Belligamme is the figure called the Kustia Raja (leprous king): it stands by the road side, is twelve feet high, and forms part of a great mass of rock, in which it is sculptured in high relief. There are two traditions respecting its origin. One, that the statue represents a prince from the continent of India, who introduced the cocoa-nut tree, and taught the Singhalese its many uses: the other, that a king afflicted with leprosy, established himself at this place for the convenience of worshipping at the adjoining wihare of Agrabodhi, as he hoped to be relieved thereby from the loathsome disease. A remoter date is assigned to this statue than is warranted by its fresh appearance, or by the dress and decorations on the figure: small figures of Buddha are cut as ornaments on the high conical tiara with which the statue is surmounted, and which formed the head-dress of Singhalese kings as late as the twelfth century. A little to the west of Belligamme, is Nidigama (the sleeping village), so called from the inhabitants having neglected to light up the road and lie in waiting for Koomara Daas, when he passed through the village in the evening. From Belligamme to Galle, seventeen miles, the whole line of road is excellent, and entirely shaded by dense cocoa-nut topes or by evergreen and umbrageous sea pomegranate trees (Barringtonia speciosa). About midway, the serpentine lake of Kogalle, which, during the rains overflows the road between it and the sea, into which it at other times flows by a small stream, presents one of the prettiest and most tranquil scenes to be met with in the island, and notwithstanding that it is scarcely four miles long and about a mile and a half broad, it is well worth a day to visit the pretty islands which ornament its waters. This delightful basin is surrounded with

a natural amphitheatre of verdant hills covered to the very top with shrubs and trees of every hue that the most luxuriant foliage can present, and from its translucent bosom rise three curious rocks called Brahma, Vishnu and Siva. From the island where the agent of Government's bungalow stands, the scenery is exquisite. The cajan-roofed Bana Maduwas to the southward of the lake, from their extraordinary pagoda-like shape, have a very novel appearance to the European, and embowered as they are among the deep green foliage of talapat, cocoa-nut, and areka palms, shaddock and bread-fruit trees, indicate a calm and delightful solitude. Pic-nic parties from Galle frequently visit this charming spot, and tiffins and dinners are occasionally given at the bungalow, the use of which is never refused by the agent of Government to respectable people for such festive occasions. There are many crocodiles in the lake, affording abundant sport to the amateur, and upon its northern and eastern borders there is plenty of game, but it produces no other species of fish than has already been noticed, and those are so lightly esteemed, where supplies from the sea are abundant, that they are never sought after by the fishermen. Formerly this part of the district was much infested by leopards, and children were frequently carried off by them into the jungle. The face of the country between Kogalle and Galle, which is included within the limits of the little pattoo of Talpæ, forming part of the district of Galle, is undulating and extremely fertile; in many places the road is cut through hills of iron-stone clay; upon descending the road from the eastward, and opening the harbour of Galle, the view through the line of the densely shading cocoa-nut trees is one of the most delightful and grateful to the eye that a tropical climate can present. The Gangabodde-pattoo extends from the gravets of Galle, twenty-three miles into the interior, until it terminates by a range of hills, and contains forty-three villages, the soil of which is very productive. Ahangammé (Yahangammé, the bed village), is supposed to have received that name from Koomara Daas having reposed there, while on a tour through this part of the country. From the offing, Galle has a very pretty appearance when distinctly seen, but the first object upon making the land is the Haycock peering above the intermediate clouds, and the next the reflection of the cocoa-nut trees that line the shore in the water, long before the trees are visible.

This district, which extends from the western limits of Belligamme Korle, to the Bentotte river, which separates it from Pasdoom Korle, includes a tract varying in length from fifteen to thirty miles, and in breadth from six to twenty-five, and is subdivided into the Talpæ-pattoo, Gangabodde-pattoo, Wellebodde-pattoo, and Walawitté Korle; its area is about 592 square miles, and it is very populous. According to Casie Chitty, the Malabars derive its name from the circumstance that this part of the island was set apart by Rawana for breeding cattle, hence Galle would signify a "pound;" but this interpretation appears far-fetched, in comparison with that given by the Singhalese themselves. he soil

of the district is in general rocky, but produces a great variety of grain and fruits in abundance, including cinnamon, coffee, black pepper, cotton, and cardamoms. In some parts iron ore is found, which is worked on some occasions by the natives. Fisheries are carried on along the coast to a considerable extent, in kullah dhonies, small canoes with outriggers, and fish are caught both with nets and lines; the latter are composed of well twisted cotton rubbed with glue.

Point de Galle is in lat. 6° 0′ 59″ North, and long. 80° 17′ 2″ East. The town,[1] which is the third in the island in importance, and the fort, which under the Dutch was a commandery, are built on the point which is rocky and bluff to seaward, with a rocky islet near it, called Pigeon island, surrounded by smaller ones. The bay or harbour is formed between the point, and a piece of sloping high-land to the eastward, which projects farther out to seaward, than the true point. The entrance of the bay is about a mile wide, the soundings in it from seven and a half to four and a half fathoms, but from there being many rocks covered with different depths from three and four, to twelve and fourteen feet water scattered over the entrance, and also inside, a pilot is requisite to carry a ship into the harbour, where it is moored in five and five and a half fathoms abreast of the town. The outer road is spacious, and in the inner harbour, ships may lie in perfect security for a great part of the year, and the water is so deep near the shore, that vessels can approach quite close to it. During the prevalence of the S. W. monsoon, a heavy sea breaks in it, and a rapid current from the westward frequently sets ships to leeward of the harbour, in which case they are obliged to cross the line for the purpose of again standing to the west. Ships outward bound from Europe, generally make this their first harbour, after they have come in sight of the land at Dondera Head; and during the late war it was the rendezvous of the homeward bound Indiamen waiting for a convoy. A splendid light-house has recently been erected. Ships from Eastern ports generally look in here during the north-east monsoon. The trade with the Coromandel coast, which is carried on in small vessels, built within the district, comprises its natural products, coarse cloth, dornatil or paint oil, earthenware, cutlery, mats, gunny bags, jaggery, and chunam, for mastication and house-building, which are exchanged for paddy, cotton, cloths, &c.

The bank of soundings on the south coast of Ceylon, gradually extends farther from the shore as you increase the distance from Dondera Head. Three miles off Bentotte, there are twenty fathoms. Off Galle the soundings are irregular. A mile off Belligamme, there are twenty fathoms, and at a mile and three-quarters, thirty fathoms. Three-quarters of a mile off Dondera Head, there are twenty fathoms; at a mile and a quarter, thirty. Three miles off Tangalle, there are

[1] The town of Galle is indebted for its emblem, a cock, to an etymological error of the Portuguese, who confounded the native name Gálla, a rock, in allusion to the situation of the town and harbour, with Gallus.

twenty fathoms, and at four, thirty. Three and a half miles off Hambantotte, there are twenty, and at five, thirty fathoms.

The trade of Galle chiefly consists of exports, but it is by no means equal to what might be expected from its natural position. The export of salt fish to the continent of India was formerly large, but that trade has declined considerably, though endeavours have of late years been made to re-establish it. More coir rope, cocoa-nut oil, arrack, and chaya root, are sent from this province, than from all the other parts of the island put together, and a considerable portion of the trade in coffee, cotton, rice, ivory, cinnamon, and tortoise-shell, is carried on here. Exclusively of the Dutch and Portuguese merchants, there are here, Moormen, Hindoos, Chitties, Arabs, Parsees, and Maldivian traders. Ships may obtain better supplies here than any where else in the island, and fish, vegetables, and fruits are cheap and abundant. Great attention is paid to onion gardens, within and without the fort. Shipping is well supplied with pure water from the well, under the hill called Bona Vista, which forms the east end of the harbour.

The view from the harbour off Galle is certainly lovely; the entrance being narrow, the panorama is uninterrupted. To the right is the picturesque fort, with its old walls and fortifications, jutting far into the sea; at the extreme point is the flag staff, and beyond it are several rocky islands, upon one of which is a single cocoa-nut tree, which adds much to the effect. In the centre of the town, and rising above every surrounding object, are the two gable ends of the old church, built by the Dutch, and from the harbour it appears shaded by a large tulip tree. The whole place is shaded by trees, which appear as numerous as the leaves, and make it look from sea like fairy land, while the senses are no less enthralled by the balmy perfume of the hot-house air, which, loaded to satiety with the perfume of rich flowers, is felt far at sea. Farther on is the quay, where multitudes of canoes are moored, which have an exceedingly picturesque appearance. On the left of the bay is a lofty headland, clothed to the summit with trees, and the most luxuriant vegetation of the richest and most varied colours, and the contrast presented by the thick groves of dark green palms, and the white foaming spray dashing over the black cliffs, is not the least pleasing feature in the scene. Two lovely islands are in the same direction, partaking of the features of the main land; but the prettiest part of the whole is at the back of the harbour; here is the Galle face or esplanade, and at the back three verdant hills clothed to the very summit with cocoa-nut trees. At the top is the pretty little Catholic chapel, peeping with its white face through the trees. At the foot of these, and close to the harbour, is the native town and bridge, all of white, and shaded by numerous trees. The ramparts on the sea face afford delightful walks in the morning and evening, and the umbrageous Suria trees on the north ramparts, which, as well as some very fine bread-fruit trees, are numerous in the fort, enable one to walk there free from exposure to the sun throughout the day, but it is maintained by some that the

high walls of the fortifications, by effectually shutting out the delightful sea breeze, are a drawback rather than otherwise to the salubrity of the place.

The fort is more than a mile in circumference, commanding the whole of the harbour, but is in its turn commanded by a range of hills about 700 yards distant, and contains besides the ordinary public buildings, a great number of houses, occupied by Moorish families, and a mosque, a Dutch church, Wesleyan chapel, and some shops. After passing an ancient moss-grown Dutch gate, appears an open building of somewhat venerable appearance, one story high, surrounded by an airy verandah, with the figure of a cock, and the date 1687 over the entrance. It is the queen's house. The rooms which are large, are paved with stone. The doors are made to serve the purposes of windows also. The lines of defence on the land side, or across the isthmus, consist of one bastion, with a cavalier, two half bastions with faussebrayes, and two curtains, containing each half bastion with the whole bastion, with a half finished ditch in front of the whole, but without casemated barracks or store houses. The salient angles of the half bastions are appuyed to the harbour and sea. The construction of the fort is entirely irregular. The remaining defences consist of substantial lines built on the edge of the outline of the peninsula, the base of which is constantly washed by a heavy surf. The profile is irregular, in some parts bold, but from the small height of the faussebraye, requires a wet ditch in order to guard against escalade. The revetments are composed of rubble stone and coral, laid in lime mortar, and are in tolerable repair. The fort is also tolerably well supplied with water, and there are four powder magazines within it. In front of the Government house stands a superb row of exotic trees (Mimusops Elengi), which were originally introduced from Java. Great improvements have of late been effected in the pettah and its bazaar, the former is still far from regularly laid out, but it is extensive, and the houses are in general good. It is separated from the fort by a wide place, and consists of two long streets, formed of small one-storied houses: on a foundation wall two feet high, built of stone, rest wooden pillars, which with a wall of hurdles, support a broad overhanging cocoa-nut roof, tiles being seldom used, except by Europeans. At the back of the deep verandah, is the entrance to the one solitary apartment. The proprietor sits or lies on the raised floor above the foundation wall, beside his wares or the implements of his trade. Soon after the setting in of the south-west monsoon, the annual fleet of boats arrives from the Maldives.

The Maledives or Maldives are dependencies of Ceylon, and the Raja communicates twice annually with the Government agent at Galle. This wide stretching archipelago extends from 7° 6′ North lat., to 0° 40′ South lat., or about 530 miles, but in no part is the breadth of the chain supposed to exceed fifty miles in a direct line, although the most western limit of the northernmost group or Atoll, is in 72° 48′ East long., and the most eastern boundary of the

chain in 73° 48′ East long. The most northern Atoll is about 350 miles from Cape Comorin.

The sovereign chief of these islands styles himself Sultan of the thirteen Atolls, and twelve thousand islands, but the actual number is believed to be more than treble that number. The whole archipelago is enclosed and protected from the sea, which, during the south-west monsoon, is violently agitated in these latitudes, by narrow strips of coral reef, which surround them like a wall. In many places this bulwark against the angry ocean, scarcely reaches the surface of the water; in other places it forms a long sandy beach, perhaps less than six feet above the level of the sea, and is either circular or oblong. Each of these circular enclosures contain openings, into which small vessels can enter. The number of these coral reefs is fourteen, thirteen of which lie to the north of the equator. They lie on a long sand bank, to the edge of which their outer sides extend, and beyond them there are no soundings. The channels which divide these Atolls, are in some places deep and safe, and are passed by the vessels bound direct for Ceylon, or the Bay of Bengal. Two of these navigable channels are south of the equator. The Adon or south channel is between Poona Moluque Atoll (the south Atoll), and the island of Adon, and is about five miles long, and five leagues wide, and the Equatorial channel is between Adon and the Atoll Suadiva, which is ten leagues wide. North of the equator are first the one and a half degree channel, which is seventeen leagues in breadth, and formed by the Suadiva Atoll, and the Adoumatis Atoll; it is the widest and safest of all these channels, and frequently used by ships proceeding eastward in the westerly monsoon. Farther north is the Kollomandous channel, formed by the Adoumatis Atoll on the south, and the Kollomandous Atoll on the north; it is only seven or eight miles wide, but it is safe. The most northern is the Karedive channel, which also appears to offer a safe passage, but it is not used at present, though much frequented two centuries ago.

Within the Atolls, the sea is not agitated by storms, and there are always soundings in twenty or thirty fathoms water. The islands are in general situated along the enclosing coral wall, the central part of the Atolls containing only few of them. They are all small; not many of them exceed a mile in length and breadth, and a few are less than half a mile, and they are in general circular or lozenge-shaped. Many are mere strips fifty or a hundred yards broad, forming a circle which incloses a lower tract filled up with broken coral rocks, and dry at spring tides. Within this ring there is sometimes considerable depth of water, from one to ten fathoms, so that a perfect lagoon is formed. The highest part of the islands is from six to fourteen feet above water. Their surface consists of sand about three feet thick, the top part of which is mixed with vegetable matter, forming a black, light sandy soil. Beneath the sand is a soft sand-stone, resembling indurated particles of beach-sand. This sandstone is about two feet thick, below which depth it softens again to

sand, and here fresh water is found. All the inhabited, and many of the uninhabited have fresh water.

The surface of the archipelago is in general covered with a thick impenetrable jungle, among which there are many fine large trees, as the banyan, the candoo, and the bread-fruit trees. On some islands, the bamboo flourishes, and there are small plantations of Indian corn, sugar-cane, and cotton, from which last, a small quantity of cloth is made. Two kinds of millet are cultivated, but the chief diet of the people is fish and the cocoa-nut, which is carefully tended. This palm bears fruit of the smallest known species, none being as large as a common tea cup, but the coir is fine, long, of a white texture, very strong, and is largely exported. The Malé Atoll supports a few cattle, but there are no sheep or goats, and no poultry other than the common fowl. The rat is here a great plague, and causes great damage to the cocoa-nut plantations. The flying fox, as it is called in India, is also very common. Fish is very abundant, and salt-fish is a considerable article of export. Turtle are plentiful, and cowries are collected and exported to a great amount.

The climate of the Maldives is far from unpleasant, the range of the thermometer not being great. In December, January, and February, the thermometer ranges during the day from 80° to 84°; at night it falls to 78°, and rain is frequent. The easterly winds set in early in December, and seldom blow strong, but generally in pleasant light breezes. Towards the end of January, they pass to the northward, and calms are frequent. During the remainder of the year, westerly and north-westerly winds are by far the most prevalent, and frequently stormy.

The people of the Maldives are Mahommedans, and are in all probability an Arab graft on a Singhalese, or it may be, Malabar stock. They are a simple, contented, and almost exclusively a seafaring people. Their mercantile transactions are characterised by a spirit of fairness, unusual among the crafty natives of the east. In conversing with them, an European cannot fail to be struck with their freedom from guile, the result of their sequestered life and general occupations. Two languages are in use among them, the vulgar one which is peculiar to them—though it bears a great affinity to the Singhalese—and the Arabic, as a learned language. They have also a peculiar alphabet, differing both from the Sanscrit and Arabic. It is written from right to left, and the vowels are indicated by points.

The population of the Maldives is estimated at between 150,000 and 200,000. The sovereign, who is called Sultan, administers the government of the more distant islets through his chiefs; and sends an half yearly embassy,[1] bearing presents of the products of the island,

[1] The presentation of the Nakodah—who is honoured with the title of "Ambassador"—is always a scene of great merriment, from the naiveté with which that functionary fills his part in the ceremonial. After being escorted to the Government house by a party of the Ceylon Rifles, preceded by native music, he first respectfully touches his forehead with the Royal letter, which he has thus far

and receiving others in return. He resides at Malé, the circumference of which is seven miles. The common etymology assigned to the word "Maldive," is from Malé, and diva, a corruption of the Sanscrit dwipa, but I would venture to propose Maha, Laala, and diva, which is in all probability the root of Malé itself.

The Maldives were formerly visited by vessels from the continent for cowries and other produce, but the facilities offered by the abundance of the cocoa-nut palm for the construction of small craft, has led to the substitution of native craft, which, secure in the heaviest seas, carry komblémas,[1] a species of dried scomber (Umbella Kadda Singh,) cowries, coir, cocoa-nut oil, tortoise-shell, &c., to Ceylon, and the continent, from whence they return with rice, which is not grown in the islands, sugar, silk stuffs, broadcloth, hardware, and tobacco. They arrive at Calcutta in June or July, with the south-west monsoon, and depart in the middle of December with the north-east monsoon. These boats are remarkably well built, and have a smart appearance, the sides being painted or plastered with white and red streaks, and a large eye is painted on each bow: the head and stern are alike.

The face of that part of the Southern province in the vicinity of Galle is beautiful, and generally well cultivated with rice, and a variety of other grains. Intersected by streams and canals, the vegetation is luxuriant and verdant throughout the year, and the succession of distant hills, adds to the variegated beauty, which the landscape every where presents. Within a few miles, the most favourable situations may be found, for an extensive cultivation of sugar, coffee, cocoa, indigo, &c. The agent of Government for the Southern province resides at the cutcherry, and is a member of the Galle branch of the Education Commission. The district court is superintended by a district Judge, with an assessor, secretary, clerks,

borne on his head, enclosed in a small bag of crimson silk, presents it kneeling, and with repeated salaams. Then are introduced the Royal presents, and the "Ambassador," having been informed that he shall bear an answer and presents in return to his Sovereign, is told, *more Asiatico,* "that he may go." He then respectfully takes his departure with his escort, and the interests of his august master having been thus protected, his Excellency may perhaps be immediately after seen bargaining for coir rope and cocoa-nut oil on the beach. The ceremony of presentation is again performed towards the departure of the fleet, when the usual presents, consisting of scarlet cloth (a colour exclusively worn by the Sovereign), and a few pounds of cinnamon, &c. &c., are sent by him. As a proof of the simplicity of this people, it is mentioned by Lieut. de Butts, that in the absence of other topics, a friend of his jestingly remarked that there was a rumour of an approaching war between Great Britain and the Maldives. The aged chieftain, not doubting the assertion, started up, and earnestly begged that he would contradict so unfounded and injurious a report; "for," added the Ambassador, in a confidential whisper, "the Sultan of the Maldives is plenty 'fraid of the King of England."

1 The komblemas has just the appearance of a ship's block divided longitudinally into several pieces, and is almost as hard; nevertheless it is in great demand, and, after having been well soaked and beaten, is rasped into an edible consistency for Sambols, a sort of olla of chopped cucumber, onion, bilimbi, chillies, lime juice, and pepper, as an accompaniment to rice and curries.

and interpreters. The water within the fort at Galle is said to possess some bad quality, and the prevalence of the distemper, called goitre, has been attributed to it.

The next stage from Galle is to Hiccodé (or Hiccodewa Singh), twelve miles distant in the Wellebodde-pattoo. The Gindura, or Giundura-oya, is four miles from Galle, with which it is connected by a canal, and will not fail to attract the observation of the traveller by its delightful scenery, and will interest the botanist by its plants. It is navigable for small boats as high as Hiniduwa. Gindura itself is a large village about three miles from Galle, with a small custom-house establishment; the inhabitants carry on a considerable manufacture of cordage, and have a small share of the trade of Galle.

No scenery can be imagined more picturesque than the river near Baddagamma, the Church Missionary station, where the stream with its grassy banks, the green meads, and the woody hills around, forcibly recall to the mind the scene presented by the Thames in the vicinity of Richmond, were the latter set off with the luxuriance and splendid tints of a tropical vegetation. A handsome church, and a number of schools have been constructed, and opened in this vicinity by the Missionaries within the last few years. From the church steeple, one of the noblest prospects in Ceylon may be enjoyed. The church itself is a handsome edifice, capable of containing six hundred people, built of stone, and surrounded by a verandah. The roof is supported by iron-wood pillars, about thirty-five feet high, in two parallel rows, one on each side of the middle aisle. The Maplegam-ganga, which has its source in the mountains of the northern portion of Saffragam, falls into the Gindura, a little below the populous village of the same name.

After crossing the Gindura-oya, over which a fine bridge has lately been erected, the next village is the fishing hamlet of Dodondewé, within the limits of the Walawitté Korle, and forming part of the district of Caltura, where there is a Bana Maduwa, a little out of the high road on the right hand, and a small custom-house establishment. The coast, which, to the south-east side of the river is rugged and rocky, to the north-west side becomes low and sandy. Two miles off the shore is Gindura rock, which is very dangerous. The rest-houses throughout the whole line of road from Galle to Colombo are excellent, and there are Postholders at the intermediate stations to supply refreshments to travellers at twenty-five per cent above the bazaar prices, which premium is allowed them for their trouble, fuel, cooking, &c.

The face of the country is generally flat, but in certain places undulating, and the roads are excellent. One continued tope of cocoa-nut trees along the sea shore and line of road, renders travelling delightful, whether by day or night, in carriage, palanquin, or on horseback. The country is intersected by beautiful rivers, whose banks are covered with verdant trees, and paddy fields, and horse boats and passage boats at every ferry, render travelling any thing but irksome, the delay being very trifling at either. Hiccodé rest-

house is most pleasantly situated, and a great resort of pic-nic parties from Galle. The road level and good, is lined by myriads of ever verdant cocoa-nut palms, which form an agreeable and almost impervious shade to the meridian sun. The next rest-house is that of Amblangoddé, (Ambalama, a rest-house, and goda, a bank), seven miles distant. It is a large and populous village, with a fine wihare; the inhabitants are exclusively fishermen, and engaged in the trade with the Coromandel coast. Crossing the Madampé river by a well-constructed wooden bridge, the traveller arrives at Madampé, a populous and flourishing village, and from thence through the villages of Kosgoddé, and Balapitimodera, where there is a small custom-house, and to Bentotte (Ben-tota), the distance is 14¾ miles. The rest-house, situated on the left bank of the river, is a strong and extensive Dutch building, is one of the best in the island, and most delightfully situate upon a level green, at a pleasant, but not too remote a distance from the sea, from whence the breeze is wafted over the river with a refreshing and unusual coolness, when contrasted with its passage over the sands. At this place is a large manufacture of arrack, and of the coir rope, the population is numerous, and the village has a church. The means of irrigation are every where so abundant, that the face of the country is one vast scene of cultivation. Coffee grounds, fields of country hemp (Crotalaria Juncea), for fishing nets, paddy fields, arum (Arum macrorhizon), yam, (Dioscorea bulbifera, *L.*), and sweet potato (Convolvulus Batatus, *L.*), plantain, and a country potato very small, but in some respects like that of Europe (Solanum tuberosum), give an air of plenty and of luxuriance to the general scenery of this part of the island. The native farms and villages are surrounded by indigenous fruit trees, including the shaddock, orange, lime and jambo. The Bentotte river, over which an elegant bridge has lately been thrown, supplies Colombo, Galle, and the intermediate places with oysters; though the villagers are entirely ignorant of feeding them. The scenery up this river, which has its source near Hiniduwa Kandi or the Haycock, is beautiful; the sides are covered with the curious Mangrove, (Rhizophera Mangle, *L.*,) and a variety of magnificent timber trees, among which innumerable monkeys play their destructive gambols, every now and then descending to plunder the fruit trees of the adjacent farms, which they do with perfect impunity. Hiniduwa Kandi itself is very rugged, and is ascended by ladders. The view from the summit is very grand, Colombo, seventy miles distant, being visible on one side, and the whole sea coast from that place to Matura on the other. On a third the Kandian hills, and the mountains of the interior rising one above another. The country in the immediate vicinity is hilly, and thinly populated. Hade Demala Kandi is another high hill, similar to Hiniduwa, with a Buddhist temple on its summit.

If the traveller leave Bentotte in a pardie or covered boat overnight he will be in the midst of a fine country abounding in game and intersected by small streams, where there is just room enough

for a boat to pass clear of the overhanging trees and underwood by day-light.

A few miles above Bentotte, there is an ancient and massive wiharé, which is approached by a wide avenue of fruit trees and by several flights of granite steps. In the temple grounds a variety of palm and other trees, displaying every shade of foliage, some bearing fruit, others flowers, present a delightful change of scene; at noonday the avenue is delightfully shaded from the sun, and the rills of pure water which flow to the right of the road, where there is also an ancient and sacred well, almost as cold as if saltpetre were dissolved in it, which by imparting a grateful coolness to wine, renders it a charming rendezvous for the parties making a day's excursion in the neighbourhood. Here the naturalist has also an ample field to gratify his taste in whatever branch it may lie.

The district of Saffragam (Habaragamuwa) is very extensive, containing 1584 square miles, and upwards of 50,000 inhabitants. The surface of the country is very diversified, presenting a succession of magnificent mountains, rugged hills, beautiful valleys, and immense forests abounding with the most valuable timber. The soil in general consists of a yellowish clay intermixed with sand, but produces a large quantity of paddy and other grain. Areka-nuts, coffee, pepper, jack-fruit, kittul, talapat and jambo also abound, but the cocoa-nut tree is not common here. The inhabitants are Singhalese, and manufacture areka-nut cutters, arrows, spears, firelocks, silver snuff-boxes, walking canes, umbrellas, talapats, and mats of different sizes and descriptions, and a large quantity of jaggery is made from the juice of the kittul tree. From the water communication furnished by the Kalu-ganga, the province possesses great facility for trade. It exports immense quantities of cardamoms, turmeric, precious stones, elephant's tusks, deer horns, bees-wax, honey, dornatel, dammer, in addition to the articles before named, in return for which it imports cotton stuffs, tobacco, salt, salt-fish, &c. The subdivisions of Saffragam are the Kooroowitte Korle, Nawadoon Korle, Kolonna Korle, Kookula Korle, Atakalan Korle, Kadewatte Korle, and Medda Korle.

The celebrated temple of Saffragam dedicated to Saman, or Lakshamam, the tutelar deity of Saffragam, lies contiguous to the right bank of the Kalu-ganga, close to Ratnapoora. The landing is by a row of irregular marble stairs from the water's edge. On the east stands the main entrance, opening into two court yards, the second forming the more immediate compound of the temple, and rising above the level of the first nearly twenty feet, the two occupying an area of about two acres and a half, respectively inclosed by a wall three feet and a half high, the latter surmounted by a tiled covering of nearly four feet above it. The ascent to the temple from the gateway is up another flight of marble steps, when a small covered verandah enclosed again by a lesser wall fronting the first door is reached: this leads into an aisle supported by columns, and at the west end stand the indiciæ of Buddhistical worship, with images in relief on the opposite wall. Above this room rises a small two-storied apartment, the uppermost

division of which forms the sanctum where the paraphernalia of Saman are deposited. The temple is an oblong quadrangular building of solid masonry, measuring 150 feet from end to end, and midway of the aisle on both sides stand two little square buildings respectively dedicated to the worship of Buddha and Patiné. East of the outer court are lines of huts, the temporary dwellings of the thousands who resort to the temple during the pilgrimage. To this temple are attached fifty dancing girls called Manikaweru, who during the festivals perform certain ceremonies, and are remunerated from the lands belonging to the temple. A festival takes place in July and lasts fifteen days, when the Karandua containing a relic of Buddha is carried in procession.

During the Kandian war this temple was occupied by a detachment of troops, and a large quantity of silver and copper coins discovered; but it is to be feared they fell into the hands of those who were ignorant of their value.

Ratnapoora (city of jewels), the principal place in Saffragam is a small fort sixty-one miles south-east of Colombo, with good barracks, on the summit of a rocky hillock, which rises in a long narrow valley, bounded on all sides by high and thickly wooded hills. The fort, though possessed of few means of defence against any other than a native force, is sufficient to protect the large village which lies under its walls from Kandian cunning or surprise. The Kalu-ganga, so called from Kalu, black, in allusion to the dark shade over its waters, is even here little more than fifty feet above the level of the sea, and runs near the fort, affording to this district the convenience of water carriage both to Caltura and Colombo; but this advantage is in some measure counterbalanced by its overflowing its banks around Ratnapoora in the rainy season, leaving only the fort and a little rising ground, on which stands the residence of the assistant agent of Government for the district of Saffragam, above water.

Ratnapoora charms from the beauty of its situation; although nothing now remains of its ancient monuments. Scattered over the hill side are the detached buildings, with broad roofs and deep verandahs, which constitute the town. The larger houses are painted white and yellow, and have a foreground of lovely green turf with thick flowering shrubs. One street only in Ratnapoora consists of contiguous rows of houses, and that is the bazaar, where every necessary of life may be procured at a cheap rate; but here, as elsewhere, shops for the sale of spices predominate. Ratnapoora is the seat of the gem fishery, the superintendant of which is a burgher. At an opening in the gay border of gigantic bamboos with their elegant gold stems, and near a small tributary stream is the chief treasure bed. Here natives may be seen up to their breasts working about with long mamooties or mattocks. They stand in an oblique line across the stream, and shovel up from its bed against the current all the mud in which the precious stones are contained. The presence of gems is indicated by the approximation in a yellow clay of the three

descriptions of stone called Borullugalle, Gangalle, and Tirrowáánagalle. The slime or mud being collected into heaps, and put into porous tray-like baskets, the water as it flows on, washes away the finer particles of silt, leaving the coarse gravel. Every half hour they dip down, holding the flat baskets in their hands, which they swing backwards and forwards in the water with much exertion, to separate the lighter particles, after which they carry them to the shore to examine. Rubies of large size are extremely rare, and fine sapphires yet more so, but topazes, kirunchies, and yellow and yellowish green sapphires, are abundant.

In hazy weather the gorge, through which the Kalu-ganga issues from the great mountain range, shews three peaks, of apparently equal height, and it is very frequently only in the morning that two of these peaks, called (the Bainah Dirval Gohare) are observed to be much nearer than Samanala, and of inferior elevation. Gillemallé famous for its betel, is the next village on the route to the Peak: the road, which is very uneven and rugged, and no slight reproach to the Government, considering the concourse who use it, the place to which it leads, and the country beyond, keeps pretty close to the river through dense jungle, passing under the shade of some rocks, surmounted by a Buddhist temple, and crosses a considerable and impetuous stream, at times unfordable, near its junction with the Kalu-ganga. The most delicious and exquisite odours are here wafted from the jasmine, the orange, the citron, the lime, the areka plants and flowering trees innumerable, which suffused in the morning dew, border the line of route. Gillemallé is situated on a gentle elevation, round which the river flows; before it lies a rich cultivated plain, interspersed with gigantic forest trees, from which the screaming peacock and the notes of the jungle-fowl may be distinguished, and bounded on all sides by wooded hills, which rise into stupendous mountains towards the Peak. Near Gillemallé, and on the right of a beautiful valley, is the residence of Gillemale Banda, a Kandian chief, who dispenses the limited hospitality within his means to the European. In passing along the plain many comfortable native houses surrounded by gardens, containing cocoa-nut, areka, jack, shaddock, plantain and other fruit trees; also the talapat with its immensely large fan-shaped leaves, and the bo-tree, which, from being sacred to Gautama Buddha, is generally to be found protected by a stone wall, bear evidence of an improved state of economy. Some of these venerated trees are surrounded by several platforms, on which are erected little altars; and at these the natives may be seen offering flowers to the sylvan representative of the object of their devotion.

At Mount Karangoddé, a few miles beyond, and to the north-east of Ratnapoora, the scenery is indescribably magnificent. The ascent to the first landing is by some hundreds of broad steps, hewn in the solid rock, which is covered with jungle and pine apple-plants, that have sprung from the offsets and crests of the fruit casually thrown

there, whose leaves are from five to six feet long, exhibiting the effect of shade upon that plant. On the first landing is the residence of the priests, an extensive and substantial stone building, with a large interior square, protected from the sun by wide and covered verandahs, into which the sleeping apartments open. A similar, but less inclined, flight of rock steps leads to the second landing place, where a rock wiharé exhibits Buddha's recumbent image, daubed over with the usual quantum of red and yellow lacker behind an old curtain, surrounded with Hindoo deities, and having an oblong table before it, profusely covered with flowers: one great attraction to the European at this part of the ascent is a well of the purest and coldest water. From hence the approach to the summit is extremely rugged, and covered with the gigantic groundsel, but the tourist is amply rewarded for toil, trouble and danger, by the magnificent panorama which, on gaining the crown of the mountain, bursts upon the view. Here castellated Ratnapoora and surrounding country, interspersed with every variety of champaign, undulating and hilly lands, intersected by the serpentine and impetuous Kalu-ganga; there the Peak towering high above the clouds to the north-eastward; and in another direction the various villages dispersed upon the banks of the river and its tributary streams, bordered by extensive areka, kittull, and cocoa-nut topes, with occasional patches of intervening jungle, scattered among verdant tracts of pasture land, as if by way of contrast to the golden glare of paddy and mustard fields in their approaching maturity, and everywhere teeming with abundance; the nearest plains covered with innumerable herds of bullocks and buffaloes, and the distant ones with deer and elephants.

At the extremity of the plain near Gillemallé another stream has to be crossed; and soon after, the path becomes very steep, ascending through a continued forest. Four and a half miles from Gillemallé is Palabadoolla, the last inhabited spot on this track. It possesses a large and comfortable rest-house for pilgrims on their way to the Peak, with several mean apartments chiefly inhabited by priests, and a wihare.[1] From thence the ascent continues, being bordered by frequent precipices, whose terrors are hid by the close foliage and thick underwood. The natives of this part of the country are called after the name of their native hills; thus, from Mallankandi, Mallankandiya; the penultimate syllable always serving to shew the application of the term to the individual belonging to any particular hill. On reaching the rock called Nihila-hellagalla, the great depth of the valley at the bottom, the precipitous mountain opposite, and the country behind, burst at once upon the view. A great difference here begins to be

[1] In this temple is deposited on a small altar a celebrated representation of the sacred foot. The tray-like plate is of copper, about six feet long and proportionably broad, in four compartments, embossed on the sides and in the centre with ornamental silver work in the form of double stars and flowers, many of which have been abstracted by polluted hands. The outlines of an image or two are engraven on the plate.

felt in the temperature, and the creeping plants begin gradually to yield to the mosses. The path is very rugged, serving more frequently for the bed of a torrent than as a highway, and increasing the merits of the pilgrimage, when the heavy rains must make it difficult to strive against the steep ascent and rapid stream. In April and May, the season when the great concourse of people make their pilgrimage, there are generally heavy rains, which by causing a sudden rise in the mountain torrents, often occasion the loss of lives; and great hardships are borne by those who, being detained without food or shelter, are alike unable to advance to their destination, or to return for supplies, until the waters subside.

At Diabetme, the full extent of the grand and magnificent spectacle, which has been gradually developing itself, begins to be perceived. The view from hence embraces three-fourths of a circle, and with the exception of water, presents every variety of the sublime and beautiful in forest and mountain landscape. The prevailing tints of the forest comprise an endless alternation of the richest reds and browns of every shade, which are produced by the young shoots and leaves, which generally appear in these colours, or exhibit the palest green; and where so great a proportion of the trees are evergreen, greatly add to the general effect.

The most striking views on the east are Samanala, four miles distant, of a remarkably regular bell shape, rising on a long ridge of mountains. The small temple on the summit is scarcely visible. On the west is the stupendous rock, Uno-Dhia. To those who hold the awful and the horrible to be necessary components of the sublime, the views in Ceylon would appear defective, from the general absence of water; and the softness diffused over its scenes by an exuberant vegetation, which conceals the noblest cataracts, decks with foliage the steepest rocks, and clothes the summits of the highest mountains with majestic forests.

Diabetme is four miles from Palabadoolla; it contains a scarcely tenantable rest-house: there the fowls or other animals, required during the traveller's stay on the Peak, are killed; as no Buddhist would break the first commandment of his religion, and destroy life within the hallowed precincts. The Kandy or north road is the only other approach to the Peak, and is not only free from dangerous precipices, but can scarcely be called difficult. It was the route by which the Kandian kings and chiefs always reached the Peak, and as they travelled with a great retinue, the pathway was annually cleared of the jungle, and other obstructions. It would be easy to unite the Diabetme with the Kandy path before it reaches the cone, were it not for the scruple against increasing the facility of communication, which by removing the perils, might decrease the merits of the pilgrimage. At Diabetme the thermometer undergoes great variation, frequently varying from 49° to 60°, between 9 P.M. and 5 A.M. A ravine, from which the ascent continues up an inclined plane by 130 rude steps cut in an immense face of the smooth rock,

called Dharma Raja, that could not have been otherwise gained except by a most circuitous route, is next reached. On the left-hand side, about half way up, there is a grotesque figure of a man, and an inscription cut in Singhalese characters. The figure is but a poor specimen of native ideas of symmetrical proportion; and the inscription which, though faintly traced, is comparatively modern, relates to the execution of the work. On other rocks are chiselled figures of Buddha. The wild areka tree is interspersed in the neighbouring jungle, and by its tall white stems and graceful form, creates an agreeable diversity in the sombre green and profuse vegetation of the sullen forest, which in most parts limits the view to the abrupt path, at times facilitated by rough ladders or the thick jungle that hems it in. Uncertain and devious as is the path, being in many places worse defined than the elephant tracks which cross it, yet it is the chief approach by which many thousands of pilgrims annually reach the Peak:[1] it was the principal route even before the earliest dates which tradition has preserved, and every remarkable stone or peculiar bank has its appropriate name, generally blended with some myth of the early gods, airy spirits, or malignant demons of this mysterious region.

On the summit of the steps, the torrent of the Seetla-ganga (cold river) is perceived, rushing through another ravine: here the pilgrims perform their ablutions, which they consider to have the efficacy of baptism, before they presume to approach the object of their reverence, and subsequently don their best attire. The stream of the Seetla-ganga, which is supposed to be the parent stream of the Kalu-ganga, precipitates itself over a ridge of rock, among whose detached masses below are several pools: the sides of the torrent are formed at this place of steep rocks, with large trees, whose branches close across the stream. The water, from its intense coldness, is apt to induce a sudden chill on all who have not been previously exposed to the cold of the mountain air. From the circumstance that various fruits have been occasionally carried down this stream, both the Moormen and Singhalese believe, the former that Adam, the latter that Buddha, had a fruit garden here, which still teems with the most splendid productions of the East, but that it is now inaccessible, and that its explorer would never return.

In passing under the rock called Diwiyagalla, the marks of a tiger's foot, of gigantic proportions, but of the slightest pretensions as regards delineation, is shewn, to which a fabulous legend is as usual attached. For a mile from hence, the vegetation of the forest, though stunted and moss-covered, is so thick as to conceal the Peak, though

[1] Philalethes mentions that as soon as the pilgrim had reached the top of the Peak, he was required to pull the rope of a bell, pendant from two upright stone columns, on which a third stone was laid, to ascertain whether he were clean; for if he were unclean, they believed the bell would return no sound, in which case the pilgrim had again to descend to the foot of the hill, and purify himself with greater solemnity. This notion is now thought to be incorrect, the pulling of the bell having reference to the number of times the pilgrim had visited the Peak.

immediately over it, until a clear space of ground is reached at the base of the cone; and on the summit of the continued ridge, called Aandiyamalle-tenne, here is the grave of an Aandia or mendicant priest, now a Mahommedan saint, who closed his pilgrimage, doubtless to his great content, so near the place at which the father of mankind and the first of Mahommedan prophets, had in his belief been compelled, *stans pede in uno*, to perform so long and uncomfortable a penance. After his body had lain for three months on this spot, resisting the most inveterate causes of decomposition, it was discovered by a hermit from the wilds below, who had undertaken, as an additional penance, the task of reaching the Peak, through trackless deserts, thorns, rocks, under caverns, and over barriers of every kind, where man had never trod before; and he it was who came upon the dead body, and performed the last office of humanity over the sainted dead.

The path now becomes steeper, and two or three chains afford assistance, which is hardly as yet required, till at length a point is suddenly reached, where it is necessary to turn to the left on the brink of a tremendous precipice. The feelings are here anything but pleasant; a very slight trepidation, a gust of wind, or the least degree of stumbling, being sufficient to precipitate a person into the untold depths below. Such is however the result of habit and experience, that the guides and natives in general will carry carpet bags and the necessary supplies up the steepest places, without availing themselves of the assistance of the chains; the absence of shoes being an advantage in this part of the journey, and in an elevation where the region of leeches does not extend. Repressing his feelings, and firmly grasping the iron chains, will in a few minutes bring the traveller to the summit of this steep acclivity, whose ascent has even been accomplished by ladies through the active intrepidity of the guides; and an aged priest was once conveyed up in a light palanquin. The ladder lies at the north-west face, up a perpendicular ascent of bare rock forty feet high. The steps are about four inches broad, barely sufficient for the toes to rest on, and about eighteen long. The chains rest upon and lie along the rock, being only attached to it at their upper ends. Hence natives have been blown over the precipice, and yet continued clinging to one of the chains during a heavy gust of wind; but in such a situation they could receive no assistance, and they all perished. Natives have also become giddy and frightened in the act of looking down the precipice, and falling, have been dashed to atoms. Most of these chains are of very clumsy workmanship, and the links are of different sizes: some contain inscriptions mentioning who have placed and repaired them. These, though deserving of gratitude, would have been yet more worthy of it, if they had raised the chains from the ground, so that they might be used as a rail.

The height of the Peak is 7,420 feet above the level of the sea, and its summit, of an elliptic form, 72 feet in length by 34 in breadth, is surrounded by a wall five feet high: immediately within this a level

space of irregular breadth runs all the way round, and the centre is occupied by the apex of the mountain, a solid granite rock about nine feet high at the highest part; on this is the Sree Pada or sacred footstep.

Whether this much cherished memorial is rightly attached to Saman (whence Samanala, Hamallel or Samantakuta) by a prior claim, the Sri Pada[1] is now held by the Buddhists as a memorial of Gautama Buddha; by the Mahommedans it is claimed for Adam,[2] and called Baba-Aadamalai; and the Malabars and other Hindoos maintain that it was Siva who left the impression of a monster footstep, and call it Sivanolipadam.

This venerated memorial is five feet seven inches in length, two feet seven inches in breadth, and the slight similitude it bears to the shape of a foot, is produced by a margin of plaster coloured to imitate the rock: it is upon this moulding that the yellow metal case, which is profusely ornamented with gems of plain and coloured glass, is fitted before the usual time of the pilgrims' arrival. A temple built of wood surmounts the rock, and is kept in its position only by several strong iron chains fastened to the stone and also to the trees which grow on the steep sides of the cone. The roof is lined with coloured cloths, and its margin decked with flowers and streamers. This wooden temple, three feet high, dedicated to Saman; a pansala (priest's house), six feet square, built of mud; one large and one small bell (the former cracked), complete the catalogue of objects discoverable on the summit.[3] A beautiful pagoda is said to have once stood on it, but there is no trace of such an erection now discoverable, any more than of the water tank,[4] which the Singhalese called the tank

[1] Many people pretend to trace the toes of a foot, and aver that they point to the westward, while the impress is that of the left foot. This, if true, would coincide in a remarkable manner with the Balic account of Sommona Codom's in Siam, which the Siamese call Prabát, or the venerated foot. M. de la Loubére, in his admirable description of Siam, derives this from the Balic words Pra, venerable, and Bat, foot, as Pad in Sanscrit; and states that the Siamese call their deity Sommona Codom, the son of a king of the famous Ceylon, who placed his right foot upon their Prabát, and his left upon Lanka. A magnificent temple is erected in the vicinity, round which many of the priests of the country dwell.

[2] The Mahommedans believe that Adam, whose height was equal to a tall palm-tree, after having been cast down from Paradise, which was in the seventh heaven, alighted on a peak in the isle Serendib or Ceylon, and remained standing on one foot until years of penitence and suffering had expiated his offence, and formed the footstep. That Eve, on the contrary, fell near Jeddah or Mecca, in Arabia; and that after a separation of 200 years, Adam was, on his repentance, conducted by the angel Gabriel to a mountain near Mecca, where he found and knew his wife—the mountain being thence named Arafát; and that he afterwards retired with her to Ceylon, where they continued to propagate their species.—*Note to chap. ii. of Sale's Al-Koran.*

[3] Baldæus speaks of sixty statues or figures having been discovered in the crevices of the mountain.

[4] On the north side of the cone is a spring of the coldest water, which may possibly have led to the error in question.

of fecundity, the water being said to have been drunk by women who were unfruitful, and to whom it was brought by the Jogis.

The devotions of the pilgrims are assisted by a priest, according to a prescribed ritual. It comprises, among other things, the utterance of the pan-sil or five precepts, and the tuné-sarana. It is customary at the conclusion of the ceremony for relatives, young and old, to salute one another, and the usage is accompanied with symptoms of the liveliest affection. Each pilgrim makes a small offering; these are placed on the sacred impression, and removed by a servant. They are the perquisites of the chief priest of the Malwatté Wiharé.

The view from Samanala is in every respect the grandest that can be conceived, though chequered somewhat by monotony: in every direction are seen mountains clothed to their very summits in eternal forests, with bare rocks and precipices of such huge size, that even the luxuriant vegetation which screens many of the most sublime prospects, has been unable to conceal their awful grandeur.

Beyond the higher mountains, a few cultivated but distant valleys may be indistinctly seen amid the hills, gradually decreasing to the sea, which may be distinguished blending with the humid blue haze, in which all distant objects are confounded. Batugedera appears to be almost under the feet, and in the distance may be discovered the Kandian mountains interspersed with clouds.

Over some of these, small cascades, shining like streams of light, may be seen to rush, serving by their flashes to attract the eye to the course of the meandering Mahavellé-ganga, and several streams, which would not otherwise be discerned. The general impression of the scene is a feeling of dreariness, and an idea of desolation arising from the recollection that the vast forests beheld on every side, have in some places encroached on cultivated districts, and in many instances over cities, temples and tanks, scarcely exceeded in magnificence by those of the greatest nations of antiquity.

A peak, called Deiya Guhawa (cave of the god), on one side overhanging its base, rises at a short distance to the south of Samanala, and seems but little inferior to it in height; and by natives its summit is believed to remain as yet unpolluted by human footsteps. A self-confident priest, presuming too much on his sacred character, is said to have ascended so far, that the light was observed which he had kindled at night beneath the overhanging summit of this haunted mountain; next day he returned, a hopeless maniac, and unable to give any account of what he had seen. "There is nothing," says Forbes, "incredible in this story; for the dreaded mountain is apparently easier of ascent than Samanala; and we need not be surprised at the melancholy fate of the priest, if we consider how strongly the mind of a native (nurtured in the belief of demons) would naturally be acted on when alone in an untrodden solitude, haunted by the vague terrors of superstition and the just dread of savage animals."

On the eastern side of the Peak, is the Bhagawa-Lenna, a jutting

rock, under which all the four Buddhas are said to have rested during their visits to the Peak. The mountain on this side is covered, from the summit to its very base, with large rhododendron trees, whose branches extending into the inclosure, there offer their superb crimson flowers to the shrine of Saman, as if in return for his guardianship. The Buddhas have certainly shewn that they were actuated by high motives of policy in selecting for the chief place of their worship a spot from whence such objects of natural grandeur and one of the fairest portions of earth are visible. On Samanala's Peak, as on a throne of clouds, no one can help being penetrated with the most profound emotion; and the mind irresistibly led to a contemplation of the source whence all this grandeur has originated, cannot fail to trace it to the Being, whom, whether Buddhist, Mahommedan, Hindoo or Christian, he may respectively worship.

The native annals record with due solemnity the visits of the four Buddhas of the present era, who left the impression of their feet (on which are the mystical symbols), as seals of their authenticity and evidences of their divine power. The first of these, Kakusanda, is supposed to have visited the Peak, then called Deiwakuta (Peak of the god), about 3000 years before Christ. Finding the traces of Buddhas of former eras on the summit, he would seem to have walked in their light and revived their doctrines.

The second Buddha, Konagamma, appeared about 2099, B.C. and the Peak had even then obtained the name of Samantakuta[1] (Peak of Saman), which, with little variety, it has since preserved.

The third Buddha, Káasiyapa, followed at an interval of 1100 years, or about 1014, B.C. The fourth, Gautama, having arrived at Kellania from the continent of India, passed on to the Peak, rested in Bhagawa-Lenna, and from thence proceeded to Diggánakhya, 577, B.C.

A night on the Peak is thus described by Forbes:—"Varied and extraordinary scenes of earth and air may here be witnessed. At first the moon shining bright, made the features of the nearer moun-

[1] Called probably after Saman, the brother and companion in arms of Rama, when he conquered Lanka, according to the Singhalese records in 2386, B.C. He is mentioned in the Ramayan and by the Hindoos under the name of Lakshman, Two miles below Ratnapoora is the principal temple dedicated to him, who is considered the tutelar deity of this portion of the island, and in the holiest part of this building is contained the bow and arrow of the god. The figure of Saman is always painted yellow, and in Singhalese traditions this prince is related to have retained dominion over the western and southern parts of Ceylon after the death of Rawana, and to have been distinguished as a legislator. The accounts of Saman seem to be involved in great confusion, owing to a convert and follower of Buddha's bearing the same name. This disciple of Gautama, appears to have retired to the Peak, and to have taken advantage of the locality to inculcate the doctrines he professed. The earliest mention of the Saffragam temple of Saman, which is either this or the one on the Peak, is that in the reign of Dappoola, A.D. 795, a statue of Ramachandra—an incarnation of Vishnu—formed of red sandal-wood, was sent from Dondera to be placed in the temple of Saman at Saffragam.

tains appear distinct; while the deep valleys looked fathomless from the dark shadows that fell on some and the cold grey mists that lay in others; from these small clouds occasionally detached themselves, and ascended, casting a chilling damp for the few seconds that they hung around the sacred pinnacle ere they slowly floated onward or sank back again upon the mountain. A breeze then stirred, and clouds that had hitherto lain in repose were at once in wild commotion, passing, enveloping, or pressing in tumultuous masses along the mountains, which overspreading, they seemed to engulph. When these airy billows rolled and heaved round the Peak, the rock appeared to sink in the abyss; another second overwhelmed me in a sea of vapour. Every circumstance here conspired to recall the native legends, that here the spirits,[1] from unrecorded ages down to the present time, hover in clouds and darkness near their sacred fane and native forests. The wind fell and morning dawned on a smooth lake of matchless beauty, from the number of abrupt and richly wooded islands which it contained. This, far from being a creation of fancy, was a deception of nature, and required the aid of reflection and memory to recall the true features of the scene, and to assure me that it was but the troubled vapour of the night that had subsided into the calm expanse, and that I had previously admired those islands in their true form of rocks, woods, and mountains." The thermometer on the Peak is seldom below 50°, and at this point only a short time before and at the time of sunrise, in general fluctuating between 51 and 60°, but persons who are accustomed to the heat of the plains experience a chilly sensation.

The south-western portion of Saffragam is generally low and uninteresting, and not so well cultivated as the other divisions. Within three or four miles of Ratnapoora it greatly improves in appearance, and affords a favourable example of the scenery of Saffragam: flat green meadows occur in succession, at times diversified by paddy fields, bounded by low wooded hills, and skirted with a border of palms and fruit trees, under which the scattered dwellings of the natives are here and there visible; but the country suffers greatly from floods.

Between Ratnapoora and Balangoddé, on the eastern confines of Saffragam, twenty-nine miles distant, there is considerable variety of country. The first part of the way is through charming and extensive meadows, bounded by lofty mountains; the chain of which Adam's Peak is the summit towering magnificently on the left; the latter part of the road is hilly, and the immediate ascent to Balangoddé is steep and mountainous. The scenery is in general of a very exquisite character, gradually increasing in wildness with the elevation of the country. The valleys are very well watered, and appear

[1] The natives believe that none but priests or Europeans can pass a night on the Peak with impunity, and that sickness, and perhaps death, would follow their violation of the rule.

to be populous and well cultivated. About two miles from Ratnapoora is the village of Batugedera, consisting of a single street, inhabited chiefly by Moormen pedlars from the low country, who supply the natives with salt, tobacco, and the finer cloths, bartering them generally for rice at a high profit. At Gonagammé, another village, there is a wihare, upwards of five hundred years old, but exhibiting no peculiarity. The country immediately around Balangoddé is rather hilly and covered with jungle, consisting of guavo, with forest trees interspersed; it is very partially cultivated, and the fields being situated in hollows are generally hid from view. The neighbouring scenery is wild and picturesque, especially towards the north, in which direction four distinct chains of mountains have a fine effect, rising one above another, all of various colours, the nearest green, the most distant purple, and the intermediate two of different shades of blue.

The Bentotte river separates the Southern from the Western province. The superficies of this province is 6032 square miles, and its population, which was 329,797 in 1843, may be estimated at 358,550 in 1848, being about 59 to the square mile.

The Western province is bounded on the west by the sea, on the south and south-east by the Southern province, on the east by the Central province, and on the north and north-east by the Northern[1] province. The district of Caltura (Kalutotta), extends along the most southerly part of this province. Its greatest length from south-east to north-west is thirty-eight, and its breadth from east to west eleven miles, and it is one of the most salubrious, pleasant and populous parts of the island. The soil is remarkably fertile, the lowlands producing three crops of paddy in the year, while the highlands are covered with groves and plantations of cinnamon, cocoa-nut, areka, &c. The cocoa-nut-tree affords the inhabitants the means of carrying on an extensive distillation of arrack, and also of manufacturing cordage and jaggery. The district is divided into three Korles, Pasdoom, Raygam, and Wallawitty; which are sub-divided into ten pattoos, and upwards of three hundred and seventy villages.

The next village, on the coast route from Bentotte, is Barberyn, (Beruwala) six miles and three-quarters distant, the road excellent, occasionally undulating and hilly, but well shaded with cocoa-nut palms, tamarind, and various other beautiful trees. Barberyn island, in lat. 6° 28′ north, being small and close to the coast, is not easily perceived from the sea except when passing near. Ships can anchor to the northward of it in six or seven fathoms, and in a small bay farther in; but large ships passing between Caltura and this place seldom approach nearer than two or three miles off shore. Barberyn is a large fishing village, with a spacious native bazaar. Fish is salted here in considerable quantities—but in the

[1] See Preface.

usual careless manner of the Singhalese—for the Kandian markets, where, notwithstanding its inferior preparation, it is ever in demand. The trade coastwise is considerable, and a great deal of coir cord and rope is manufactured and exported coastwise, as well as cocoa and areka nuts. A considerable trade is carried on with Saffragam by the Kalu-ganga. Till recently there was no rest-house at Barberyn, but the traveller received every attention from the officer in charge of the minor custom-house there. Near the village, upon a projecting promontory, there is a small mosque, which is more remarkable for its delightful site than for any particular merit it possesses as a place of Mussulman worship.

From Barberyn to Caltura, distant five and a half miles, the road is excellent, in some places cut through hills of Kabook clay, and the country is undulating and well cultivated. Nearly equi-distant between the two villages there is an extraordinary *lusus naturæ,* on the right hand, in a double cocoa-nut tree, the heads of which branch off at about sixty feet from the ground, like the letter Y, and its average produce is equal to that of two good trees. It is considered by the superstitious natives an omen of great good to the family to whom it may belong. A rich undergrowth of yellow, red, and blue campanulas surround the old fashioned but neat dwellings, built in the Dutch style, with verandahs at their sides, which lie scattered on this coast road, and old Dutch inscriptions are to be met with in every direction on the decaying walls.

Caltura is twenty-five miles south of Colombo, on the left bank of the Kalu-ganga. The coast is low, and should not be approached under fifteen or sixteen fathoms in large ships. Both to the northward and southward of the fort there is foul ground, which should not be approached under ten fathoms. The Government House is a large and substantial building, having a spacious verandah in front and rear; the former shaded by several beautiful jambo trees, and the latter open to the ever welcome cool sea breeze passing over the Kalu-ganga, which winds between the grounds and the sandy ridge that intervenes between the river and the sea to its embouchure to to the westward of the village. The adjoining cutcherry is also a very substantial building and shaded in front by some fine specimens of the India-rubber tree. The Wesleyan mission has a large and commodious house, and a neat and well constructed chapel and school here, both of which are constantly and well attended. Coffee of a very superior kind is grown in this district. Land may be purchased at moderate prices where there are no cocoa-nut trees, its value being usually estimated by the number of those palms growing upon it. For cotton the soil is well adapted, as well as for the cultivation of the chocolate nut (Theobroma Cacao, *L.)*, which requires much shade. The rising grounds should be planted with the former, and the valleys with the latter. Pepper is fond of shade, and might be grown in sufficient quantities in this province alone to render the island altogether independent of the Malabar coast for

that spice to fill up the interstices in the bales of cinnamon exported to Europe. The view from Mount Layard, on the left bank of the river, is beautiful, but one scarcely knows which of the two reaches of the river to admire most : the old fort, an island and the open sea over the sandy ridge, make the view down the river the finest, but for the Indian impression given by the areka trees and cocoa-nut topes ; but the mellow richness of the scenery up the river towards Gal-Pathe would appear to some most interesting. There is a canal from this river of which the naturalist may advantageously avail himself. On either side the Kalu-ganga are extensive paddy, Kurukkan, mustard, millet, and tannahal fields.

The Kalu-ganga, little inferior to the Rhine in breadth or volume, though at first exhibiting no remarkable scenery, soon presents, as you ascend it, numerous picturesque river scenes, with rugged banks, wooded hills, rocks and rapids. The stream is so extremely rapid, that the ascent of the river in a boat, or pardie, is wearisome to the last degree, it having to be dragged by a number of natives at the falls, between the rocks or Ellas, with rattan ropes ; the return passage is capable of being effected within a reasonable time. The trade is carried on by pardies between Caltura and Ratnapoora, freighted chiefly by the Moormen from Barberyn, with salt fish, white and coloured cotton cloths, kerchiefs, country soap, &c., for the Kandian markets, which they barter for areka-nuts, bees-wax and jaggery. The priests at the pansalas, near the river, offer great accommodation to the traders, by permitting depôts for the collection of areka-nuts on their grounds, which are purchased by the ammomam of 25,000.

At Galpathe, eight miles from Caltura, the scenery becomes romantic and pleasing, with little mounds or hillocks rising on either bank, covered with rich and dense foliage. Here and there grassy vales, contrasting in their lighter green with the deeper shades of the rising grounds, beautifully diversify the scene. The left bank of the river, abounds with monkeys, and the sportsman will find pea-fowl, wild ducks, widgeon and snipes, in as great a profusion as any locality in the island, or perhaps in India. The numerous little landing places on either side first indicate to the tourist, as he steals along, the habitations of the peasants, and the small herds of cattle browsing on the open space near some group of cocoa-nut or plantain trees, mark the extent of their possessions, and the fruit of their industry. A rise in the floods happens here occasionally, to the great damage of the grain fields, but not to the same extent as in the years preceding the opening of the new mouth of the river. The village of Koongodde is devoted to the growth of kurukkan and mineré. The back-ground from the banks of the river is flanked by a continuous range of hills, broken at short intervals by undulating surfaces, which are used as pasture grounds, or rice fields. Rafts are occasionally seen floating down the Kalu-ganga laden with vegetables, which are either purchased by the villagers on the banks, or carried to the more populous sea coast ; the raft itself, composed of bamboo

and firewood, is in demand at Caltura for temporary buildings and fuel for the distilleries. The larger rafts, composed principally of heavy timber, are used for permanent buildings. The agricultural aspect of the country as one ascends, shews no great marks of improvement. The people seem quite content to remain behind the age, and have not a thought beyond their immediate wants. The heavy impenetrable jungle, with which three-fourths of the country is covered, bespeaks their indolent character. Blessed with the superior advantages of soil and climate, if they had but a share of European energy, they might look to the attainment of means far beyond that which now supply their coarse and scanty enjoyments; but with the limited capital they now hoard up, they might double the interest, and transmit to their children the advantages they may not live to reap.

The first thing that almost always marks the entrance to a village, near the coast, is an arrack tavern. At Tebboené, a mile beyond Yattewere, the country assumes a beautiful appearance; the landscape becomes diversified with little detached cottages peeping through a grove of plantain and other fruit trees. The village stands on the right bank, and paddy cultivation is extensively carried on; Odowere is a Chalia village, and exhibits marks of considerable industry. On the right bank is a conspicuous little hill called Dewul Kandi, rising very abruptly within a few yards of the stream. On its rock summit are a little tank, and the vestiges of ancient buildings, supposed to have been the retreat of a Kandian prince during his wars with the Portuguese. Two or three villages distinguished rather for the vegetation lavished in rich and wild profusion by nature than the result of man's industry, succeed, and the first rapids are reached. These are occasioned by a layer of rocks stretching across the channel, which is rather narrow at this point. When the tide ebbs the passage is difficult, as the boat has to pass through a narrow opening on the right, barely sufficient to admit of a pardie, and so shallow that the keel may at times be heard rattling over the rocks as the rush of the stream hurries it along. A sort of superstitious awe is attached to the undertaking by the boatmen, who invoke the aid of their deity, Saman, with the most solemn expression of countenance. Several small villages being passed, Naragalle is reached, where there is an arrack godown that supplies the taverns of the vicinity. The people in this neighbourhood have already become greatly addicted to this baneful liquor, and it has increased the callous indifference and listlessness which was before the characteristic of the Singhalese in the maritime provinces. When to this is added the encouragement to gambling, and the frequent robberies that ensue to make losses good, a frightful picture of demoralization is seen to loom on the future. The arrack is not distilled here, though the rich heavy clusters of cocoa-nuts shew the excellence of the soil they grow on, and the rich returns it would give if the industry of the people were properly directed. As it is, the banks of the river only are continuously

cultivated, and very few acres beyond a mile from them have ever been subjected to the plough share, or had their thick motley forests fall before the woodman's axe. At the second series of rapids, a reef of rocks again traverses the stream, and the rumbling of the waters as they force their way over the thick masses and through the passage, may be heard from afar. The banks of the stream are here flanked by massive rocks, over which the wild but nimble natives, that seem to emerge from some creek in them, or the scarce visible openings in the jungle around, run with the rope from the boat till they get up to the extreme end of the right flank, and then one at a time plunge into the boiling stream, and make head against a current that one would imagine that no living creature could buffet, till they come to another prominent rock, almost in a line a head of the critical passage from whence they pull up the boat till it reaches it, while two or more of them stand by on one edge of the rocks that form the narrow outlet, and some of the boat's-crew with poles to steady it and keep it from being dashed against the flanks by the irresistible pressure of the stream. At Illembé, in the Raygam Korle, the cocoa-nut thrives on both banks; the village is famous for its rich soil, but the paddy fields are liable to inundation, whence they are only cultivated triennially. Pasdoom Korle on the other bank is wilder, and the country is not so populous.

The village of Wagwatté is remarkable for its beautiful cocoa-nut topes and its numerous and neat little cottages covered with Illook, a description of coarse long grass. The cleanliness and taste of these dwellings, and the independent tone and manners of the people, indicate strongly their industrial qualities and superior intelligence, ascribable perhaps to the proximity of European capitalists engaged in sugar and cocoa-nut cultivation. After passing some small secluded villages, with the rudest possible habitations, the scenery assumes the bold aspect and the wilder and loftier appearance peculiar to the mountain region. The hills are capped with frowning rocks that look down their steep declivities and rear their tall heads amid the solemn stillness of a dense waste, broken only at intervals by the shrill tones of the peacock, or distant cry of the elk, roaming in wild freedom around. Oroogalle is inhabited by the Hakooroo caste, who enjoy the exclusive right to the cultivated lands here, where paddy, kurukkan, mineré, amoo, and various kinds of roots, thrive well on the rich soil, while the younger branches of the people betake themselves to the wild sports of the forests around. The orange, the shaddock and plantain, may still be seen here, but no longer so plentiful as hitherto. Hill paddy is sown on the face of the hills, the rice looks reddish, has a high flavour, and is supposed to be more wholesome and nutritious than the varieties grown in the low muddy fields. The people here seem to look with some mistrust upon their countrymen from the coast, who in landing do not scruple to pilfer anything they can lay their hands upon unperceived. The banks of the river become steeper and higher as one ascends, being generally

twenty feet above the level of the stream, yet such is the mighty rush of waters from the mountain torrents in the rainy season, that not only are the banks overflowed, but hardly a relic of the cottage roofs, some twenty feet above, can at times be discerned; and the women and children and the elderly men retreat to the hills in the background, while the younger men remain perched up in lofts, placed on the larger trees near the house, to protect the fruit, &c. from the depredations of those, who availing themselves of the occasion, go about in canoes to pick up any stray property.

Nambaapané, a Hakooroo village, boasts a rest-house, situate on the site of an old Kandian fort on the right bank of the river, and is about midway between Caltura and Ratnapoora. It presents just such a spot as a wine grower would select for a vineyard, the alluvial soil being both rich and stony, and water being abundant. The next rapids are at Pannigalle-Elle, where the scenery is exceedingly picturesque. Two beautiful hills overlooking the surge, and richly clothed in eternal verdure, offer an enchanting scene; here a more athletic description of men seem as it were to drop from the surrounding heights, and convey the boat through the rocks, strewn in careless confusion by the caprice of nature. It is needless to add, that the same dexterity is here shewn in mastering the impetuosity of the stream. At Kiri Elle the density of the mists may be said to define the more humid climate of the interior. The people also differ in appearance from those even at the last village. They are essentially Kandian in their costume and idiom, and somewhat migratory. Occasionally a solitary hut is seen at intervals, and a scanty crop of grain, but the frail materials of the hut are borne away by the periodical flood, and its late tenant seeks elsewhere a precarious subsistence. Two or three villages, whose inhabitants live by the manufacture of jaggery, succeed, until the tourist enters Kooroowitty Korle, stretching north-east of the right bank. Remarkable as it may appear, at these villages and Idangoddé the people have more of the lowland dress and cast of countenance than those below. The Kookool Korle, south-west of the left bank, appears wilder and thinly peopled.

A succession of villages, none offering anything worthy of notice as far as Arukpittiya, succeed. The country, though infested by elephants, is very fertile and luxuriant. The bazaar at this village is well supplied. This part of the country is remarkable for its rich and magnificent groups of green and yellow bamboo, which droop over the stream, and give the country a beautiful rural character. Their massive floats lie around for conveyance down the river, and they form a considerable article of trade. Fishermen from the coast may here be seen in their canoes in the evening shade, catching fish by torchlight with the iron instrument they call a sword, something like a horse comb, being a pronged blade of iron about twelve inches long, with a wooden handle two feet long, fastened round the wrist of the fisherman, who strikes the fish with it, while another holds

the torch over the fascinated creature as it rises to the surface and remains motionless till the deadly blow is inflicted. Mullets of from six to eight pounds are thus taken. At Damboolowene the talapat prevails, and at Dodampé paddy and cocoa-nut trees are extensively cultivated. The villages between this place and Ratnapoora are inhabited by the Hakooroo and Goewansé, who in this neighbourhood live more frequently near each other than elsewhere in the island. The pride of caste, though no longer sanctioned as formerly by law, still frets the surface of society, and recently some of the low caste before-mentioned were assaulted by the other while attending a marriage in an attire deemed unfitting to their low position in the social scale. It is needless to add that they met with the punishment they deserved. Nevertheless, in this very neighbourhood lately resided a Dissave, animated by the noblest sentiments of humanity, who not only discouraged the oppression of the superior castes, but gave a practical proof of his sincerity by the manumission of every slave in his possession. Below Ratnapoora the Kalu-ganga divides into two streams, one of which flows due north, and the other in an easterly direction. The northern branch is remarkable, now for its impetuosity, the rocks through which it runs, and the forests that border it, now for its placid and tranquil bosom. It receives the water from a great many rivulets and watercourses as it descends till it meets the icy waters of the Seetla.

To return to Caltura. The country between this place and Colombo becomes more beautiful at every step; nature and art seem to conspire to render the landscape a charming one: picturesque country seats, a rich vegetation, several rivers flowing softly between banks of exquisite loveliness, and distant views of mountains, follow each other in rapid succession. The next stage from Caltura northwards is to Pantura (Panadura), situate upon the south bank of the river of the same name, and distant ten miles, the road level, good and well shaded. It derives its name from an abbreviation of the word "pambunratta," or "the country where lamps were broken," in allusion to a legend of the reign of Wijeya. Pantura has two rocks on the north side of the river entrance, and the anchorage is to the southward, in ten fathoms, two miles off shore.

The rest-house at Pantura, which faces the ferry, is very substantial, and the verandah is generally so cool as to afford a pleasant reading-place during the heat of the day. Fish kraals extend directly across the river, just leaving space enough for the pardie boats to pass and repass. A few mats for palanquins and sofas may be purchased here, but it has neither scenery nor manufactures to recommend it. Like the whole of this coast it abounds with cocoa-nut trees, and the principal objects of agriculture are paddy and sweet potatoes. A district judge resides here, and there is a minor custom-house establishment in charge of a supervisor.

The district of Colombo is divided into five Korles; the Salpitty Korle, Hewagam Korle, Hina Korle, Hapitigam Korle, and Aloot-

koor Korle. These are subdivided into pattoos. The population of the district is, after that of Jaffna, the most numerous, in proportion to its surface, in the island, being little less than 280,000, and the villages are upwards of 800 in number. The face of the country is in general flat, at times liable to inundation. and the soil varies from red and white clay to a ferruginous sand. Every variety of tropical produce is grown with success; and copperahs, cordage, and arrack are exported to the Coromandel coast.

After crossing the river the road leads by the lake and through the village of Morotto, or Morottowa, near to which are the cinnamon gardens or plantations, occupying an extent of from three to four hundred square acres. The village is chiefly inhabited by carpenters, who fell jack-trees, saw them into planks, and work them into every article of household furniture on the spot, and generally after the most recent English patterns. Morotto is fifteen and a quarter miles distant from Colombo; the intermediate road lies through the large but straggling villages of Galkisse and Colpetty, and throughout the distance is as level as a bowling-green, thickly shaded by a variety of beautiful and useful trees, and the sea side is bordered by cocoa-nut palms. The former village may be said to be one continuous bazaar, and is very well supplied with fish, of which the seir is chiefly esteemed for the market, and therefore the most valuable to the fisherman. This delicious fish is caught with hook and line, while the canoes are apparently skimming the surface of the water at a railroad pace, and in such quantities, that, after supplying the bazaar at Galkisse, the renter of the fishery sends the surplus morning and evening to the Colombo bazaar by Coolies, who actually bend under the weight of their pingo loads. Strangers visiting the Buddhist temple near this place meet with every attention from the priest, who is a great adept at flattery and adulation. Galkisse is of some importance from its proximity to the Governor's country seat at Mount Lavinia, formerly a capacious bungalow, but now a palace in comparison, the former building having been pulled down by Sir Edward Barnes and the latter substituted in its place. It is now, however, little frequented, and is said to be in urgent need of repairs. There is a Protestant church at this place. At no great distance to the right of Galkisse is Cotta (Jayawardhanapoora), once a capital of Ceylon, containing a splendid palace of blue stone, and temples and monasteries for the priests, all now in ruins. The present village is on the banks of a small stream, which communicates with Colombo by the Kalané on one side, and with the Pantura-oya and Caltura on the other. In the rainy season it overflows its banks, and inundates the country around, rendering communication difficult except by water. Cotta is completely embosomed amid groves of cocoa-nut, areka, and jack-trees, entwined with pepper and betel vines. The Church Missionary Institution for the training of native masters and catechists is at this place, and several periodicals are issued from its press. Throughout the whole line of road between Gal-

kisse and Colombo, the traveller may walk under cocoa-nut trees by the sea side without the least exposure to the sun. On the right of the high road, where cinnamon plantations do not intervene, groves of plantain and anatto would succeed. If the traveller have leisure, and sleep at Pantura, leaving before gun-fire with the view of breakfasting at Colombo, a halt at the Tamarind tree, about three miles from the fort, for a glass of the delicious toddy, always to be had there from sun-rise till eight o'clock fresh from the flower, will reward him for the delay. He then reaches the Galle-face, and the walk through the beautiful avenue of trees by which the whole road is lined will unfold the capital to his view.

Colombo, the maritime capital and seat of Government, is in lat. 6° 57′ north, and long. 79° 50′ east, distant about 368 miles south-west from Madras, and about six leagues south south-west from Negombo. The bottom between these places is chiefly mud, with regular soundings, but the coast should not be approached close, on account of some rocks stretching out about two miles from the north point of the Kalané, or Mutwal Ganga, and in passing along shore a ship should keep in ten or twelve fathoms, and may anchor in Colombo road in six and a half to seven fathoms, with the flag-staff or light-house in the fort bearing from south to south by east of the town one and a half to two miles. The harbour, which is in the form of a semicircle, is only capable of receiving small vessels, and the road where the large ships cast anchor, at upwards of a mile from the shore, is exposed to the south-west monsoon, but severe gales seldom occur now, so that ships frequent it all the year through. The Drunken Sailor Rock bearing south-west by west, half west from the lighthouse, is two miles off, and is very dangerous. It is in the track of ships coming from the southward, when bound into Colombo roads in the north-east monsoon, and the sea does not break upon it in fine weather. A steep bank of coral, about half a mile broad, having fifteen fathoms water on it, lies seven miles west of Colombo, stretching a few miles to the southward, and in a northerly direction towards Negombo, where its surface is sand. The water deepens at once to twenty-three fathoms outside the bank, and to twenty-eight fathoms, greenish sand, at two miles distant, which is not far from the edge of soundings. Within the bank are twenty-five fathoms, gradually shoaling towards the shore. The bar is a bank of sand, with seven feet water on its shoalest part. Small vessels drawing less than ten feet water, ride within the bar, protected from the sea and south-west wind. The sea breaks heavy on the bar in bad weather, rendering the crossing it from the shipping in the outer road dangerous for small boats. Pilotage is not now charged at Colombo, unless a pilot be employed, when the charge, according to a regulation of the Governor in Council, is fifteen shillings. The land about Colombo is low near the sea, with some hills to the south-eastward, a little way in the country. The high mountain with a sharp cone, called Adam's Peak, is nearest to this part of the coast, being about two-thirds of the distance that it is from the east side of the island.

Colombo is mentioned in Singhalese history as early as the year 495 of the Christian era. Moogallaana, who afterwards reigned at Anuradhapoora, is said to have landed here with an army from the continent and erected a fort. About the year 1374 it was frequented by trading vessels, and a colony of Malabars, under Aareya Chakrawarti, took possession of the place, and threw up fortifications, but they were soon expelled from it by the minister Alakaiswara, who founded the city of Cotta in the neighbourhood. The Portuguese arrived in A.D. 1510. The etymology of Colombo is commonly attributed to Colamba, a species of mango, which stood conspicuous at this place in olden time. In the Sidahartha Sangraha, or Singhalese grammar, the word Colamba is mentioned as signifying a sea-port and also a fort, and in the former sense it seems to have been applied to the metropolis of the island from its maritime situation by the natives, being corrupted into Colombo by the Portuguese in honour of that celebrated navigator.

The fort of Colombo mounts 126 guns and six mortars, and is garrisoned by a European force of forty officers and 850 European troops. The Gun Lascars and the Ceylon Rifle regiment are stationed on Slave Island, where there are some good houses, usually occupied by the officers of the regiment. The latter body, consisting of Malays, Sepoys and Kaffres, has been recently augmented, and part of it transferred to Hong Kong. Its present force at Colombo is twenty-five officers and 650 men, and it is now being recruited by Kaffres from Mosambique, who are to receive the European rate of pay. Colombo would, perhaps, present difficulties in the way of defence, from the great extent of the works, which to be manned effectively would require at least 6000 troops, and the fort is capable, in case of emergency, of accommodating 10,000 persons. The present Governor being a civilian, the forces are commanded by a Major-General, who usually resides at Kew House, on the verge of the beautiful artificial lake, which adds so greatly to the appearance and health of Colombo. This residence was formerly called Blanker's Garden, having belonged to a Dutch Major of that name, and was subsequently occupied by the commanding officer of the Ceylon regiment. In 1812 the ground was converted into a botanical garden, and the curator occupied the house. When this establishment was transferred to Paradiniya, the house and grounds reverted to the military, and have ever since been considered as appropriated to the commander of the forces. The fort, commenced by the Portuguese in 1518, and completed in its present extent and strength by their successors, the Dutch, is situate on a small projection of land, washed by the sea for about two-thirds of its extent, and embraces a a circuit of nearly a mile and a quarter. The ramparts are very strong, having eight principal bastions, and a number of lesser ones, with curtains, banquets, and parapets, communicating one with the other all round, but the exclusion of the sea breeze, as at Galle, is no slight drawback from this strong fortification. At the foot of the ramparts

on the inside is a broadway, which extends round the whole fort, and is connected with the bastions and soldiers' barracks; and also affords at the different angles open spaces for their private parades. The whole of the fort is surrounded, except that side which is next the sea, by a deep ditch or fosse; and adjoining the covert way, and at the foot of the glacis, is a lake which communicates with the Mutwal river. The best houses in Colombo are within the fort. The Main or Queen's Street is wide and well planted with umbrageous sooria or tulip (Hibiscus Zeilanicus) and bread-fruit trees, and several of the houses have gardens for shrubs and flowers in front, and coach-houses and stables in the rear. The streets are well watered during the day, and the fallen foliage is regularly removed every morning and evening. One may walk from either extremity of the fort to the other in the heat of the day without being incommoded by the sun's rays. During dinner-time a large and heavy, but beautifully painted board, called a Punkah, equal in size to the table over which it is suspended, is kept in motion inside the houses by a servant by means of strings passing through the wall. All the rooms are quite open to the verandah, which for the sake of coolness surrounds each story.

In the interior of the fort are several straight and regular streets with smaller ones crossing at right angles. Behind the Queen's House, the residence of the Governor, is the Lighthouse, an edifice the light of which is ninety-seven feet above the level of the sea, and in clear weather may be seen as far as the light is visible above the horizon. All the military offices, as well as those of the Colonial Secretary, the Commissioner of Revenue, the Vice-Admiralty Court, with the General Post Office, are within the fort; there are besides an English church, called St. Peters, a library, a medical museum, a hospital, two hotels, and numerous shops.

The lake at the back of the fort almost insulates the town, being connected by a canal with the Mutwal-oya; and a lock having been formed at St. Sebastian by Sir Edward Barnes, the inland navigation is carried through the fort to the sea beach. In the centre of the lake is a tongue of land, denominated Slave Island, from the use to which it was applied by the Dutch. That part of Slave Island nearest to the fort is very cool, being only separated from the sea by an isthmus, commonly called the Galle-face. Communication from this place with the fort or pettah is very easy by land, passing over a very pretty little stone bridge, which opens to the south end of the Galle-face near the village of Colpetty, or by boats, which cross the lake at all seasons. There is now also communication by a good bridge opposite the sally-port; a new road has likewise been formed along the side of the lake leading from St. Sebastian to the fort, a portion of a new road along the sea shore at the back of Sea Street and facing the anchorage is formed, and will perhaps ultimately be continued outside the ramparts to the Custom House, and thus relieve the main gate of the fort of two-thirds of the immense number of vehicles constantly crushing through it.

The square comprehended within what are called the gravets, is about eight square miles; the limits being the Fort, Tankesalgade, Mutwal (mouth of the Kalané-Ganga), Pass Betal, Oeroegodewatte, Maligawatte, Demettegode, Marandhan cinnamon plantations, Colpetty, and Galle-face. The term gravets is a corruption of the Kandian word kaddewette, meaning the boundaries of a city, which were surrounded with a thorn fence. Its primary signification was perhaps the bounds within which certain low castes, such as Rhodias, Gahaleyas, Kinnerayas, &c. could not approach without the special consent of the Adigaar, or unless the occasion of certain religious ceremonies called for their presence and services. The Portuguese corrupted the word into garvette, the Dutch, in their rugged tongue, called it gravetten, and the British modified this into gravets.

There are now upwards of twenty commercial houses in Colombo. Some handsome and well stocked shops have also been opened by Europeans; a number of others belong to respectable burghers of Dutch descent, and Main Street pettah, is now one series of shops and stores. The Moormen own the greater number of the shops, the grain stalls are shared by Tamuls and Moormen, and a few wealthy Parsee tradesmen transact an extensive business in this street. Several respectable tradesmen of the same faith, who are connected with the Bombay trade, are settled in the fort as well as pettah of Colombo. They receive supplies from the former place during the south-west monsoon and make their returns, chiefly in produce, during the north-east monsoon, and, as is their custom elsewhere, they live as near as possible to each other. The Nateacottah (cloth merchants) generally live in Sea Street, which swarms with their Tamul countrymen. Within the last year a company has been formed to import ice from America. A great impetus has been given to internal and petty trading by the abolition of the restrictions on auctioneers and auctions. There are several bazaars or market-places in the pettah for fish, flesh of every kind, fruits, grain, garden herbs, &c. Beef is to be had tolerably good at from fourpence-halfpenny to sixpence per pound; mutton sells according to quality, when really good it is expensive. Ducks and fowls are plentiful at about two shillings each the former, and one shilling the latter; geese and turkeys are expensive. Tropical herbs and fruit are abundant, and generally cheap and good; mangoes from the hot climate and calcareous soil of Jaffna excel; but for pine-apples and oranges, Colombo can compete with any part of India. Fish is generally of good quality and in great variety, but scarce and dear. Potatoes, for which some few years ago the island was altogether dependent upon Bombay and Madras, are now cheap and abundant, and exposed for sale soon after daylight. The bazaars are well and regularly supplied every day alike, except Sunday, on which no traffic is now allowed. There are also two steam engines and several native presses used for manufacturing cocoa-nut oil, which are worked by bullocks, and their vicinity is forcibly indicated by the tremendous creaking which accompanies their movements. The first foundry ever

established in Ceylon is in operation on Slave Island. The Pettah or black town lies on the north side of the fort, on the margin of the sea, is regularly built and divided into fifteen streets, of which eight run east and west, and the others cross them at right angles. The houses are in general built of kabook, and neatly washed with chunam, which has all the appearance of marble; some of them are of two stories, and all are lofty and have a good appearance. Several of the streets are lined on each side with rows of the Guilandina Moringa, Hibiscus Zeilanicus (Sooriya gaha, *Singh.*), the Hibiscus albinischus (Kapu Kinaisa gaha, *Singh.*), and the Melia sempervivens (Kassamba gaha, *Singh.*)

In 1814, the number of tiled houses within the gravets, was estimated at 2654. By virtue of a regulation passed in 1820, an assessment was imposed for lighting and repairing the streets; the amount collected from 1820 to 1829, was £6592, of which £2140 was laid out at interest, with the view of accumulating a fund, and by a further regulation in 1830, it was arranged that four-fifths of the amount collected should be applied to the lighting and repairs, and one-fifth be added annually to the accumulation fund, to be lent out at interest under the direction of a committee. When the interest amounted to £1200 per annum, the tax was to cease. Recently a town surveyor with an assistant has been appointed to survey and improve the town. Improvement was sadly called for, and the scantiness of funds leaves much yet to be effected. Vested right and the law of prescription, where they only rested on the ground of nuisances that had been permitted for years to exist with impunity, have been very properly set at defiance; verandahs coexistent with the houses to which they are attached, where they encroach on the public way, have been either removed, or the owners have been called to pay so much per square foot for the general improvement of the town. This measure has of course produced much excitement and discontent among the householders, but it only requires firmness and strict impartiality in carrying out its regulations to ensure the concurrence of sensible persons. The streets have never yet been lighted in this important city, and the police, which is pretty efficient, is supported by a tax of five per cent on the value of buildings. The force has been assimilated within the last few years in dress and discipline to the new police of London, the present superintendant having been chosen from that body. The advantages resulting from clothing Asiatics, accustomed to free and flowing robes, in the stiff and close dress of Europeans remain to be seen, but there can be no question of the incongruity of the long hair and large coat of the Singhalese policemen, and the peaked cap which rests on them.

The scene on landing at the Custom-house during business hours, is one of great and incessant bustle, boats, bullock bandies, and coolies hurrying to and fro, while coffee, cinnamon, and cocoa-nut oil are being shipped, cotton cloth from Britain and India valued and passed, and grain from India and Arracan being landed and measured.

The United Service Library, nearly opposite the Queen's House, contains a good selection of books, upon every scientific and amusing subject, the periodical publications of Europe and the Indian peninsula, newspapers, &c., but within the two last years, the institution has lost a large body of supporters. The merchants and others not connected with the services, could only be admitted by ballot, and as honorary members were deprived of a voice in the management of the institution and the disposal of the funds, the humiliation was too much to be borne; and a new Hall of Commerce or Exchange has been built, as a place of réunion for the professional and commercial classes, in connection with which is a small but increasing library and news-room, to which all persons of respectability and intelligence are admitted. Assemblies are occasionally held in the rooms of the United Service Library. The situation of that building, which is considerably elevated above the street, and with its spacious verandah delightfully shaded by umbrageous trees, and exposed to the sea breeze, presents an agreeable lounge during the heat of the day. The Museum attached to the Medical Library is situated in Hospital Street, and is well worthy of a visit. There is a large and varied collection of specimens of natural history, but the arrangement is not judicious. The Pettah Library is a very respectable institution, with a large collection of books, the subscription is only one shilling per month, but the rich pay higher according to their means and inclination. It is a subject of regret that natives are not yet admitted, nor have they formed a library of their own.

The two banks, the Ceylon and Oriental are side by side in Queen's Street, nearly opposite the Queen's House, which they completely eclipse in appearance. Previous to their establishment, the mercantile interests no less than private individuals were made sensibly aware of the inconvenience of being altogether dependent on the limited sale of Government and missionary bills for remittances to England. The Savings' Bank has lately been a subject of legislative discussion, and in its rooms meet periodically the members of the newly formed Ceylon branch of the Royal Asiatic Society. This useful institution has branches at Trincomalee, Jaffna, Galle, and Kandy, by which loans are advanced upon good security, and deposits received, and business transacted on certain days in every month, and on special occasions when required. The extension of this bank to the various districts of the island would be attended with inconceivable advantages to the native population, who might receive advances at from eight to ten per cent. where they now pay from twenty-five to thirty to the Chitties or other usurers. The Council Room faces the fort esplanade, and is both externally and internally a handsome building, but a drawback exists, in the existence of an echo, which renders the speaker frequently inaudible. The Colonial Secretary's office is beneath the Council Room, and almost all the other Government offices adjoin it. There are three or four hotels within the fort, the Royal Hotel, formerly the Government rest-house, is a splendid building. A number of

beautiful private residences have of late years been erected along the sea shore at Colpetty, and in the Marandhan cinnamon garden, on which has been mapped out the plan of a future city. The elephant stables, whieh are an object of great interest, are at Kayman's Gate. The other public buildings are the Hall of the Supreme Court, situate at Hulfsdorp, in the heart of the town. A new edifice is now being raised for this purpose at a cost of £10,000.; the District Court of Colombo, the Court of Requests, the Fiscal's office, the Debtor's Jail and the Police office are all contiguous. A splendid new prison on the Pentonville plan is on the point of completion at Wellicadde, and a new lunatic asylum has been built in the same locality. The Cutcherry is pleasantly situated near the fort, and looks out upon the lake. The Wolfendahl Church stands on a hill in the centre of the town. It is a lofty building, and was erected by the Dutch in 1746, and now belongs to the Presbyterians. In it are deposited the remains of the Dutch Governors who died in Ceylon. Besides this are St. Andrew's belonging to the same body, St. Thomas belonging to the Malabar, and St. Paul's to the Portuguese Protestants, Trinity church to the English members of the Church. The Romanist churches have been elsewhere noticed. The Wesleyans, and Baptists, have both their chapels, and the Moors have two handsome mosques decorated with minarets; the Hindoos also have their temples, covered with rudely sulptured figures of lions, dragons, &c., but strange to say, the Buddhists have none nearer than Kalané, five miles distant.

The country about Colombo is flat, exeept a small part to the northward and eastward, the soil alluvial and sandy in some parts, and iron-stone, clay and gravel in others, is in all extremely fertile, the shores covered to the verge of the sea with cocoa-nut palms, and the inland beautifully diversified with umbrageous fruit and other trees, cinnamon plantations, gardens and pasture lands, intersected by canals and a fresh water lake, and to the northward by the Mutwal river or Kalané-ganga and the grand canal. Soon after daybreak, when the lofty mountain of the Sri Pada or Adam's Peak, is seen in the distanee from the south esplanade or Galle-face, the view of Slave Island rising out of the placid bosom of the water, called the lake of Colombo, with its pretty houses, bungalows and other buildings, interspersed among stately areka, bread-fruit trees, and cocoa-nut palms, which afford an excellent shade, the bugles of the Ceylon Rifle corps alone breaking the tranquillity of the scene, affords indescribable pleasure to the recently arrived European. It is at this hour that on review days, the troops are seen marching to their ground on the race course, and that the early risers of Colombo are setting out upon their morning drives, rides or walks, many of them expectant of the rendezvous of the European civil and military officers and merchants, at the well known Tamarind Tree, near the third milestone on the Galle road, to quaff the wholesome and renovating nectar, fresh from the toddy palm before its fermentation, which is very rapid,

commences. It is then that the natural sieve which nature presents in the envelope of the petioles in the cocoa-nut fronds is employed in one of its most useful offices for straining the liquid and clearing it from the various insects that may have fallen victims to their love of sweets during the night. The whole way from the esplanade to the Tamarind Tree is a wide carriage road, shaded with tulip, cocoa-nut, teak, bamboo, banyan, silky cotton, areka, Adam's apple, (Cerbera manghas, *L.*) and various other useful and ornamental trees, but the road generally preferred for returning to the fort leads along the margin of the sea, through a dense cocoa-nut tope to the verge of the esplanade. Emerging from the line of native huts upon the sea side of the high road, the splendid fortifications of Colombo, which form a prominent part of the grand panorama, are viewed with admiration.

There is a Horticultural Society at Colombo, under the patronage of the Governor, but the Literary and Agricultural Societies have been abandoned for want of support. The mail coach establishment, commenced in 1832, by a joint stock company, conveyed passengers from Colombo to Kandy (which by palanquins it took several days to accomplish) in less than twelve hours. The coach started from Colombo every Monday, Wednesday and Friday morning at gun-fire, and reached Kandy, a distance of 72 miles, between 5 and 6 o'clock on the same day, and left Kandy every Tuesday, Thursday, and Saturday at gun-fire, reaching Colombo at 5 P.M., the former journey being more up hill than the latter. The fare to and from Kandy is £2. 10*s*. for Europeans, but is somewhat less for native gentlemen, and considerably less for natives in general. There are now two coaches a day to and from Kandy, and the journey is performed in ten hours; a mail coach between Colombo and Galle, fare £2. 10*s*., and another between Colombo and Negombo. There is also a Conveyance company between Colombo and Kandy, but its success has been neutralized by the extensive mortality among the cattle employed in the transit. The Ceylon Widows' and Orphans' Fund is under official management and security, and greatly benefits those widows and orphans whose provident husbands and fathers may by their contributions have preserved them from destitution. There the children of European soldiers and others are boarded and educated, and a portion of £10. is given with each girl on her marriage.

Among other charitable institutions, there are the Leper and Pauper Hospitals in the Pettah; a Dispensary recently established; Society for the Propagation of the Gospel; District Committee of the Society for promoting Christian Knowledge; Bible Association for the Dutch and Portuguese inhabitants; Church Missionary Society, &c. &c. Colombo Friend in Need Society, (for the purpose of relieving the really necessitous and for suppressing mendicity), under the able management of a highly respectable and numerous Committee, over which the Senior Colonial Chaplain presides, and the Governor is Patron. And the Colombo Ladies Branch Society, composed of a Committee of amiable and benevolent ladies.

The country between Colombo and Seetawaka, (Seetawadé) every mile of which has witnessed the struggles of the Kandians with their European invaders, is seen to the greatest advantage on the Kalané, or Kellania-ganga, so called from an ancient city, now a mere village, situate on its right bank, "Kellania possesses a remnant of antiquity in its famous wihare, to which large bodies of pilgrims resort in July, and in a dágobah, which was erected by the tributary king Yatálatissa, B. C. 280, over one built on the same spot by the Nága king, Mahódara, B.C. 580. Kellania was probably the capital, and has for ages been the chief place for the worship of Weebeeshana, a hero of the Ramayana, grandson of Pulastyia, friend of Rama, and the traitorous brother and deified successor of Rawana on the throne of Lanka. At the time of Gautama Buddha's appearance, Kellania would seem to have been the capital of a division of the island, called Nága Diwayina, and its inhabitants called Nágas, were easily converted, and subsequently became zealous adherents to the doctrines of Buddha, for which they were rewarded by various relics, and a second visit of Buddha. In his first visit to Ceylon, Gautama converted the Nágas, and settled a dispute between two of their princes, Chulódara and Mahódara, who made an offering to him of the throne composed of gold inlaid with precious stones, which had been the original cause of their quarrel: over this throne, a dágobah was built, and is encased in the one now standing. At the request of Miniasa, uncle of the Nága King, Mahódara, Gautama made his third visit to Ceylon, and left the impression of his foot beneath the waters of the river: a deep eddy in the stream is now pointed out as the spot: it is near the temple, and the natives maintain that the circling of the current here is the Kellania-ganga descending in homage to this sacred memorial. Having arranged the disputes of the Nágas, and confirmed their faith, the prophet departed for Samanala, and the other places which had been rendered sacred by the presence of former Buddhas."—*Forbes*, pp. 152, 153.

The Kalané-ganga, though inferior to the Mahavellé in magnitude, is the chief river of the island in importance, is rather superior to the Tay in size, and is formed by the union of several torrents which have their source in the western division of the mountainous range of Saffragam, connected with Adam's Peak, and just within the limits of the Southern Province. It only takes its real name of Kalané at the confluence of the Maskellé and Kehelgamua-oyas at Weraloo-Ella—where it is eighty-seven feet above the sea level—whence it flows to the sea, a distance of forty-three miles, debouching at Modera, about four miles to the north of the fort of Colombo, where its local name is Mutwal-oya. At this part the width of the river is considerably increased by a bar of sand at the entrance, which occasionally acts as effectually as a dam in extending its bed, and though less obstructive than formerly, still serves to increase the inundation that takes place during the season of the rains. The length of its course is seventy miles; for nearly the first half of this distance, it flows

through a thinly inhabited forest covered country, and here its waters are clear, its bed rocky, and its current precipitous; for the last forty miles this river is navigable for large boats, and well adapted for inland communication, for which it is much used. It is connected with the fort of Colombo by a canal constructed by the Dutch, and is now connected with the flourishing and healthy country lying between Colombo and the mountains by several roads. The villages on its banks between Colombo and Hangwellé are chiefly inhabited by potters, and the vegetation is for some distance very luxuriant, the trees are exceedingly lofty, and many of them yield the most fragrant odours. Lines of apparently interminable cocoanut trees succeed each other, with their white stems and tufted tops reflected on the water as in a mirror, except where diversified by some swampy plain of levelled rice fields, or low ridges covered with brushwood. Hangwellé is on the banks of the river, and contains a rest-house within its small redoubt, which though of great importance in the event of a Kandian insurrection, from its commanding the principal routes both by land and water from Colombo to the interior, is said to be defended only by a dry ditch, now choked up with vegetation, and is unoccupied by troops.

At Hangwellé the stranger begins to experience the difference between the damp heat of the sea coast and the sharp air of the interior. Between Hangwellé and Avisahavellé the scenery gradually improves in boldness and grandeur, the ground becomes more broken, and the country, owing to its having once bordered on the Kandian domains, is mostly covered with bamboos, which form one of the most impenetrable kinds of low sized jungle. At a little distance, a bamboo brushwood resembles gigantic rushes, each of which when approached nearer, proves to be of the size and shape of a common fishing rod; as they are very tough, pliant and strong, they act as an excellent substitute for rope, and are employed in that way by the natives, and the ferry boat at Seetawaka, is propelled by a strong flexible cane stretched across, and fastened to the opposite bank. The situation of the village and rest-house at Avisahavellé is exceedingly picturesque, occupying a small spot at the base of bluff hills of black naked rock, which rise precipitously from a surface of rich foliage, to a height of nearly 1000 feet. There are various routes from Colombo to Ratnapoora. That *viâ* Horona and Nambaapane is 52 miles, but the route by the south bank of the Kalané is 58½ miles. The face of the country along the latter road is alternately woody and hilly, undulating and champaign, but in all parts well irrigated, being intersected by the Kalané and its tributaries; gems are obtained in many of these by streaming. Four miles from Hangwellé, the Kandian mountains and Adam's Peak appear through a wooded valley, and form a magnificent termination to the view from this point. From Avisahavellé in the direction of Ratnapoora, the road is almost level, passing along a delightful valley, on one side of which arise a variety of abrupt rocks and peaked hills, crowned with wood,

while on the other and more inland side, the range of mountains is continuous. The Peak is here seen clearly unless hidden by a dense mass of vapour, as well as the square pillar like mountain, called Uno Dhiá Parawatia which towers over ridges of nearer hills, its perpendicular sides, when reflecting the setting sun, contrasting powerfully with the verdant covering and deep shades that darken the valleys, the whole presenting a magnificent spectacle.

The scenery along the bank of the Seetawaka-oya closely resembles an English park ; fine glades of green turf, with clumps, thickets, and forest trees of enormous size combine to complete the illusion, till a thick bamboo jungle serves to dissipate it. The ruins of Seetawaka, which is within the district of the Three Korles, and was once the residence of the centenarian Raja Singha, surnamed by Buddhists the Apostate, and for some time the capital of a lowland principality, are reached by a small but navigable river, a tributary stream of the Kellania-ganga. Here on an angular piece of ground, formed by a bend of the river and a ravine, and within several quadrilateral inclosures, are situated the remains of the Bairaindé Kowilla, erected for demon worship by Raja Singha, about the middle of the sixteenth century. It appears to have occupied the centre of an elevated stone platform of eighty feet square, and to have been about thirty feet long, formed of handsome carved pillars, supporting a cornice. The plan of the pillars of this building, appears to be as if eight ornamented pillars projected, two on each side from a plain square pillar. This building was overthrown when Seetawaka was taken and burnt by the Portuguese in the latter part of the sixteenth century, and the foundations and part of the walls of one of their forts (Kotua) which commanded the site of this town still remain on the elevated bank, and opposite side of the river. This fort was nearly square, formed of three walls, one within the other. The material was kabook, which hardens by exposure to the atmosphere. The outer wall was between eight and ten feet high, and six and eight feet wide. At the angles it was still wider, and communicated with the inclosure by steps. Within is a deep well lined with masonry. The second wall was only a very few feet from the inner, and seems to have been built for its defence. The inner inclosure was probably roofed and was the donjon keep of the fortress. Part of the stones of this picturesque ruin, which two centuries had spared, were many years ago employed in the erection of a new rest-house. In the adjoining jungle other ruins have been said to exist, including the remains of temples and a royal palace.

Eight miles and a half to the north-east of Avisahavellé, and on the old road to Kandy, lies Ruwanwellé, which, with the surrounding country was almost a desert under the Kandian dynasty, but is now a flourishing station. It is advantageously situated on a point of land at the confluence of the Kalané-ganga, and the turbid Gooragooya-oya ; a military post, with excellent quarters for officers and men, and a bazaar were established in 1817, which have attracted a consider-

able number of natives to the locality. The inferiority of the cocoa-nut trees grown in the interior, as compared with those on the sea shore, is here strikingly manifest, and certainly justifies the popular notion, that the sea air is conducive to their growth. Further, the natives believe that they do not flourish at a distance from their houses, hence their maxim, "that they will not thrive unless you walk among them and talk among them."

Lower Bulatgammé, to the eastward of Seetawaka, is a broken and difficult country, now beginning to excite the attention of the agriculturist, but till lately was little cultivated, and thinly peopled. Thick low jungle, chiefly of cane, and much frequented by elephants, which the natives avoid by tying strong poles across the footpaths, under which they can escape, but by which their huge pursuer is completely stopped, prevails where the ground is low and damp, and forest where it is hilly and dry. Few parts of the island are so copiously watered as Lower Bulatgammé. Besides a great number of small streams, there are some of considerable size, which when flooded are not fordable, such as the Waha-oya, which nearer its source exhibits the character of a mountain torrent, where pent up in a narrow gloomy valley, its fine volume of transparent water rushes down a rapid over immense masses of rock, and along with a variety of other attractive features, forms one of the wildest and most impressive scenes in Ceylon; the Heeke-oya, a most tortuous stream, the Bibilé-oya, and Garanketté-oya.

At Yateantotté, a little to the eastward of Ruwanwellé, a new road has been opened through Upper Bulatgammé with Gampola, and Kandy; which is on some accounts preferable to the other routes. The country between Yateantotté and Kittoolgallé, is wild and hilly, but that place itself is situated in a cultivated plain, embosomed in woody mountains. Beyond it the country becomes difficult and exceedingly mountainous, but the beauty of the scenery is remarkable. The prospects from the mountain range, which is 3000 feet above the sea level, are remarkably fine. On the one side is to be seen Ambagamma in the midst of cultivated green paddy fields, surrounded by bare green hills, to the south a succession of conical mountain tops, luxuriantly wooded. Ambagamma, though sixteen hundred feet above the sea, is in all directions surrounded by mountains, and the Mahavellé flows past it.

To return to Ruwanwellé, Idamalpané is eleven miles from hence. The intervening country is better cultivated, and more populous than the preceding stage. For the greater part of the way the road is level, and through meadows or paddy fields, which possess a freshness and peculiarity of verdure entirely their own. Idamalpané was once a small military post, but from its situation being commanded by the hills, it was transferred to Arranderré, where the Dutch had once a fort, of which slight traces still remain. Hettymulle, also formerly a small military post, is only five miles from Idamalpané. All the intervening country is extremely hilly if not

mountainous, and the road is rugged, difficult and wearisome. The lover of nature will find, however, remuneration for his fatigues, in the beauties of the wild scenery, which are lavishly scattered over this bold and romantic part of the country.

Fort King, (Attapittya Singh), the next stage inland, is seven miles distant. The character of the intermediate country, is hilly and picturesque, and well cultivated. Some of the valleys are so deep and narrow that persons on one hill may almost converse with those on the other. Fort King, derived its name from Captain King, who planned and superintended the works. It was erected in 1820, and was built in the most substantial manner on a low hill, commanding the ferry of the Maha-oya, a considerable stream, on whose banks many a sanguinary battle was fought, between the Singhalese and Portuguese. In a picturesque point of view, the situation of the fort is unrivalled, being surrounded by a foreground of gentle hills, and bounded on every side by bold mountains, combining in one view the beautiful and the grand. The country around is productive, and the bazaar, which like the fort has sprung up, where jungle was before the sole occupant, is large and well supplied. Fort King would not seem to be occupied at present by a military force. This part of the country is elevated about 630 feet above the level of the sea, owing to which, and its proximity to the mountains, it enjoys an agreeable climate, the nights being generally cool, and the days seldom oppressively hot.

Amanapoora is eight miles from Fort King, the Ballané mountain, which is about 3000 feet above the level of the sea, intervening. Its ascent is laborious, but much diminished by the new road. The traveller is amply rewarded for his toil, when he reaches the summit; he there breathes a fresh cool air, is shaded by noble forest trees, with which the whole mountain is covered, and when he stops to rest himself, he enjoys every now and then magnificent prospects. Till the summit is reached, there are only two small descents; one in a narrow deep glen through which a torrent rushes, and the other into a hollow. The torrent in the first glen is the boundary line between the Four Korles and Yattineura. It is impossible to conceive a wilder and grander tropical scene than this presents, in the rocky bed of the torrent a mere glimpse of the sky is obtained, but one looks up and sees on each side a mountain towering above, and on each side an overhanging gloomy forest. When the summit of the mountain is attained, there is a most extensive view of the country towards Colombo, which looks like a map laid out on a magnificent scale, with a glow of colouring, warmth of light, and charm of landscape rarely seen combined. After ascending the mountain, the road for two or three hundred yards is nearly level, the descent is short and pretty gradual. There is an extensive view of the country in front, extremely hilly, and bounded by distant and apparently lofty mountains, but scarcely comparable to the scenery on the other side. Amanapoora is seen quite close on a steep hill, merely divided from

the Ballané mountain by a deep glen. Amanapoora was formerly a considerable military station. The fort situated on the top of a precipitous hill, about 2000 feet above the level of the sea, has a very commanding aspect, and is naturally strong. At the foot of the hill was a cantonment, consisting of officers' quarters and soldiers' barracks, and hard by is a considerable village and bazaar.

The country to some extent around Amanapoora, except towards the Ballané, consists of small green hills of rather irregular forms, pretty free from jungle, and affording good pasture; in the lower grounds there are paddy fields, and at a distance lofty grey mountains. Towards the Ballané the scenery is of a different character, every feature is grand, particularly that huge mountain, which is seen across the deep intervening glen and the lofty Narran-gallé-Kandy, a little more distant to the right, shooting its angular rocky top into the very clouds. Kandy is twelve miles from Amanapoora. The country between the two places is hilly. The hills in general are covered with wood, the valleys which are narrow and deep are cultivated with paddy.

To return to the coast route. After having crossed the Mutwal-oya by the bridge of boats, the traveller comes to the village and rest-house of Jayelle (Kanuwané), a distance of nine and a quarter miles through a fertile, populous, and well cultivated country, which supplies the Colombo market with a vast quantity of fruit and vegetables; from thence to Negombo the road lies chiefly through cinnamon plantations. Every where the sight and the smell are gratified; for on each side may be seen the beautiful crimson Clerodendrum infortunatum, *Linn.* (the Pinna-mal-geddi, *Singh.*) Coffea triflora, Ixora coccinea, Nepenthes distillatoria of the climbing and dwarf varieties (scandens and nana), the former clinging to the cinnamon bushes for support, and displaying its pitchers, some with the lid closed, others with it open, and in an erect position full of water, like so many fly traps, as if the liquid they contained, were too valuable to be lost; the latter shrinking from exposure under the shade of the overhanging trees and grass, while the wild orange, lime, and shaddock trees ever in fruit and blossom, at the same time impart the most delicious fragrance to the surrounding atmosphere. For a considerable distance through the cinnamon plantations, the road is sandy, and in many places it leads through large tracks of the pure white quartz sand, to which the cinnamon tree is partial.

Negombo[1] is twenty-four miles distant from Colombo, and two

[1] The Singhalese ascribe the origin of the name to Meegamuwe, "the village of honey," in allusion to a swarm of bees settling there. The Malabars, however, with more reason, derive it from Nihumbala, so called from Nihumba, the younger son of Kumbakarna, one of the brothers of Rawana. In the Uttara Kanda of the Ramayana, Valmika relates that on the eleventh day of the siege of the citadel of Rawana by the troops of Rama, Indrajit, the crown prince, finding himself unable to hold out any longer against the besiegers, withdrew from the place, and retired with a part of his army to Nihumbala, to make a Yâga, or offering to the gods, to invoke their assistance, and render himself invulnerable.

leagues south south-west of Kaymel. It is a place of some trade, but resorted to only by coasters. The coast between Negombo and Kaymel forms a bight, and the former is known from the offing by the point projecting a great way out, its being covered with cocoa-nut trees, and defended by a long reef beyond it. The bight should not be approached by large vessels nearer than two leagues off shore, nor in less than eight fathoms water, until the fort flag-staff, bears south-east by south, by which the rocky ledge, projecting from this part of the coast, and a rock with ten feet water on it, and six fathoms close by, bearing from the flag-staff, or north point of the fort, north north-west, will be avoided. For vessels bound to Negombo from the southward, the fort should be brought to bear south-east, a ship may then steer direct for it, and anchor in five or six fathoms abreast of the fort, which is an irregular pentagon, with a stone gateway. The country about Negombo abounds with excellent pasturage, and hay may be procured to any extent required, while an inland water communication with Colombo, enables the farmer to ship cattle over-night, and land them at Colombo by daybreak the next morning. Negombo is famous for its fish, kid, poultry, eggs, bread-fruit; vegetables may be obtained here in great plenty at moderate prices, and the sportsman will find excellent snipe, curlew, and widgeon shooting. The water is extremely brackish, unless it be procured from Kottidewé, or Children's Island, where persons are employed for the purpose of sinking pitchers, in the sand over-night, which in the morning are found full of pure and sweet water that has filtered in the interval. Very fine mushrooms are found here during the rainy season, and from the care with which the country is irrigated, a great deal of paddy is produced; indeed fertility and cultivation are every where conspicuous, the pastures being of a rich and delightful green interspersed with magnificent teak and fruit trees and toddy topes. Several respectable Dutch families formerly resided in the pettah, whose gardens were famous for their exotic fruits, originally introduced from Java and the Malay peninsula, but very few Dutch or Portuguese families possessing wealth remain in any part of the island, in comparison with their former numbers. The rest-house on the bank of the Muli Waddie, or salt lake, is a large and substantial stone building, with a spacious avenue of very fine teak trees in its front. The revenue and customs are superintended by an assistant Government agent, who is also a Judge of the Colombo District Court, No. 2, South, and there are several places of worship belonging to the different creeds. The neighbourhood of Negombo abounds with medicinal plants.

Five miles beyond Negombo, the Kaymel (Kammalé-oya) is crossed at Tope or Topoo ferry, near which are fine groves of teak; from thence to Kirimettéane, in the district of Chilaw, the distance is six miles, and to the bridge of Ging-oya, about four miles and a quarter, the road flat and sandy, and the land but partially cultivated. The district of Chilaw extends as far north as Oedepenkarre, and is

upwards of thirty miles in length, and about seven in breadth. It consists of five pattoos, Anoewooloondan, Monesseram,[1] Yagam, Oetarapalata, Meddapalata, and Kaymel pattoo. The face of the country is wild and dreary in the north, but well cultivated and picturesque in the south, and the soil, which in the former is in many parts barren and sandy, in the latter is a rich clay. The chief products are paddy, dry grain, tobacco, pepper, &c. and the manufactures are confined to salt, cloth, earthenware, bricks and jaggery. This district was anciently called Pittigal Korle. The next rest-house is that of Nattandé, about a mile from the bridge over the Ging-oya. The naturalist and the sportsman may find the most delightful recreation and exercise in this neighbourhood; the former in collecting specimens of the various aquatic plants, ferns, mosses, land shells, insects, and birds; and the latter may select any game he pleases, for he has not to go far inland to find elephants, leopards, deer, elk, hares, and almost every variety of animal and bird the country produces. But if the tourist be neither botanist, naturalist, nor sportsman, and desire to have game procured for him, he has only to hint his wish to the keeper of the rest-house where he may halt, and a number of native sportsmen will soon be collected about him with their uncouth guns, ready to bring him whatever game he may require, upon receiving a charge or two of powder and shot, and a promise of a similar quantity as their subsequent reward; for as they never fire until too close upon their object to run the least risk of missing it, they always earn the promised gratuity. From Nattandé rest-house to the bridge over the Kaddoopitté-oya, the distance is 5¾ miles, and half a mile further is Madampé (Mahadampa), once a place of importance, and the residence of native sovereigns, but subsequently a swampy unhealthy locality, tenanted by mosquitoes, jackals, monkeys, and alligators, till Mr. Vanderstraaten obtained a grant of land from the Government, and formed pepper gardens there, rendering the island in some degree independent of the Malabar coast for that spice. The vines are clustered round the stems of high forest trees, and besides producing a luxuriant cool appearance, form a pleasing shade over neatly kept walks; on one side of this forest garden, extends a tank, covered with water-lilies, which with the base of the palace is the principal memorial left to show that Madampé was a residence of princes, who aspired to independence in the fifteenth century. Madampé produces large quantities of cocoa-nuts and paddy, and abounds with widgeon, snipe, curlews, sand-pipers, the large and small white and brown paddy-birds, flamingoes, and other aquatic birds. The canal contains abundance of small mud fish, of the genus Perca, *L.*, and eels.

[1] The village of Monesseram (Muniyaiswara) lies a little to the east of Chilaw, and is remarkable for its ancient temple, which contains some scarcely legible inscriptions in the Grantha character. Siva is worshipped here under the title of "Muniyaiswara," or "Iswara the Penitent;" but the shrine is more particularly sacred to his consort, "Parvati."

Seven and a half miles north of Madampé is Chilaw, on a peninsula, formed by a river which runs from north to south, and communicating with the Madampé canal, and the Kaymel-oya continues the water conveyance to Colombo. The rest-house at Chilaw is roomy and airy. An assistant Government agent resides there. The place boasts an old fort commenced by the Portuguese, and completed by the Dutch, and has a Protestant and Roman Catholic church, manufactories of coarse paper, common cottons, table cloths and towels; but from the soil being impregnated with salt, yields little else than cocoa-nuts and tobacco, though the country in the neighbourhood produces large quantities of paddy. Chilaw is called Salápam by the Malabars, according to Casie Chitty, from the pearl fishery formerly carried on in its neighbourhood, and Haláwatta by the Singhalese (the Halowat of Ibn Batuta), from a colony of Chalias having formed a settlement in the place, and built a number of salávas or halls, in which they carried on weaving; hence it obtained the name of Salávagama, or the village of halls, which was afterwards corrupted into Haláwatta, or the garden of the Chalias. By others it is derived from Hala, to shake off. Chilaw would seem to have been subject to the princes of Madampé during their local independence, and to have been more than once attacked by Malabars and Moors, but the latter were defeated in their attempts to form a settlement here.

Leaving Chilaw and passing over the Dedroo-oya, the rest-house of Battooloo-oya is reached in 12¼ miles; from thence to Moondel is four miles, and to Marrundamkoollé, in the Putlam district, 7½ miles. There are artificial leways or salt-pans at Oedepenkarre, Alempitty, Pulletchacolom, Moondel, Aneakadda, Pallandowé, Perrea Natchicalé, Karativoe island, Calpentyn, Chinné Natchicalé and Rattandé.

The district of Putlam is bounded on the east by Demelepattoo, and comprises six pattoos or hundreds, viz. Putlam, Calpentyn, Akkarapattoo, Pomparippoo, Rajawannipattoo, Kumara Wannipattoo. The face of the country is uniformly flat, and the soil is well adapted for agricultural purposes, except around Putlam, where it is impregnated with salt, but the greater part is uncultivated and waste, from the frequent droughts to which the country is subject, and the want of capital for the repair of the tanks. It exports cocoa-nuts in considerable quantities, and the palmyra-tree abounds. Tobacco and cotton are cultivated in some parts, and chaya root grows wild all over the district. The mango, bread-fruit, custard apple, yam, sweet potato, pine-apple, guava, pomegranate, shaddock, papai, plantain and grape of both kinds, all flourish. Its manufactures comprise salt, coarse cloth, jaggery, coir rope, fishing nets, baskets, earthenware, ghee and cocoa-nut oil. Moors and Malabars are the chief components of its population. By the canal a large number of bullocks are sent to Colombo for slaughter, and British manufactures, spices, &c. received in return. Full employment is found for the

fishermen by the demand for fish in the interior, into the various parts of which it is distributed from Kurunaigalla, to which it is conveyed by the road.

Akkarapattoo, denominated in some maps Navakarre, extends along the peninsula, from Madikettan Ode to Oedepenkarre, is about 29 miles long, and 5 broad, and comprehends 42 villages, almost entirely inhabited by Moors. Though the soil is sandy, the cocoa-nut tree thrives exceedingly well, and the whole tract bordering the gulf is covered with that most useful tree. In the southern parts, paddy is grown, and large quantities of tobacco are raised everywhere; the highlands are sown with fine grain. Cinnamon grows wild in the jungle, but being of an inferior quality is not peeled for exportation. Salt is manufactured here in large quantities, and the produce of the dairy is conveyed to the Colombo markets by the canal. The village of Nawakadoo (Nawa, nine, and Kadoo, a sword,) in this pattoo, is remarkable for the pompous visits paid to it by the kings of Kandy, after their coronation, to assume the sword of state after bathing in the sea in the neighbourhood. Palikooda, another village, is celebrated for a Roman Catholic chapel dedicated to St. Anne, to which pilgrims resort from every part of the island, and even from the Coromandel coast.

Calpentyn, the chief town of the hundred on the western shore of the gulf of that name, has often been taken for an island, from its being almost surrounded by water. It was anciently called Arasadi from an arasa (ficus religiosa) tree of great size, which once stood there, but it was subsequently changed for Kalputti or Kalpitti, from kal, a stone, and putti, an elevation. Calpentyn is thought by some to have been the site of a Hindoo city, several remains of that people having been from time to time discovered. The present Pettah contains but few large houses, yet it has a pretty appearance, from being embosomed in groves of cocoa-nut and suria trees, and contains a Protestant and Roman Catholic church, three Gentoo temples, and three Mahomedan mosques. A small square fort was built here by the Dutch in 1696, but it is now chiefly used as a store-house. Calpentyn has a small custom-house establishment, and is the station of a police magistrate. The harbour being full of shoals, is not accessible to vessels exceeding 100 tons; larger craft unload therefore at Mutwal bay, and convey their cargoes to Calpentyn in dhonies and ballams. A considerable trade is carried on with the Coromandel coast and with Colombo (93 miles distant), by the inland navigation. Though the soil of this hundred is excessively sandy, yet it is scarcely inferior to any in vegetation, and its gardens produce every variety of fruit and vegetable, and vines both of the purple and white kind flourish here in great perfection. The fisheries of Calpentyn have greatly increased in importance within the last few years, from an influx of fishermen from other places. The gulf is rich in chanks of the best quality as well as bêche de mer, which has been occasionally collected and exported to

Singapore and Penang, and the naturalist may obtain various specimens of shells, mollusca, madrepore, pearl-oyster spawn, coral, and the fucus aurylaceus. It is also well stocked with fish, and mullets are caught in large quantities on the north-west coast. Porpoises, dolphins and turtle are abundant; the latter are caught in the shallower parts in kraals. In the neighbourhood of Putlam, the bed of the gulf is muddy, and much infested with sea-snakes, the bite of which often proves mortal. Near Calpentyn it is studded with several small islands, and its breadth is about eight miles, a little to the south of that place, between which and Putlam boats are constantly plying, but it gradually decreases towards the south-east. The entrance is by two passages, one near Mutwal on the west, and the other near Koodramalai point, where it forms a bight on the north-east, and it affords safe anchorage for small vessels as far as Calpentyn. Besides the navigation and fishery, the gulf is useful for the supply of the leways with water. Chunam is prepared here by burning shells; wood oil is extracted from the forests, and chaya root is met with in great abundance. Mutwal (Muhatwáram) is a small island about ten miles long and from two to three broad, separated by a narrow strait from Calpentyn. The inhabitants are chiefly employed in the fishery, the cultivation of cocoa-nut trees, and the manufacture of chunam.

Demelepattoo (the Malabar province), so called from its having been under the government of Malabar chiefs, is a small district, diversified with large plains and forests. It possesses an extremely fertile soil, and produces a large quantity of paddy and fine grain. Part of this district has been severed, and united with those of Chilaw and Putlam.

Pootalama or Putlam, the next stage from Marrundankoolé eight miles distant, is a populous village, on the shore of a shallow gulf, principally inhabited by Moormen and Hindoos. It derives its name from Wijeyás having landed there, and literally means a society of young men, such as those of this adventurous prince. Casie Chitty says it originally bore the name of Magultotamuna, or the port of marriage, from that prince, after having disembarked here, married Kuwani, who lived at Tamana Nuwara, a few miles to the east of it. The present name he derives from "pudu," new, and "alam," salt-pans, in allusion to the leways contiguous. Putlam is thought to be the Battala of Ibu Batuta, and was one of the royal villages belonging to the Gabada or treasury of the kings of Kandy.—(See p. 466.) When the Portuguese took this place in 1536, they erected a large church, and made it the head-quarters of propagandism. Subsequently the place having been taken by Raja Singha, the church was demolished, and the converts compelled to renounce their new creed.

Salt is manufactured at Putlam in large quantities; the coast being very flat and sandy, and evaporation extremely rapid: the artificial pans, soon after the salt has formed, appear at a distance as if covered with snow. The face of the country is flat, diversified by a

succession of rice fields, jungles, and plains, and abounds in tanks and patches of water, all of which are infested with crocodiles. Putlam is connected with Colombo and Chilaw by a canal, which is formed by taking advantage of various streams, and the lake of Quiparawa, so called from the abundance of Qui fish found in it. The Moormen have one large and several small mosques at Putlam, and near the burial ground there is a fine specimen of a species of tamarind, distinguished from the common tamarind, and called by the natives Papparapooli, or the giant's tamarind; six feet from the ground its solid stem is nearly 40 feet in circumference, and at eight feet it divides into two branches, one 22 the other 26 feet in circumference. It is nearly 100 feet high, and has the appearance of a black rock, but its age does not exceed 120 years. The leaves are used medicinally, and to feed goats, and the pulp of its oblong fruit is eaten by the natives.

Putlam was formerly a place of considerable trade and manufacture, and the coast vessels resorted to it in great numbers, with large cargoes of piece goods, consisting of long cloth, comboys, handkerchiefs, &c., which they exchanged for areka-nuts and pepper. At present its trade is chiefly confined to Colombo and Kurunaigalla. The manufacture of coarse cotton cloth for the Kandian market has sensibly declined since the duty on British manufactures has been diminished. The forests around Putlam yield good timber of nearly every kind, and shelter every description of game, including elephants, bears and chetahs.

The next stages from Putlam to the Pomparipoo-oya are through the village of Nellich aar, distant 5 miles, and Wannatavillé, 6½ miles further, and the Pomparipoo-oya is 4 miles distant. The face of the country is flat, but although none of the scenery of the more elevated parts of the island diversifies the prospect, magnificent forest trees and verdant plains, interspersed with neat native cottages and paddy fields, form an interesting landscape. The sea is skirted by low sands. The neighbouring jungle abounds with elk, deer, wild hogs, elephants, chetahs, bears, sloths, monkeys, and various other animals, besides birds and insects in great variety. On every side may be seen vestiges of the former agricultural importance of the district, where cotton might be grown in any quantity.

The country between Colombo and Kurunaigalla affords every variety of scenery. At the Hattanagalla-oya, the road approaches one of the low ranges of hills, which diverge in all directions from the mountainous centre of the island, and four miles to the right is situated the rock of Hattanagalla, surmounted by religious buildings, the principal of which was erected A.D. 248, by Gooloo Abhaa, to the memory of King Siri Sangabo. The streams as one ascends into the Central province, not only flow more rapidly, but their waters are crystalline in comparison with the sluggish and greasy waters that steal through the low country, which are saturated with the slime and mud of the rice fields. Not only the lower part of the irrigated

valleys, but the sides of every rivulet, as it descends from the hills, however steep they may be, are formed into terraces, and when these are cultivated, the brilliant green of the rice crops serves to diversify the general olive tint of the Kandian landscape. The watch huts, from whence the natives protect their fields, are often highly picturesque, perched as they often are on overhanging crags, or among the branches of some huge forest tree, from which the watchers can command a view of any intruding elephant, and to which they can flee, if their discordant yells and lighted brands prove insufficient to scare their giant foe.

Crossing the Maha-oya by the elegant bridge at Mahanella, five miles beyond Ambapusse (the old mode was by a ferry at Allow), the traveller continues his route through Hondelle, $8\frac{3}{4}$ miles, where there is a large Government granary, to Kurunaigalla, eight miles from the latter place.[1] Allow (Alauwé) is a beautiful spot; the river is there clear and rapid, but the climate is variable, and at times pestilential, owing to its proximity to water. The defile of Allow was strongly guarded in the time of the Dutch, and was considered by them as one of the strongest points in the line of defence surrounding the Kandian country. There is a tradition of Alauwé having once been the seat of an independent chief or prince, probably in a period of anarchy or foreign occupation, whence it is sometimes called by the natives Alauwé nuwara. The rest-house stands on the left side of the river. This stream rises at the base of the mountains, which separate the four Korles from the Central province, and after a tortuous course of nearly seventy miles in a west north-west and south-westerly direction, falls into the sea at Kaymel, a little above Negombo, where it takes the name of the Kaymel-oya. Dr. Davy suggested, that the rocks in the bed of the river should be cleared above Giriulla, but if this could be effected as high up as Allow, the benefit would be still greater. Judging from the difference of levels, and the nature of the intervening surface, he was of opinion that a canal to connect the Maha-oya with the Didroo was far from impracticable, and bearing in mind the similarity of country, I would further venture to ask if a canal, of four miles, from Allow to the Gooroogooyaé-oya, by which the Didroo-oya would be connected with the Kalané and Colombo, and by a further inland navigation with Caltura, in all more than eighty-five miles in a straight line, would not amply repay the sum required for the execution of the work.

To the left of the high road to Kurunaigalla, and on the direct road between that place and Negombo, is Dambadiniya, once the capital of the Mayaa division of the island. It stands in a very picturesque valley, terminated by ranges of lofty naked hills, rising

[1] The route is the same as that given in p. 663, as far as Ambapusse, from whence the road to Kandy, *viâ* Kaduganava, diverges to the right. The next stage from Ambapusse is to the Maha-oya, four and a half miles, to Hondelle, eight and three-quarters, to Kurunaigalla, seven and three-quarters. The rest-house at Ambapusse is a structure of some pretensions, and is situate in a valley formed by a semicircle of hills.

perpendicularly in a variety of peaked forms. On one of these a fort was erected by the British during the Kandian war, but it was subsequently abandoned. North of Dambadiniya, and a few miles to the north-west of Kurunaigalla is the village of Kottadeniya, also a military post during the Kandian war. The country between the two places is well watered and fruitful. Padenia, further to the north, was also for a time occupied for the same purpose, but was in like manner abandoned for its insalubrity, though the soil in its vicinity is very fertile, and produces immense quantities of paddy.

The Dedooroo, or Didroo-oya, which flows through this neighbourhood is a considerable stream, which takes its rise at the base of the mountains in Toompane, and after receiving the Kospotté and Mongra-oyas, and several minor streams, pursues its sinuous course through the Seven Korles, and past the ruins of Panduwas Nuwara, and ultimately disembogues itself into the sea, two miles north of Chilaw. Its flow and ebb are so uncertain and abrupt, that, according to Casie Chitty, the Malabars call it Maayawen-aar, Maayawa being one of the titles of Vishnu, in the character of "Deluder."

Kurunaigalla, *vulg.* Kornegalle, is situated near the base of a rocky granite mountain, about 600 feet in height above the plain, called Aetagalla, from its striking resemblance to a tusk elephant. This is the last of a range, which derives its name from the likeness of different portions of it to various animals, beginning at Andagalla (eel rock), Ibhagalla (tortoise rock), Kurunaikigalla[1] (elephant leader rock), and Aetagalla (tusk elephant rock), where the range abruptly terminates. The palace of the kings of Ceylon formerly stood where the Government house has been lately erected, and from thence a path, with occasional stone steps, leads up the rock to the top of the mountain, and passes by a dágobah and wihare, in which the footstep of Buddha, copied from that on Adam's Peak (Samanala), is modeled. Still further on, the remains of a wall built across a hollow, and protecting a path, the only other approach to the summit except the one from the lower palace, are visible. Near this place are some small stone pillars, and a pond in the rock, partly natural, but improved by steps of masonry descending to the water. On the bare rock above, are the remains of buildings, which must have been intended to contain either penitents or prisoners, for none others could have lived where the rock gets so heated during the day, that its proper temperature is not regained until long after sunset, and is then succeeded by chill blasts, or murky exhalations from the flat country beneath. On the summit are the remains of the buildings which contained the Dalada relic during the reigns of four pious and

[1] The Singhalese, whose etymological traditions are always fanciful and far-fetched, differ in opinion as to the true origin of the name. Some derive it from the circumstance of a part of its original inhabitants having come over from Kurukshetra, or Kururatta (the scene of the bloody wars between the Pandava and Kaurava princes), and settled there; others from Kuruni, a bushel, and gálla, a rock, in allusion to a relic of Buddha concealed in a bushel under a rock in the neighbourhood.

powerless kings who held their court at Hastisailapoora, as the Elu word Kurunaigalla is called in Pali history. From the time that this place became the capital, and even for hundreds of years after its abandonment, the rocks of Aetagalla and Andagalla were used in royal grants as symbols of duration ; thus, " So long as the sun and moon, so long as Aetagalla and Andagalla endure, this grant is made, and should any one violate the injunctions contained in this perpetual edict, he will be born as a dog or a crow." The impression of Buddha's foot in the temple was made at the time Kurunaigalla was a royal residence, that a princess who was unable to undertake a pilgrimage to the real Sri Pada might here make offerings to a copy. From the ruins on the summit of Aetagalla, the peak of Samanala is visible. It has never been satisfactorily determined from what cause Kurunaigalla was selected as the capital of Ceylon by the four kings who succeeded Praackramabahoo III. A tradition of the cause of its abandonment, is still, however, current among the people of this district : a natural son of one of the kings, who is said to have been the offspring of a Mahomedan woman, succeeded by stratagem in seizing the throne on his father's death over the legitimate heir, who, despairing of success, retired into exile ; for some time he endeared himself by his beneficence to the country, but having subsequently compromised the privileges of the priesthood, or shewn a preference for the faith of his mother, Vashthimi Kumaraya, they assembled on the summit of the rock to celebrate a religious ceremony, and invited the king to honour it with his presence. On his arrival, assassins, who lay in wait, rushed on the usurper, and hurled him headlong from the precipice. After the murder of the usurper, the legend runs, that the ministers made inquiries after the exiled prince, and, according to their custom, caparisoned the state elephant, and sent it blindfold to trace his retreat, themselves following with the usual appendages of royalty. The sagacious animal, after perambulating several villages in succession, at length discovered him at Kalundáwe in the Udapalla Korle, engaged in ploughing. As soon as the prince perceived the state elephant and the people in its rear, he attempted to conceal himself under a rock in the neighbourhood, fearing that the usurper was in quest of him, but the animal approached the place where he was concealed, and making a profound obeisance to him as the sovereign of the country, took him up gently with his proboscis, and placing him on his back, conveyed him to Kurunaigalla. On his arrival he was crowned king of Ceylon with great pomp by the nobles and unusual joy by the people. Conceiving that the Moorish usurper, by sitting on the throne, had polluted the sanctity of the city, the young prince proposed to remove his court elsewhere, and abandon Kurunaigalla. The people coinciding in his views, Dambadiniya was selected as the future capital, and from that time the chiefs began gradually to desert it for that place, until it dwindled down to a Durawa village, in which state it remained, till its important position attracted the attention of the British. This

legend would seem to be either an anachronism, or to have reference to the local sovereignty of an independent prince, as it by no means agrees with the more authentic annals. Since the opening of the eastern and other roads, Kurunaigalla has rapidly increased in population and importance, and many native dealers from the coast have migrated thither. The bazaar is now well supplied, and is the centre to which the inhabitants of the whole country round bring their produce to barter for the salt, salt fish, and manufactures imported from the coast. The country in the vicinity is extremely fertile and beautiful, and part of it is irrigated by a large tank, the outlet of which, unlike those of Kandellé and Mennairia, is formed in a natural manner by its embankment joining a low rocky hill. The rocky precipices, magnificent trees, and beautiful patches of bright green meadow, diversified with the profusion of jungle foliage, and the miniature and well wooded islets, contribute to produce a scene of mingled sublimity and beauty. In the vicinity of Kurunaigalla are sculptures of elephants, lions, and an animal resembling the unicorn. Kurunaigalla, though the head-quarters of the revenue, and judicial officers of the Government, and a military station, is much infested by elephants, who, regardless of its rising population, continue to make it their house of call in passing into the low country, and *vice versâ.*

Kurunaigalla[1] is the chief station of the Seven Korles, and the residence of an assistant Government agent. That district is very extensive, containing the larger portion of the Western Province within its limits, and is separated from the Harisiapattoo, in the central province, by the Dik-oya ; on the south by the Maha-oya, which separates it from the Three Korles and Four Korles ; on the west by the districts of Chilaw and Putlam, and the Demelepattoo, and on the north by the Kalawa-oya, which separates it from Nuwera Kalawa. It was formerly divided into seven korles (the seat of a dissavony), and subdivided into twenty-four pattoos, called respectively the Eihala-dolos pattoo, or upper twelve pattoos, and the Palaha-dolos pattoo, or lower twelve pattoos. The face of the country in the former portion is diversified with mountains and huge abrupt rocks ; the latter is in general flat. The climate in most parts is far from healthy, and endemic fever prevails in some parts, at certain seasons, which is to be attributed to the influence of miasma, arising from swamps and marshes. Kurunaigalla, from being situated to the westward of the mountains in the vicinity, is sheltered from the disagreeable influences of the land wind, while it has all the benefits of the sea breeze. The soil is for the most part fertile, yielding paddy, fine grain, cotton and hemp, as also cocoa-nuts, jack-fruits, limes, and even cinnamon in small quantities, which are exchanged for the manufactures or produce of the coast.

From Kurunaigalla to Anuradhapoora, the route lays nearly north,

[1] This place was attacked by the insurgents in the recent emeute, but they were driven from it, after having done some injury to the public buildings.

and the footpath is either through rice fields, or over gentle elevations, covered with brushwood. After some miles the country becomes more level, fewer villages are seen, and less cultivation, with more extensive jungles, mark the difference between that part of the country which has a constant supply of river water, and the more northern districts, which depend upon rain to fill the tanks, and irrigate the fields. Although this part of the district is now little better than a desert, from the ruined state of most of its numerous tanks, yet the soil is extremely fertile wherever irrigated, and in the plains around Galgamma, a village of Malabar Christians, where there is a large tank, a proof is given of its capabilities. The distance to Anuradhapoora is about eighty miles, through Koombakalawia, Hierapitia, Madawatchy, Kattapitia-weva, Neelicolom and Epanella. The rock of Ununugalla, near Hierapitia, Yakdessagalla (the devil-dancer, from its supposed resemblance to that character), visible from Kurunaigalla and Galgiriakandi, are the most prominent features on those ridges of hills, which gradually descend into the plains and jungles, which surround the ancient capital of the island. Near Koombakalawia are situated the remains of Yapahoo (Subha Pubhattoo), for some time the residence of a branch of the Singhalese royal race, one of whom succeeded to the throne A. D. 1303, and made this place the capital, but it only remained so for eleven years, when it was taken possession of by an army, sent by the King of Pándi (Madura), which destroyed the town and carried off the Dalada relic.

The streams intersecting the route are the Dederoo-oya, Kimboola-oya, Mee-oya, and Kalawa-oya. The Mee-oya has its source in Matalé, and is a very inconsiderable stream till it arrives at Madagalla, a little to the east of Galgiria-Kandi, where it receives the waters of a ruined tank, and being joined by several tributary streams, it assumes some degree of magnitude, and after a wandering course through the Seven Korles, descends into the district of Putlam, where it is known by the name of Welukar or Waliker-aar, and empties itself by several channels into the gulf of Calpentyn.

The superficies of the Western Province, previous to its division, was 4452 square miles, and the population which was 543,222 in 1843, may be estimated at the current rate of increase, at 595,750, or upwards of 133 to the square mile. See preface for its repartition.

The bounds of the Central Province have been already implied in those of the other provinces, and are more distinctly indicated in the map than can be done by a general description, however clear; suffice it then to say, that the Mahavellé and one of its affluents separate it from the greater part of the Eastern Province, and a triangular line from the remainder; that by another line running N.N.E. it is separated from the Northern Province; that by a continuation of that line in a south and south-westerly direction, by the sources of the Didroo, and a line drawn along the eastern face of the districts of Toompane, the Four Korles, and Upper and Lower Bulatgammé, it is separated

from the Western Province. The line of separation from the Southern Province has been described under that head.

Mátalé, the most extensive district in the Central Province, embraces all the three peculiarities of surface by which Ceylon is distinguished; its southern division occupies the northern portion of the mountain zone, its central a part of the hilly region, and its northern the low and heated plains. The surface of the country is therefore very diversified, but the greater part of it is covered with a luxuriant vegetation. Its population is very scanty, probably it does not reach twenty to the square mile. Mátalé is subdivided into the following Korles: Ooodoogodde, Asgirie Korle, &c. &c.

In entering Mátalé from the north-east, the traveller passes through Haburenne, sixteen miles from Dambool. Beyond Haburenne to the north-eastward, stretches an extensive forest as far as Gantalawe, and the first open space is a very small plain near the banks of the Gal-oya, whose rocky bed is frequently dry in the hot season. The neighbourhood of Haburenne itself, is one of the hottest in Ceylon, and the water is of the worst quality. The flat bare rock of Haburenne was once the site of a dágobah and Buddhist establishment; no remains of these now exist, although a long and partly obliterated inscription in the Nágara character points to their situation. From this place the rock fort of Sigiri, appears like a crested helmet resting on a cushion; it is about six miles distant from Haburenne, and half way between it and the nearest hills of the Mátalé district. Between Dambool and Nalandé, a distance of fifteen miles, lies the Andagalla pass, an abrupt ascent and stony path, shaded by magnificent trees, and hemmed in on either side by rocky mountains.

The rock of Dambool, in which are the celebrated Buddhist cave temples, is a scene of peculiar interest, and appears to rise about 600 feet above the surrounding forests: on the north side it is bare and black; to the south its huge overhanging mass, by some art and much labour, has been formed into temples, which are the most extensive, perfect, and ancient in the island. The only easy ascent to these is from the eastern side; and the steep path first passes over a bare shelving rock, then lies through a narrow patch of jungle, emerging from whence, the bare rock is again visible, near the miserable modern arch-way, which forms the entrance to the platform in front of the ancient fanes of Dambool.

The first of the excavated chambers, which is seventy-five feet long, twenty-one wide, and twenty-seven high, is called the Maha-deiyo dewalé, or temple of the great god, from a statue of Vishnu, held to possess peculiar sanctity, and before which the most solemn oaths were often sworn and litigated cases settled without any other trial: this was when one of the parties agreed to abide by the oath of the other, to be given in a specified form before this statue of Vishnu, which is a rudely executed figure rather larger than life, and in the form of Ramachandra. Although the great fame of this particular

temple is derived from this statue of Vishnu, the chamber contains also a monstrous but well wrought figure of Buddha, recumbent, and the statue, as well as the couch and pillow on which he reclines, is cut from the solid rock. This figure is forty-seven feet long; at its feet stands an attendant disciple, and it is opposite to the face in a dark corner, that the statue of Vishnu is placed. This chamber is long, narrow, and dark: Gautama Buddha's position and placid aspect, the stillness of the place, all tend to impress a stranger with the notion that he is in the chamber of death. The priests maintain that such was Gautama, and such were those who were spectators at his death.

The fronts of all the temples at Dambool are formed by a wall raised under the beetling rock, rather more than four hundred feet long, perforated with a number of doors and windows, and sheltered and defended not only by the overhanging concave surface of rock, but also artificially by a rude verandah, and these sacred caverns are partly natural and partly excavated. The next temple, the Maha-raja wihare (temple of the great king), is by far the most extensive and magnificent in Ceylon, being painted all over in brilliant colours, and every part is in good repair. It derives its name from its founder, King Wallagam-Bahoo, who is supposed to have assisted personally in its formation; it is 172 feet long, 75 broad, and 21 feet high near the front wall, and is lighted by numerous windows and doors in front. The height from this place gradually decreases in the arc of a circle, towards the floor on the interior side; but the bad effect otherwise resulting from such a design, is counteracted by a judicious disposition of the statues, and the drapery hung up to protect them from dust, or the gaze of the vulgar. In this temple are fifty figures of Buddha, many of them larger than life, arranged in a row at a little distance from the sides and inner walls of the room, but not grouped. Also a statue of each of the gods, Saman, in yellow, Vishnu, in blue, and Nata, in white robes, of the goddess Patiné, and of the kings Walagam-Bahoo and Kirti Nissanga; the first is the rudest figure, and its dress the simplest and the least ornamented; Kirti Nissanga, after repairing the ruin caused by Malabar invaders, in A.D. 1193, regilded the statues, at a cost of 600,000 pieces of gold, and ornamented the fanes of Dambool so gaudily that it henceforward received the name of Rangiri, the golden rock. It is also designated in an inscription of that date, cut in the rock, Swarna-giri-guháya, cave of the golden rock. Within the Maha-raja-wihare, there is a beautifully formed dágobah which touches the roof at the highest part, its broad circular pedestal is ornamented with four figures of Buddha, each seated on the coil of a cobra di capella, and shaded by its expanded hood; and in a small square compartment, railed in, and sunk two feet below the level of the floor, a vessel is placed to receive water, which constantly drops from a fissure in the rock, and is exclusively kept for sacred purposes, no person daring to use it for any other.

The whole of the interior, whether rock, wall, or statue, is painted with brilliant colours, in which yellow much predominates; in one place the artist has aimed at an illustration of an epoch in the early history of Ceylon, which commences with the voyage of Wijeya, who is pictured in a vessel with only the lower masts, and without sails; in the sea are seen fishes as large as the vessel, and lotus leaves of the natural size are spread on its surface. In the representation of the great dágobahs at Anuradhapoora, the proportions are no better observed, and these huge works are pictured as but little larger than the monarchs who ordered their erection. The dedication of the island to Buddha after the arrival of the Dalada, is figured by a king guiding a plough drawn by a pair of elephants, attended by priests. The most successful attempt at historical painting, is one which depicts the passage at arms between Dootoo-gaimoonoo and Elaala, the delineation of which is spirited, and in better proportions than any other of the historical compartments. The Malabar king is described in the act of falling from his elephant, and transfixed by the javelin of his enemy. The ornamental paintings in the temples at Dambool are neatly executed, where an attention to proportion is of less consequence, and although some of the colours have not been renewed for more than fifty years, the whole appears bright and durable. The Passipilame (western) and two alut (new) wihares are formed on the same plan, but are inferior in size and decorations to the Maha-raja wihare, from which they are separated by a stone wall, the portal by which they are entered is therefore in front, and is a lofty archway, guarded on each side by stone figures, intended to represent janitors. In one of them is the statue of the King Kirti Sri, the last royal patron of Dambool, and a zealous supporter of Buddhism. The celebration of the Buddhist service in this primeval temple, and the loud response of the worshippers, are described by those who have attended it as a scene of the most awe-exciting effect.

On the rocky platform, which extends in front of all the temples, a bo-tree and several cocoa-nut trees have been reared, and have reached a great size in defiance of their exposed situation, equally exposed to tempests, and the scorching heats and long droughts, to which this part of the country is periodically liable. Besides an inscription on the rock over the entrance to the temples, and several short inscriptions in the square character, called Nágára, there is near the Maha-Deiyo temple, neatly cut in the rock, a long inscription in the Singhalese character, as in use towards the end of the twelfth century. It records the power, wealth, and meritorious acts of the King Kirti Nissanga, and particularly his munificence in ornamenting the temples and gilding the seventy-two statues of Buddha at Dambool.[1]

[1] For the account of the scenery and antiquities of Mátalé, I am chiefly indebted to a local publication of high standing; but here, as in some other places, the real contributor was Major Forbes, of whose vivid and felicitous sketches of Singhalese scenery, it is impossible to speak in too high terms of praise.

The summit of the rock commands a most extensive view over the surrounding country ; to the south lie the mountains of Mátalé and their intermediate valleys. The flat country immediately around is the patrimony of the temples, and under the superintendence of the priests, seven in number, who belong to the Asgirie wihare, to which the temples are attached ; on the north and east lie the wooded expanse and abrupt rocks of Nuwara-Kalawa. The most conspicuous of these are the circular rock of Sigiri, Dahiakandi, near the fort of Wigittapoora, memorable for its siege 2000 years ago, and the mountain Ritta-galla, elevated 2000 feet above the level of the plain, by which it is encompassed. The rock of Dambool was formerly surmounted by three dágobahs ; these have crumbled down and been washed away. About fifty feet below the summit of the rock there is a pond, said to retain water when the springs for miles around are dried up in the dry season. On the west side of the rock of Dambool, are the ruins of the Soma Dágobah, which was completed by Walagam-Bahoo, in the first century before the Christian era, the numerous inscriptions at this place are a mixture of the ancient Singhalese and Nágara characters.

Five miles north-east of Dambool is the Meerisagona-oya, which for the greater part of the year is a bed of sand, though the banks are in most places from six to eight feet high, and are supported by matted roots of trees, more especially the kabook. During the north-east monsoon, it is impassable for days together, and is then an impetuous torrent. In a forest eight miles from Dambool, and between the former precipitous path which led to Nalandé through the Anda-galla pass and the new road which winds round the mountain of Lenadorra, are the ruins of an ancient town, called Menik Denna Nuwara, the remains of two tanks, the ruins of a dágobah, a wihare with numerous stone pillars, a stone bed (one end of which rests upon a rock, the other extremity being supported by pillars) ; there are also stone steps, and foundations of houses, to shew that this was at one time a station of some importance. The mountain of Nik-woolla or Heereedewatai Kandi rises behind these ruins, and a plain near its summit has apparently been a place of retreat in times of danger, as it is strewed with fragments of pottery ; and various kinds of fruit trees, not commonly found wild, still flourish on this bleak plateau. A pond, which contains water at all times in the driest seasons, was doubtless the attraction of fugitives to this natural stronghold ; such ponds, however remarkable, are not uncommonly to be met with near the top of the highest mountains, and even on the summit of the bare and elevated rocks of Ceylon. The traditions regarding Menik Denna Nuwara assert that it was a residence of the King Sirisangabo, but that it was greatly improved in the beginning of the fourth century by Sri Danta Kumara, the royal importer of Buddha's tooth.

Twelve miles from Dambool is the village of Mahaellegamma, where there is an embankment of a large tank, which is in good condition, and contains a supply of water sufficient to irrigate a consider-

able extent of paddy land. From this place to the sluice of the Kalawa tank is seven miles.

Nalandé, although only fifteen miles distant, has not the same moist and pleasant climate as Mátalé; even at a distance of five miles from the latter place, coffee gardens are more rare, and less productive, cocoa-nut trees scarcer and less luxuriant. As a military post, which it was for some years, it proved very unhealthy; its small fort occupied the summit of a rocky hillock, and in situation as well as insalubrity, resembled many of the military positions originally selected for the British troops in the Kandian country. In the vicinity of Nalandé are two caves, from which a small quantity of saltpetre was prepared, under the native Government. At Nalandé the land leech is not seen; at Mátalé it is abundant. Beyond Nalandé the talapat tree is seldom to be met with. From Nalandé to the lake of Mennairia is a distance of thirty-six miles, through Nyakoombura, Gonáwe, and Pae-colom; near the former place there is a small village, with a few paddy fields, forming the only break in the damp and dreary jungle, from whence issue streams that flow into the sea on either coast of the island. In traversing the forest of Wagapanaha a few openings shew the rugged outline and abrupt rocks of the range of Arrawella kandi.

Eyhelapola is about nine miles from Mátalé, and is about 1200 feet above the level of the sea; it is the seat of the family of the late Adigaar of that name, consisting of a large house, with extensive grounds, encompassed by an elephant fence. Nine miles beyond is the village of Wahakotta, on the range of hills extending between the Seven Korles and Mátalé. In the forests on the side of Ambokka-kandi, a mountain forming part of this chain, are situated the remains of Rangalla Nuwara, and at its base a temple of the same name is dedicated to the goddess Patiné. This goddess, and the temple of Ambokka, and the relics it contains, are supposed to have extraordinary efficacy in preventing, or averting, small-pox. The inhabitants of Wahakotta profess the Christian religion, and are the descendants of Portuguese prisoners taken by Raja Singha, and of some of their countrymen, who preferred retiring into the Kandian country, in 1640, to remaining under the Dutch Government. There is little difference either in feature, character, or colour, between them and the Kandians of pure descent. These descendants of Europeans are not so dark, and are free from the muddy complexion and rough skin, so common among those wearing hats, and styling themselves descendants of Europeans, in the maritime provinces.

From the extremity of the mountains which terminate abruptly near Wahakotta, the view over the flat country, that extends to the northernmost parts of the island, is extremely curious, from the many detached rocks and precipitous mountains, which shoot up from amidst the forest, covering the extensive plains of Nuwara Kalawa. "At sunrise," says Forbes, "and for some time after, till the mists are dispelled by the sun, partial fogs assume the exact

appearance of lakes, some of these calm and undisturbed, will at times reflect surrounding objects; while others, agitated by a slight breeze, will seem to dash their mimic waves against the forest, which appears to bound these beautiful illusions. The descent from the mountainous district at this place to the flat country beneath, is through the wild, wooded and romantic pass of Kalugallahella (or the hill of the Black Rock), which terminates at Gallawella.

A little to the north of the huge mountain of Artapola Kandi, which is to the southward of Ambooka-kandi, but forming a part of the same chain, is the village of Ollegamma, delightfully situate in a fine hilly country, well adapted for coffee cultivation. About two miles from it, on the side of a vast rock partly covered with fine old trees, are the excavated temples, where a great annual festival takes place. To reach the temples a steep flight of stairs is ascended, at the top of which is a fine view of the country around. The images and paintings are numerous; the former are rudely executed, but the colouring of the latter, said perhaps erroneously to be many centuries old, is as brilliant as if only recently finished. There are several inscriptions on the rocks, but in a character unintelligible to the Singhalese of the present day.

Mátalé is an extensive valley, encircled with mountains, some of which are 6000 feet in height, but clothed with thick wood to their very summits. In the jungles are to be found cinnamon, as well as various kinds of citrons, limes, oranges, mangoes, custard apples, and jack-fruit trees: wild plantains and cardamoms abound in some of the forests, and coffee, though not indigenous, is now found mixed with jungle plants, and is, besides, generally and extensively cultivated in this district. On the plain near the station of Mátalé, commonly called Fort M'Dowall by Europeans, many foundations of houses indicate the site of Walabanuwara. It was here that the king Walagambahoo established himself previous to recovering his capital of Anuradhapoora, and expelling the Malabar invaders of his kingdom, B.C. 90. Here also the rival kings or candidates for the throne, Gaja-bahoo and Siriwallaba, in the early part of the twelfth century, occasionally held their court, and assembled their levies. In A.D. 1635 Mátalé and the adjacent provinces were formed into a separate kingdom for Wijeya Paala, who fixed his court at Godapola, a small mount, whose top is gained by a stone staircase of one hundred and twenty steps; the summit of this knoll is square and surrounded by a wall with four gates. The interior buildings must have been of frail materials, as the foundations of their walls alone remain, and could be distinctly traced when lately the whole site of the palace, from the innermost chamber to the public judgment-seat at the gate, was cultivated with the surrounding parts of the royal domain.

Godapola unites many advantages in its situation, and commands a varied and beautiful prospect, while its position on the verge of the

Hunisgiri mountains, rendered escape easy and concealment secure. In the forest, which covers these mountains, and three miles from the palace are to be seen the ruins of a building called Kandi-nuwara (hill station), which had been prepared as a place of refuge in times of danger, and was occupied by the king before he finally abandoned his dominions to his younger brother, the ambitious and crafty Raja Singha. In the Mahommedan village of Gongawelle, a very large spring of pure water rises in a basin of white sand, which is surrounded by a wall, and overshadowed by trees. This fountain is accounted for in ancient legends as having sprung up beside Seeta (Lakshmi), wife of Rama, who 2400 years before the Christian era rested here, when Rawana compelled her to journey from Lankapoora to the forests in the interior of the island.

Two miles from Mátalé, on the side of the road to Trincomalee, are situated the Aluewihare rocks, which look as if a portion detached from the great mountain above had been precipitated into the plain, and riven by the shock into those pinnacles and rude masses which are heaped together in so remarkable a manner. A single solitary cocoa-nut tree grows in a recess among these clefts, and waves its thin stem and scanty leaves over the highest of the rocks, among which large flights of blue rock pigeons have hitherto found protection from the sanctity of the place, and the tenets of Buddhism. Among the recesses of these crags, the doctrines of Gautama Buddha were first reduced to writing, and under their huge masses many temples were formed at a very early period. These temples were destroyed by the British troops in 1803, and only two out of eight have been since restored. On one of the highest pinnacles is a print of Buddha's footstep, similar to that on Adam's Peak, from which it is imitated, and a small hollow is formed in the rock near it, for the purpose of receiving offerings. On a neighbouring crag are the remains of a dágobah, and amidst its scattered fragments, a stone cut into twenty-five compartments; in the centre one of these the relic of Buddha is placed, and the remaining cells in the stone contain the offerings made when the relic was deposited. Through the middle of the Aluewihare rocks, there is a broad natural street of unequal height; to reach this a flight of rude steps is ascended, a crevice is then passed through, and another ascent ensues, till a flat rock is reached, which is pointed out as the spot where the King Walagambahoo assembled the priests, who here compared their texts or versions, which were then or soon afterwards committed to writing, and form the Banapota or Buddhist Bible; the doctrines of Gautama having previously descended by tradition for 214 years.

In passing from Kandy to Mátalé, a distance of seventeen miles by the road, the Mahavellé-ganga is crossed about three miles from the city. At the ferry before crossing the green hills and mountain peaks of Doombera, and from the opposite side looking back, the wooded heights and rocky range of Hantana offer two equally beauti-

ful and very different landscapes. From the Mahavellé-ganga the road passes through seven miles of country, unincumbered with forests, until it reaches the summit of the Ballakadawe hills; from thence the eye is directed through a narrow wooded pass to the station of Mátalé, five miles distant, and 700 feet lower than the top of the Ballakadawe pass.

"A tree of great size," says Forbes, "growing near the stream in this forest pass, has for centuries marked the limits of two districts, and beyond the memory of the oldest inhabitant has obtained the name of Loku-Bambera-gaha or great bee-tree. For eight months every year, from all its branches that stretch over the rivulet, one hundred or more swarms of bees may be seen depending, each having one large semicircular comb of the thickness of the branch so far as it is attached, and gradually diminishing towards the ends of the circle. These insects and their labour are considered to be under the protection of a spirit, and from that circumstance remain unmolested; but in 1836, when the new road which passes near the tree was repairing, the community having taken umbrage at some pioneers, who were cutting down a hollow tree in their vicinity, sallied out, attacked the workmen, then the soldiers, and finally put to flight the whole party; many of whom suffered severely, and one carriage bullock was stung to death. For days after this attack the bees were in great excitement, flying about the road in numbers, but they did not molest passengers, and at last became reconciled to the innovation upon their prescriptive right of solitude."

From Kandy to the mountains of Lakagalla, the traveller proceeds a short distance along the Trincomalee road, and then strikes into a jungle path on the right, and crossing a large stream, which rises near Doombera Peak, and flows by the base of the Hunisgiri range of mountains, enters the valley of Gantony. He then turns down the valley to the left by another path, which at a remote period, has evidently been a broad road, whose formation, though evincing no ingenuity on the part of the constructor, in avoiding the steep ascents that occasionally occur in its line of direction, shews that it must have been intended for carriages.

"When a native king of the olden time," remarks Forbes, "made a progress towards Adam's Peak, his carriage must have been impelled up these eminences by the force of people who were always at hand; as the inhabitants of every district through which the royal procession passed, were compelled to attend to provide its supplies and carry the baggage." Wherever a path crosses or diverges from this road, an ambulam exists, or its foundation may be perceived. An ambulam is generally a strong shed of small size, raised on a stone foundation, eight or ten feet in height, under its shade travellers rested during the heat of the day, or if benighted, its elevated position offered them security against elephants. Near these huts, is often seen the far-extending peepul, with its ever rustling leaves

and ample shade, or the light lively green foliage and solid trunk of the tamarind, the rise of which may be referred to the repast of wanderers, who centuries before had rested at the ambulam. At a bend of the river at Gigirinné, is an elephant kraal, where numbers of that quadruped were formerly decoyed. The route proceeds along the base of Opalgalla, a hill, on which may be traced the foundations of a small fort, whose formation is assigned by tradition to Yakkas, "the alleged architects of every ruin in Ceylon, whose origin is unknown, and of every work too difficult to be imitated, or too clumsy to be acknowledged by the Singhalese."

At Ambona, the stream, along whose banks the road has lain, is joined by the Nalandé-oya (which rises in the rocky mountains surrounding the romantic vale of Asgiri), and here changes its course from north to east. From this place till its junction with the Mahavellé-ganga, at Kotawelle in Tamankada, a distance of forty miles, it retains the name of Ambanganga, and the spot where these two rivers join is nearly opposite to Dimbulugalla, a solitary mountain rising from the plains of Bintenné. At the entrance of a large canal near Ellaherra, completed (if not constructed) "by the happy victorious and illustrious monarch of Ceylon, Praackramabahoo," a wall of immense strength has been formed across the river, yet notwithstanding the great size of the stones employed in the construction of this work, and although the remains of the dam are now at considerable distance from the usual course of the river, still part of it is occasionally displaced by floods in the rainy season. This embankment appears to have served for a bridge as well as a dam to turn water into the canal. This canal is said to have been formed not only for conveying part of the water of this river into tanks, and thus increasing the extent of irrigated lands, but also for purposes of inland navigation, so that loaded boats might pass from hence to Gantalawe, near Trincomalee, and by another branch of the same canal to the ancient capital of Pollonnaroowa. Near the junction of the Heerattee-oya with the Ambanganga, are situated the dilapidated rock, temple, and dágobah, of Gaetyagamma. Farther down, the river for a distance of three miles, winds so as nearly to surround extensive ruins, now known by the name of Maluwaya: this place is overgrown with jungle, and the principal remains are said to be three buildings situated at some distance from each other. One of these, founded on a rock, in which there is an excavated chamber, is called the Pateripрoa ; at each of the others there is a stone trough ; one of them formed in the rock, the other having been removed to its present site. The river before being joined by a considerable stream, the Kalu-ganga, rushes through a narrow chasm called Námalkumara-ella, and forms a large and very deep basin beneath the fall. From hence a hill is pointed out in the Tamankada district, on which there is said to be a tank, and the remains of Wijeya Nuwara.

Turning to the northern extremity of the Hunisgiri range, by a

path in some places overhanging the river, the district of Gangalla is entered, when the route proceeds through unbroken jungle to the flourishing village of Kamberawe, and from thence to Pallegamma, between which a precipitous and elevated range of wooded hills, separating Gangalla from Lágalla, is crossed: along the summit of the ridge, an elephant path extends, till the view embraces the wood-encumbered valleys of Lágalla, over which the grassy slopes and wooded summits of mountains rise to a height of 6000 feet.

The rocky pinnacles of Lakagalla next attract the attention, and its precipices are seen beetling over the artificial-looking crags, called the Brahmin rocks. The village of Pallegamma, is on the banks of the Kalu-ganga, and the route proceeds by a rocky path, through several small but prettily situated villages, to Narrangamma: this is a large village, and from its proximity to the mountains, and its elevation, combines the advantages of a pleasant climate and picturesque situation. Amid its bright green rice fields, several masses of rock are to be seen, surmounted by watch-huts around the margin of the cultivated lands, a few of the houses may be distinguished, and the presence of the cocoa-nut trees shews the position of the remainder of the village scattered near the base of Lakagalla. In the ascent of the mountain, a cool clear stream, which flows from it, is passed, when the traveller enters a small level plain, covered with rich black mould. This place preserves the name of Uyangamma-tenna-wewa (lake of the garden flat), and here the growth of underwood is prevented by the thick shade of forest trees and by the circumstance of the ground being occasionally inundated. Into this rock encircled basin, huge masses of stone, which occasionally detach themselves from the Mátalé Peak, plunge with a tremendous crash, and the natives believe that such occurrences are the forerunners of domestic troubles in the country.

Forbes opines from the various names of places in the vicinity, and the fact that although called Lankapoora in the Pali, it is called in the Elu or Singhalese history, Lágalla, that the site of the ancient capital was around this mountain. "If the narrow gap leading to the Uyangamma-tenna were filled up even to the height of four feet, the peaks of Lakagalla," he remarks, "might again be reflected in its embosomed lake." In the ascent, several springs of the purest water are found, and when an elevation of 3000 feet above the sea is reached, the deep narrow valley of Meemoorra on one side, and the districts in the rear to the plains on the north and east of the Kandian territory on the other, are clearly discernible. Through these levels may be descried the course and the silver light of the Mahavellé-ganga, where it flows near the isolated mountain of Dimbulugalla in the direction of Trincomalee. From one side Lakagalla shews three peaks: one of them is so sharp-pointed and narrow, as to resemble a steeple of surpassing height, all of them are of solid rock. The upper part of Lakagalla is covered with coarse grass, which spreads in patches over the moist

mass of solid rock that forms the summits of the mountain; trees and thickets occupy the sheltered ravines, and near its base the nelu forms a dark disagreeable jungle.

The route to Puackpitia passes at a considerable elevation across successive ridges of hills, in most places free from jungle; the higher parts of these open grounds being covered with illuk and common lemon grass, herbage too coarse for the pasture of any animals except buffaloes. The lower slopes produce, however, in immense quantities some of the finest grass in the island, which has rendered the milk of Lágalla and the fatness of its cattle proverbial among the Kandians. "The people of the neighbouring districts," says Forbes, "profit by its rich grazing grounds, and drive bullocks and buffaloes in thousands (when their services in cultivation, or as beasts of burthen can be spared), to fatten in these luxuriant pastures: neither can the proprietors prevent this intrusion, as all pasturage is common, according to Kandian custom, unless fenced in by the proprietors. Puackpitia is a village built on either side of a rapid stream, that dashes through a narrow cultivated valley, overshadowed by the steep Batandua mountain and its sombre forests. Through these, the top of the hill is ascended by a good footpath. The forests of Dankandi being passed, the valley of Mátalé is descried.

The southern portion of Doombera presents the same fascinating scenery as the northern, though it is more closely allied to the beautiful than to the sublime. The first part of the road between Kandy and Taldenia, situate at the foot of a mountain in the fertile valley of the Hulu-ganga, consists of a surface of green hills gently rounded, free from jungle, and well cultivated, the latter part is more rugged and rocky, and is in a great measure covered with forest. Near Taldenia is the Bamberra-galla-wihare, romantically situated on the side of a steep hill among great masses of rock, interspersed with fruit trees. An immense overhanging rock forms the roof and walls of the temple, except the front wall, which is of masonry. The cavity of the rock is divided into two compartments, very gaily painted. In the largest is a recumbent figure of Buddha, twenty-five feet long. The Hulu-ganga is here a considerable stream, and cannot be forded during the rains. A huge mountain covered with forest, flanks its eastern bank, from which there is a grand view of the wild and wooded mountain scenery around. Beyond it, and at its eastern base is the neat and picturesque village of Medda-maha-nuwara, in which a hiding place was constructed by the last of the Kandian kings. To the north of this place is Hanwellé, the country between is mountainous and difficult. The ascent is first through a steep valley, presenting a remarkable appearance, from the admixture of the wildest scenery, with the most artificial cultivation; and no contrast can be stronger than the numerous paddy fields, ascending by steps and terraces the steep sides of the mountain and the natural features of the country, the cloud-capped mountain, the

overhanging wood, and the rapid torrent. In the middle of the forest which overtops the scene of cultivation, was formerly a strong Kadawette, which under the Kandian dynasty, was fortified and constantly guarded. It was flanked on each side by a thick stone wall, and there was a large overhanging rock in its rear. After emerging from this forest, an open and bold country succeeds, covered with a long, sweet smelling lemon grass. Beyond Hanwellé, to the north is a beautiful plain, with a park-like appearance, from which a splendid prospect of the mountains towards Kandy behind, and Mahaveddah-ratté in front, is obtained. The country between here and Meemoorra is remarkable for its wild solitude and forest scenery; at one place the narrow ridge of a mountain, hardly three feet wide has to be passed, bounded by naked perpendicular precipices. Near Meemoorra is a nitre cave of large dimensions, and striking appearance. It appears in a perpendicular face of rock, about 300 feet high, crowned with forest. The cave is 200 feet deep, and about 80 feet high, and 100 wide at its mouth, which is nearly semi-circular. The cave is partly natural and partly artificial.

The route to Kandy, the capital of the interior, from Colombo, is three and a half miles to the bridge of boats across the Mutwal-oya, constructed by Sir E. Barnes, to obviate the delay to which travellers and the troops were subjected, when there was merely a ferry boat to convey them. To Mahara, where there is a rest-house on the right, five miles. From thence to the mail-coach station at Kosrupé is 6½ miles; and to the rest-house of Henneratgoddé, where there is also a barrack, two miles; to Kellegedehainé, mail-coach station five miles. From thence to Veangoddé, rest-house, three miles; to Walweldenia, mail-coach station, about 4¾ miles. To Ambapusse rest-house, 6½ miles; from thence to the mail-coach station at Ambanpittia, through Maha-haine, 9½ miles. To Ootooankandi, a rest-house and mail-coach station, 8½ miles. To Kaddooganava, rest-house, about seven miles; from thence to Paradiniya 6½ miles, and to Kandy four miles. Total distance 72 miles.

Though there are some very fine and richly varied scenes, chiefly of the cultivated kind, between Ambapusse and Ootooan Kandi, yet the mountain zone cannot be said to commence till the latter place is left behind, but the world might perhaps be searched in vain for a scene of greater sublimity than that viewed from the summit of the Kadduganava pass. The first view of the stupendous mountains in front seems to debar the hope of further progress, yet ravine after ravine is passed, and chasm after chasm, affording the most delightful variety of prospect. At one time a mountain seems to rise perpendicularly on the left, and descend as perpendicularly on the right. At another a roaring torrent appears to sweep over the head, as though ready to carry the ascending traveller into the abyss beneath. Now not a foot of earth is to be seen but that on which he stands, while on turning an angle of the road a wide spreading view of the country beyond meets the eye. Fearful chasms, frightful abysses, thunder-

ing torrents, and hanging rocks, succeed each other with marvellous rapidity, till one fancies oneself transported into a different country, an illusion by no means dissipated by the delightful freshness of the air. A well proportioned column surmounts the pass, in honour of the military engineer who superintended this great work.

Kandy is situate in latitude 7° 21′ N., and in longitude 80° 48′ E. in a spacious and fertile valley, 1467 feet above the level of the sea, surrounded by hills and mountains beautifully wooded and diversified with foliage of every hue, from the very darkest to the lightest green, and yellow tints of the young and the deep red brown of the falling leaf. The hundred of Udapalata, near to which it is situate, was the seat of a dissavony, and it included Nillembé Nuwara, the place to which Raja Singha retired after the rebellion. It yields abundant crops of paddy, kurrukkan, amoo, &c.

Kandy (Senkada-galla) originally called Siriwardhanapoora, or more commonly Maha Nuwara, (the great city) as it is still termed by the natives, lies within the beautiful and fertile district of Yattineura, and originally contained but few tiled houses in proportion to the rest. Those belonging to the chiefs were elevated from the ground, and approached by steps. The other habitations were built of waretchie (sticks and mud), and thatched with paddy straw, the whole, including the great street, forming five streets, all of which ran in straight lines, and did not cross at right angles, and from their inclination from the eastward and westward towards the north, appeared as if the original intention had been to form the city in the shape of a triangle, with its apex to the northward, and its base bounded by the two artificial lakes, of which that called the New Lake, was formed during the reign of the late Malabar despot, Sree Wickrama Raja Singha. The present city consists of two main streets, Colombo street, running east and west, and Trincomalee street running north and south; the principal bazaar is situated at the point of intersection between these streets.

The relatives and connexions of the royal family, whom the jealousy of the reigning sovereign had separated from the rest of the Kandian community, were restricted to a part of the city called Malabar street, which takes a south-easterly direction, from the Dalada Malagawa, having the hospital on its right, and between it and the lake. Such, however, have been the improvements in Kandy since the erection of the pavilion by Sir E. Barnes, which unites in a remarkable degree, the comforts necessary for a tropical climate, with an elegant exterior, that with the subsequent improvements in laying out the grounds by Sir Wilmot Horton, and the tasty villas which have sprung up as if by enchantment all around; it is doubtful if the late Raja could revisit the former scene of his tyranny, whether he would recognize the site of his own palace; for all that remains of it are the hall of audience, and the Pateripooa; the former now employed as the court-house on week days, and as a chapel on Sundays, and the latter as a military blackhole.

The king's palace occupies a considerable space of ground. The front, which was about 200 yards long, but of no great depth, still presents rather an imposing appearance, looking towards the principal temples, and rising above a handsome moat, the walls of which are pierced with triangular cavities for purposes of illumination. At one extremity it is terminated by the Pateripooa, an hexagonal building, of two stories, in which the king appeared to the people on important occasions, assembled in the square below. At the other extremity it was bounded by the women's apartments, on the front of which the insignia of royalty, the sun, moon and stars, were carved in stone: here, on public festivals, the king and the ladies of the harem stationed themselves to witness the processions. The intermediate space was occupied chiefly by the great entrance to the palace and by the temple of the Dalada Malagawa, a little in the rear. The entrance, in front of which there is now a verandah, was by a drawbridge over the moat through a massive archway on one hand, up a flight of huge steps, closed by a door of clumsy device, supported by posts, in the shape of dragons, and through another archway to the hall of audience; and on the other hand up another flight of steps to the temple and the hexagonal building. The buildings in the background, with the exception of the hall of audience, were in no way remarkable, being chiefly sleeping rooms, offices, and baths, and were most of them dark, small and mean, and have since been removed. The hall of audience, where the king usually transacted business and kept his court, is a long room in which nothing ornamental is now to be seen, but the beautiful carved pillars of halmila wood by which the roof is supported, which were cut and squared at Nalandé, and the traces of battle scenes on the walls, in which several leopards, a female figure, and that of a man, are still discernible in despite of the thick coat of whitewash with which some English would cover every thing. The walls of this building, like those of the ruins in Ceylon of remote date, are five feet thick.

At the north-east extremity of Kandy, in the centre of a lawn carpeted with the smoothest and richest turf, adorned here and there with scattered groups of magnolias, or rocu trees, stands the pavilion, the first of public buildings, a handsome edifice of marble whiteness, surrounded by regular colonnades, and remarkable for the airy and elegant style, and the beautiful proportions of its architecture. It is by far the finest structure in Ceylon, and commands a view of the whole town, except Malabar-street and its neighbourhood, as well as an extensive prospect beyond in several directions, including the magnificent valley of Doombera, with the river winding beneath. The grounds are beautifully kept, and the extensive park, which stretches along the sides of the hills, encircling the whole valley, unfolds at every point an exquisite mountain landscape. Though not so large and commodious, it is fully equal, if not superior, in outward appearance to any house in Chowringhee, in the

neighbourhood of Calcutta, where all the most magnificent specimens of architecture of which the city of palaces can boast, are centered. It is composed of a centre and two wings, forming at the back three sides of a square, and it is encrusted with a preparation of fine lime, which takes a good polish, and has all the appearance of white marble. A neat building has been constructed for the Colonial Secretary in its vicinity. Near it is the Major-General's residence, formerly the quarters of the Commandant, but now appropriated to married officers, a large and commodious edifice standing upon a hill in the range forming the western boundary of the town, and commanding a fine panoramic view of Kandy with the Hunisgiri range and the Knuckles in the distance. Half way down this hill on a level surface is the royal cemetery, near to Trincomalee-street, interesting more from the circumstance of its possessing the bodies or ashes of kings and heroes, which were for many generations deposited there, than from any external advantages either of situation or appearance. It contains a number of indifferent looking tombstones, (the best of which have lately been sacrilegiously abstracted for door-steps) each having a Singhalese inscription, as the monument of the august personages who repose beneath them. It is enclosed by a wall, and has within it a small temple, similar within and without to all the other native sanctuaries of the same dimensions.

"The burial ground of the Kandian kings," says Forbes, "cannot be viewed without exciting reflections on the revolutions which alike occur to man's estate, and the most ancient monarchies. Ere the last of one of the longest lines of kings which history records, had by death expiated his crime by suffering previously a long imprisonment among his victors, the solid tombs of his ancestors were ransacked by the hands of avarice, or riven in sunder and ruined by the aggressions of the jungle. This hallowed spot, where the funeral piles were raised, and the last solemn rites performed over the remains of the solar race, is now a wilderness where dank vegetation reigns supreme. In 1828 the tomb of Raja Singha and Kirti Sri were nearly perfect. In 1837 the former was a heap of rubbish from which the stones had been removed, and the beautiful proportions, and even the form of the latter could no longer be traced. Hopes of plunder or unmeaning wantonness, when the British entered Kandy, precipitated the fate of these monuments, whose very site may soon be forgotten."

The Roman Catholics had formerly a very considerable establishment at Bogambera in the outskirts, with a magnificent church, erected by Padre Vaz, but on the accession of Narendra Singha (Koondasaala) to the throne, the establishment was broken up, and the church razed to the ground. Since the British conquest, however, some adherents of that faith settled in the town and erected a chapel for their use, and they are now numerous and active. The Church Missionary Society has a neat residence and school-house, used as a place of worship on Sundays, erected on a hill about the

middle of Trincomalee-street on the east side. A large and handsome edifice has recently been erected for the use of the Episcopalians; the Baptists have built a chapel and mission-house; a manse has been erected for a Scotch minister, and a Kirk is on the point of erection. Meanwhile worship, according to the Presbyterian form, is conducted on Sundays in the old Hall of Audience, the present district Court-house. The Mahomedans are a body of some importance, and have one or two mosques.

The United Service Library, is, like its sister institution at Colombo, exclusive. The Central Town Library is, on the contrary, open to all classes. The engineering works at Bogambera and in Trincomalee-street are interesting, from their shewing the advancement of the country. Singhalese mechanical skill and industry are sadly behind the day and its wants; but with such establishments an improvement may be looked for. The Medical Hall, part of which is used as a Post-office, is a handsome building. Kandy is the meeting place of the Ceylon Agricultural Society, from which the colony has derived no slight benefit. One of the prettiest objects in the town is the Military Magazine, situate in the middle of the lake. It was used by the late king of Kandy for the confinement of such women of his harem as had incurred his displeasure. The Jail is a large square building, much improved of late years, and would be yet further advantaged were the internal arrangements assimilated to those of the new jail at Colombo.

Till 1832, Kandy was chiefly viewed as the central military post of the interior. Since then it has become the centre also of its commercial and agricultural operations, and has been as much improved in appearance, as it has thereby greatly increased in importance, population and wealth. In 1819 the population did not exceed 3000 souls, it has now a settled population of more than double that number, exclusive of a military force of 750 men. The accommodation for this body of men is ample, consisting of six barracks for English soldiers, capable of containing 500 men, eight for Ceylon Rifles, that will contain 300 men, one for artillery to lodge twenty men, and lines for gun lascars, sufficient for thirty men. The military hospital is in Malabar-street. Instead of the occupation the troops are now engaged in, forming gardens and raising vegetables, they would benefit the public to a greater degree by clearing away the rank vegetation around.

Deposits of magnesian limestone exist in the vicinity of Kandy, from which good lime for building purposes is obtained. Bricks and tiles are baked to some extent by the natives, and there is a very extensive brick kiln kept constantly at work by Government, elephants being employed to tread the clay, which is found deposited in black veins beneath silicious sand.

House rent is very high at Kandy, having risen enormously in the course of a few years. Servants' wages are also much higher than

at Colombo, Appoos receiving from 25*s.* to 40*s.* per month; "Ayahs," from 22*s.* 6*d.*, to 25*s.* with food. Horse keepers, 18*s.* to 25*s.*

The quantity of rice imported into Kandy for the supply of estates is enormous, but the difficulty and expense of carriage have kept it at a high price. A bushel, which can be purchased for 3*s.* 6*d.* in Colombo, has been on certain special occasions three times that price in Kandy, and has rarely sunk lower than 5*s.* 6*d.*, until very recently, when the pressure on the money market, and the large influx of rice to secure return transport of coffee to Colombo, induced holders to accept of 4*s.* 9*d.* Very good beef is procurable at 4½*d.* per lb; mutton is scarce, as the land leeches on the hills attack, and severely injure sheep there depastured, but joints can be had from 4*s.* 6*d.*, to 6*s.* per quarter. Pork can be had at 6*d.* per lb., fowls at 4½*d.*, to 1*s.* Ducks are scarce and dear. Geese are reared by the Malay soldiers. The climate is far too damp for turkeys. Vegetables are pretty abundant, milk scarce and dear. Altogether the cost of living to Europeans is at present considerably in excess of what it is at Colombo, especially as dependence must be placed to a great extent on supplies of English beef, pork, butter, &c., which the cost of carriage renders dear. There are several stores kept by Europeans, and well supplied, in addition to native shops, boutiques, and bazaars, and several hotels and establishments for letting carriages and horses. Under the auspices of the recently formed Ice Company, the residents in the interior will receive large and welcome supplies of fish by the coaches from the coast.

The tunnel on the Kurunaigalla road, one of the great public works undertaken by Sir Edward Barnes, has lately collapsed, and the road now winds round the hill, a further distance of two miles. The waste of treasure and human life on this undertaking, would scarcely appear defensible, but for the tradition current among the natives, that no foreign nation could conquer and retain the Kandian country, unless they obtained possession of Buddha's tooth, bridged the Mahavellé-ganga, and bored a road through a mountain. The two first feats accomplished, Sir Edward Barnes thought it politic to consolidate our empire by displaying before the eyes of the astonished Kandians the completion of the third. In less than thirty years, his successors have felt the British power so firmly based, as to see with unconcern one of the tests of dominion destroyed, and voluntarily to resign another. Nor can the recent emeute be said to falsify the grounds on which they have acted, for it was but the effervescence of ignorant men acted upon by a wily and falling priesthood.

The first appearance of Kandy is striking, from its being surrounded by verdant hills rising in the form of an amphitheatre, and reflected in the silvery lake. A morning or evening ascent of any of the neighbouring eminences affords a panoramic view of great splendour and beauty. On closer inspection, however, the town does not justify

the first favourable impressions. Situated in a basin, and on soil exceedingly pervious to wet, the streets are extremely unpleasant in rainy weather, and at no time can Kandy be considered particularly clean or healthy. Cholera has within the last few years visited it with awful severity, being particularly fatal to Europeans. But the march of improvement now going on, will ultimately earn for it a different character. The lower lake, reckoned the focus of disease, is being drained and fitted for building purposes, a large circular main drain is being run through the town, and the streets are being lined with side drains and pavements. There is one circumstance which will secure a rapid improvement in the appearance of the buildings. A few years ago a public meeting was held at Kandy to memorialise the Government for permanent grants in lieu of the thirty years leases, on which building lots were held. The request was complied with, but only on conditions which will ensure a certain amount of strength and uniformity in the buildings. There are some very handsome houses scattered over the face of the lower hills, about 200 feet high, immediately overlooking the town, and this would become still more general, but for the scarcity of water. Kandy rests on a bed of gneiss, and basins containing water are rare, especially on the sides of the hills. The beautiful lake of Kandy, about a mile and a half in length, and ranging from one hundred to five hundred yards in breadth, is artificial, having been formed by the late king out of a number of paddy fields, of which he deprived the owners, compensating them by grants of land in other quarters. Thousands of persons were compelled to labour at the embankments, and many lives were sacrificed to the royal will. In the centre of the lake, and on a small artificial island, stands a sort of pavilion, rising as if from the water that encircles it. It was the bathing place of the king's seraglio, and his favourite summer house, and is now used as a powder magazine. The local Government is engaged in clearing away an artificial mound at Bogambera, which intercepts the view through an extensive gorge, and doubtless adds to the unhealthiness of the town by preventing ventilation. The height of the Kandy lake, which adds so much to the appearance of the city, is 1680 feet above the level of the sea. This lake might be stocked with excellent fresh water fish from the rivers of Bengal, which could be conveyed by the steamers. It was well stocked with fish by the late king, who would never allow them to be caught, but they are of inferior quality.

Kandy depends for its supply of labour on Tamil immigration, and this is now so full and steady, that wages, which within the last few years rose to an enormous figure, are now comparatively moderate. Native overseers obtaining 25*s*. to 40*s*. per month; artificers, 1*s*. 6*d*. to 2*s*. per day, and labourers 15*s*. to £1. per month. On Sundays, when the labourers from the surrounding estates pour in for supplies, Kandy presents an animated appearance, Colombo Street, in which

the principal bazaars and shops are situated, being filled with a living mass. The collection of heterogeneous articles ranged along its sides, is calculated to create astonishment, and to convey a very vivid idea of the impetus given in late years to native trade and industry. Here may be procured catties and cumblies, rice, salt fish, curry stuffs, crockery, cloth, and in short every article calculated to supply the wants of an estate and all employed upon it from the European proprietor, or superintendent, to the simple Tamil cooly.

Branches of two banks, the Bank of Ceylon and the Oriental, have been in operation at Kandy for some years. The Bank of Ceylon was incorporated by charter the 24th September, 1840. Capital £125,000, with power to increase the same to £250,000, and as circumstances require, to £750,000. There are eight Directors in London, two in Colombo. The terms are as usual in such institutions, but there is a special clause, empowering loans to planters under agreement, for the purpose of securing their crops.

The Oriental bank, which has a branch at Kandy, has a capital of £2,000,000, in shares of £100 each; half paid. There are no Directors connected with this bank in Ceylon, to which circumstance the greater popularity of the institution has been ascribed, inasmuch as there is a natural disinclination among the planters to have their operations scanned by a local direction. Previously to the establishment of these branches at Kandy, it was customary for mercantile agents at Colombo to furnish planters with funds by Treasury drafts on Government agents at out-stations, these were usually at three days' sight, but paid at sight if the "register" of the drafts had reached the Cutcherry. There having been a considerable trade in rice, cocoanuts, fish, &c. between Colombo and Kandy, planters paid to a certain extent for their supplies and cash for coolies by drawing at sight, or at three days, as might be agreed on upon Colombo, or at a certain fixed rate of exchange on Calcutta, Madras, and Bombay. These drafts on other countries were remitted to natives in Colombo by their native friends in Kandy, and the exchange was invariably paid by the planter. The rate varied from 1*s.* 11¼*d.* to 1*s.* 11½*d.* per rupee. The establishment of branches at Kandy was considered a great convenience, for at the time that they opened much trouble was occasioned to the planter by the scarcity of silver. A commission of one-half per cent. was charged for letters of credit on the banks, which rate was afterwards increased to one per cent. For every purpose of remittance and discount, the banks have proved of very great utility, but in other respects it is to be feared they have stimulated over-trading and over-cultivation, so that when the intelligence of the monetary pressure in the mother country arrived in Ceylon, they were at once compelled to limit discounts, and so narrowed their transactions, that many were seriously injured.

The buildings erected for the accommodation of the banks are substantial and handsome. They are close to the Esplanade, and opposite the pleasant promenades, which skirt the lake of Kandy.

Between the Kandian part of the town and Malabar-street there is a large intervening space, which contains the principal temple of Dalada Malagawa (palace of the tooth), a lofty but unpretending edifice. The sanctuary is closed with folding doors of gilded bronze, into which a ray of day-light never penetrates. Within its sacred walls, on a large table hung with white shawls and gold brocades, stands the shrine of the Dalada, behind it are large plates of gold inscribed with a variety of characters and emblems; on two side tables, loaded with gold and silver brocades, are placed lamps of silver gilt, fragrant from the sweet cocoa-nut oil, that feeds their flames. The walls are hung round with costly Indian shawls of the most beautiful design. In the other apartment is a statue of Buddha as large as life. The Hindoo pagodas or Dewalés of Patinė and Nata, the former of which stands to the southward and westward, and the latter to the westward of the palace, and between it and the pagoda of Patiné are in separate and extensive areas. The Maha Vishnu Dewalé is situate nearly north of the Nata Dewalé, and the Kattragamme Dewalé about west of the Patinė Dewalé, and are all shaded by umbrageous palms and other trees.

In the vicinity of Kandy, the temples are kept in better repair than elsewhere, and the Ganga-rama (river temple), and other establishments near the town are good specimens of a complete Buddhist establishment.

The Asgirie wihare adjoins the original burying-place of the Kandian kings, and is situate to the north-westward of the principal street from which one enters the enclosure of the Awadana madima or Royal cemetery, and the Malwatté wihare is situate on the south side of the new lake.

There is a solemnity about the Malwatté wihare, that is altogether opposed to the notion we form of Pagan worship, or its temples; and in contemplating the massive pillars of stone, sixteen cubits high and of proportionate circumference, each formed of one block only, which support the roof of the College hall, and contrasting these and innumerable other vestiges of the remotest antiquity with the best specimens of modern Singhalese architecture, one would conclude that a different race reared these gigantic monuments, which have so long set time and the destructive efforts of the ultra-barbarous Portuguese at defiance.

In addition to the splendid natural amphitheatre, which Kandy presents, and the magnificence of the surrounding scenery, Mattan-Pattana, the hill over it is 3192 feet, and the rocky ridge of Hantana, about a mile farther off, is 4380 feet above the sea level. Hoonisgiri 4990, the Knuckles 6180, Diatalawa 5030, Aloogalla 3440, and Ettapola and Pannegaum about 4000 feet, all remarkable features in the views seen from Lady Horton's walk, which winds round the wooded hills immediately behind the pavilion. The rapid Mahavellé-ganga is seen winding below; beyond are the green hills and forest-clad mountains, while clumps of palmyra and cocoa-nut trees, with every variety of foliage continue to exhibit themselves, till Kandy

and its lakes appear in the hollow. The road has a branch to communicate with one which winds round the upper lake of Kandy, an additional distance of about two miles.

Paradiniya, three miles south-west of Kandy, on the Colombo road, may justly boast of its botanic garden, (presided over by a distinguished botanist, who is indefatigable in tracing out the riches of the island); its race-course, and bridge of satin-wood of a single arch, having a span of 205 feet over the Mahavellé-ganga. The colony is indebted for the former to Governor Brownrigg in 1819, and for the two latter to Sir E. Barnes. For police and assessment purposes, the gravets of Kandy extend to Paradiniya bridge. Dodonwellé is about eight miles from Kandy, through a delightful but steep and rugged country. The temples there are of ancient construction, but very small and paltry, and are unworthy of notice, except by way of contrast to the magnificent avenue of iron-wood trees (Mesua ferrea, *L.*) and Ná-gaha *Singh.* From the entrance, the avenue is upwards of a quarter of a mile in length, and from fifty to sixty feet in width, and at the extremity is a circular area containing the temples, shaded by an umbrageous Bogaha in all its majesty and luxuriance, which is venerated from its great size and age.

Northward from Kandy, 26½ miles, lies Kurunaigalla, just beyond the limits of the Central province. From Kandy (the tunnel is now disused) to the Mahavellé-ganga 3 miles; to Madawallatenné rest-house 8¾ miles, from thence to Kospotté Oya 6¼ miles, and from thence to Kurunaigalla 8½ miles. The road which traverses the charming Harisiapattoo for some distance, and then Toompane, is excellent, and the country salubrious. The most magnificent scenery here meets the eye in every direction, forests abounding with game, plains covered with verdure or the golden tints of the ripening paddy crops, and the Mahavellé-ganga is seen meandering through the immense area, which it intersects in its course and fertilises as it flows. Madawallatenné in Toompane is an important military post, commanding the entrance into the Central province from the west. It is situate on a rising ground, at the foot of the Girriagamme pass, and at the head of the Galgedera pass. These two passes, which this post commands, are naturally strong, being narrow, steep and rocky, though not long, and are flanked by wooded hills, which on the right present the appearance of perpendicular walls. In addition the Galgedera pass is rendered more difficult of access by the Deek-oya, through whose rocky bed the traveller has to wade. The route from hence to Trincomalee by the new road is to the Dedroo-oya, 5½ miles, over which there is a curious native bridge for pedestrians of rattan (Calamus rudentum, Maha-wé-wela *Singh.*), Ibbagammé-oya 3 miles; Polegala 3 miles; Ambanpola 3 miles; Himbalwana-oya 2½ miles; Omaragalla Ella 3¾ miles; Gallawalla 4¾ miles; Tolumbagalla 2 miles; Damboola-oya 5½ miles; to the junction Kandy road 2 miles. Total to Dambool 33 miles. For route from hence to Trincomalee, see p. 549.

The face of the country presents on every side a variety of the wildest and most romantic scenery; hill and dale, mountain and valley, forest and plain, rivers, streamlets and tanks alternating in endless succession. Elephants and game of every description abound throughout.

The citadel of Kandy, situate on One-tree hill, communicates by signals with Atgallé, a strong military post, about eight miles from Kandy on the Trincomalee road, beautifully situate on a commanding eminence, and during the rebellion it was of great importance. From Atgallé the mountains of Hellemoette are distinctly seen over the Ballané mountain, and the prospect, like the generality of Kandian views, from the bold and romantic highlands, over a beautiful and fertile country is transcendantly grand. The culture of the potato, cabbage, cauliflower, and turnip at Atgallé has proved successful; and excellent wheat has for many years been grown there.

No station in Ceylon is more fortunate than Kandy in the beauty of the surrounding country. Of the many magnificent views in the island that of the Doombera plains in the immediate vicinity, is one of the most remarkable. From the heights to the eastward of the town, the best view of this sublime landscape may be obtained. The plains comprise a vast extent of beautifully undulating country, dotted here and there with groups of large and majestic trees, the intervals between which are open and entirely free from jungle. The whole bears a striking resemblance to an English park on an immense scale, which would be complete, but for the total absence of cultivation, and of the dwellings of man. A death-like stillness seems to reign over this apparently deserted valley, through the midst of whose magnificent scenery rolls the Mahavellé-ganga. Being much interrupted with rocks and shoals, no boats appear on its majestic stream, and the lonely river wanders sullenly through a region that appears to sympathise with and share in its solitude. The dark and lofty cone of Hoonisgiri, which attains an altitude of 6000 feet, raises itself up in the distance, and supported by a rugged and elevated range of mountains that fill up the background, lends an additional charm and grandeur to this enchanting scene. Nearly in the centre of the valley of Doombera may be descried a slight eminence, crowned by a solitary and ancient tree, generally known as Davie's tree. It is thus denominated on account of its vicinity to the site of the massacre of Major Davie's detachment in the Kandian war of 1803.

On each of the passes by which Kandy is approached, scenery but little inferior to that of the plains of Doombera meets the eye. The Kurunaigalla tunnel which ran through one of these passes, and was 540 feet in length, gave a finishing blow to the ideas the Kandians entertained of ever regaining their lost nationality. An ancient legend informed them that their country would never be subdued until the invaders bored a hole through one of the mountains that encircled the Kandian capital. This great object having been at

length accomplished, they believed that it was their destiny to submit to foreign domination The road through the tunnel, which has now collapsed, united itself at the foot of the Kandian hills with the principal road to Colombo. By means of this circuitous route, troops advancing on Kandy would turn the heights near Kaduganava, on which the natives used to place great reliance as a strong natural position for the defence of the capital.

The road between Kandy and Nuwera-Elliya is to the Paradiniya bridge, near which the road branches off from that to Colombo, and follows the course of the valley of the Mahavellé-ganga. The country continues flat for some miles, and little of interest occurs until the large village of Gampola[1] is reached, where there is a tolerable rest-house standing on a rising ground on the left bank of the river, which is at that point confined and rapid, and commanding a view of the distant blue mountains shortly to be ascended. The river is crossed by means of a ferry boat, which acts as a substitute for a bridge. The country on the opposite bank now begins gradually to ascend, from the well watered and highly cultivated plain, and assume a more wild and romantic aspect.

In the dry season, the coarse vegetation with which the mountain of Ambulawe over Gampola is overgrown, presents a brilliant and interesting sight, dotted lines of ruddy flame at times rage along its whole extent, and consume it, casting back a lurid light on the blackened and smouldering surface over which the fire has passed. Lemon grass is the general covering of such parts of the hills in this division of the country, as are not overgrown with jungle; although apparently with an even surface about seven or eight feet in height, this grass grows in tufts, and it is this peculiarity that gives to the conflagrations here that peculiar dotted appearance. The burning proceeds rapidly against the wind, as it bends the long grass over the plains, in which it is immediately withered and scorched; then bursts forth in a blaze succeeded by showers of sparks and clouds of half illumined smoke. In this manner the fire extends itself, a loud crackling noise being distinguished by any one who is near, and a hollow roaring sound being heard by those at a greater distance, until the progress of the conflagration is arrested by the dark woods that occupy every deep ravine. The roots of the grass are not destroyed by the raging flames that pass over the land,

[1] Gampola is mentioned in Singhalese history as early as B.C. 502, when Sudhōdana, a brother or cousin of the queen who then reigned, and who had accompanied her from Kimbulwatte-nuwara settled in this place. About 200 years later, Uttiya, the brother of Kellania-tissa fled to Gampola, when his intercourse with the queen was detected at Kellania. In A.D. 1347, it became the capital of the island under Bhuwaneka-Bahoo IV. and continued so for forty years, it was then dignified with the name of Gangasripoora, (the royal city on the river.) A few carved stones are the only remains of a royal residence, whose very foundations are now obliterated.

and after two or three days rain the blackened bushes and calcined earth are hid by herbage of the most brilliant green, and in that state, young and tender, even lemon grass affords good pasture to buffaloes.

Before reaching Pusilava, the next station, the steep pass of Attabaggè has to be surmounted. Near the head of this pass stands the Pusilava rest-house, which is nearly 1200 feet above the level of Kandy, and therefore 3000 above the level of the sea. At this elevation the most delightful and salubrious temperature is experienced, partaking neither of the intense murky heat of the maritime districts, nor of the bitter keen mountain air of the lofty plains of Nuwera-Elliya. Invalids who fear the sudden transition from the damp sultry atmosphere of the valleys, to the chilly sensation on the mountain's brow, frequently establish themselves here, where may be enjoyed the bracing breezes without the frosts of the temperate zones, to acclimatise themselves ere they advance to the summit of their ambition. In this neighbourhood some valuable coffee plantations exist, and the temperature of the station is considered especially adapted for the full development and perfection of the coffee tree. The plantations near Pusilava flourish in great luxuriance, arising either from the favourable nature of the soil or climate. Numerous plantations are scattered also over the country between Pusilava and Nuwera-Elliya. The road frequently winds through estates almost without an exception in a high state of cultivation. After passing through Pusilava, the road immediately enters the forest of that name, which extends for several miles, and contains some majestic trees, the appearance of which is not injured by the presence of any unsightly jungle. The forest of Pusilava from consisting of detached trees of considerable size, affords a striking contrast to the low jungle which skirts its edges, and scarcely any part of the Kandian provinces combines so many charms as that in the vicinity of this picturesque and extensive woodland. At Helbodde the forest terminates, and the magnificent valley of Kotmalé spreads its gently undulating and varied surface before the fascinated traveller. The winding mountains here form a vast basin, in the centre of which the various torrents that descend from them unite into one deep and rapid stream, which after winding a long and tortuous course, caused by the peculiar and almost chaotic formation of the country that it traverses, ultimately discharges itself into the Mahavellé-ganga.

The Mahavellé-ganga,[1] the largest river in the island, whose course we have already traced from its mouth to the place where it receives the waters of the Ooma-oya, drains about two-thirds of the Central Province; its principal branch has its source near Nuwera-Elliya, and

[1] This river, whose name is erroneously supposed by a contributor to the Asiatic Researches to be derived from Maha Bali, one of the heroes of Indian romance, is from a Singhalese compound—maha, great, and wellé or vellé, sandy.

flowing through the valley of Kotmalé, under the name of the Kotmalé-ganga, joins at Passbage a smaller branch rising near Adam's Peak, which is dignified with the name of the main river. Dr. Davy very intelligently suggested a quarter of a century ago, that it would be practicable to connect the Mahavellé and Kalané, the two most important rivers of the island at this point, *viz.* between Kittoolgallé and Ambagamma, by a good road of about eight miles in length, from the spot where either ceased to be navigable. "The intervening mountain," says he, "is indeed high, perhaps three or four thousand feet, which must be crossed, but is not the object worthy the labour that might be required to overcome this difficulty?" Could this enlightened writer have viewed the subject through the vista of futurity, and have foreseen the celerity, perfection and cheapness with which tunnelling is now conducted, I may venture to surmise that he would have recommended instead the clearance of the bed of the two rivers, so as to diminish the distance from which either is unnavigable, and would have finally joined them by a canal bored through the intervening four miles of mountain. At this lapse of time, when an excellent highway already connects Colombo with Kandy and Trincomalee, and when a railway is on the eve of construction, the policy of undertaking such a work might be questionable, though it might possibly still yield an adequate return for the carriage of heavy goods. Had Ceylon been in the possession of the younger branch of our race for the same number of years that we have held it, I do not hesitate to maintain that this work would long ago have been completed. The Mahavellé-ganga is already navigable for boats between Kandy and Gampola, and at no great expense a channel could be cleared beyond Ambagamma.

Between Kandy and Bintenné, a distance of thirty miles, in which it receives a great accession of waters, there is a descent of upwards of 1000 perpendicular feet, but it has not yet been shewn that this difficulty could not be remedied by locks. At Bintenné, at the foot of the mountains, it reaches its greatest magnitude, there, when of a medium height, and the water at the foot is about five feet deep, the river from bank to bank is 540 feet wide. In its sluggish course from Bintenné to the sea through a comparatively level country, and for the greater part of the year excessively dry, it doubtless loses by evaporation, and other exhausting causes a considerable portion of its water.

The road to Nuwera-Elliya winds round the precipitous slopes of the mountains, and at its salient angles are many points from which the gaze may be extended into the inmost recesses of what may be aptly termed "the Devil's Punch Bowl." Between Pusilava and Rambodde a glimpse of the towering cone of Adam's Peak may be occasionally obtained. Its distance from those villages is upwards of forty miles, and its elevation above them nearly 4000 feet.

The vicinity of Rambodde is announced by the stunning roar of the falls of the Poona-ella and Girindé-ella in its neighbourhood, which

greatly contribute to complete the effect of the surrounding scenery. The forest above it rises to a gigantic height, and appears nearly black from its vast bowers of dark foliage. This village is situate at the base of the apparently inaccessible heights that girdle the plains of Nuwera-Elliya. From the rest-house the valley of Kotmalé is seen to great advantage, and while the ceaseless, yet soothing, sound of the cascades which pour down on every side affords to the ear that indescribable pleasure which the noise of falling water rarely fails to produce, the eye is gratified by the surpassing grandeur of their appearance. These falls vary considerably in their volume of water at different periods of the year. Influenced by the same causes as those which so greatly affect the magnitude of the rivers in Ceylon, the streams which supply the Rambodde cascades dwindle to comparative insignificance during the fervour of the summer heats, but this temporary diminution is more than compensated by the magnificent appearance they assume on the commencement of the rainy season; when the aspect of their roaring and whirling eddies partakes of the highest attributes of the sublime. The vale of Kotmalé is, in the opinion of many, the most enchanting spot in Ceylon. Its sequestered situation and sublime scenery recommend it to the notice of the melancholy, equally with the recent votary of Hymen, whose followers may often be descried by the margin of the foaming torrents into which the waters, after descending the falls, immediately resolve themselves.

It is in the pass of Rambodde, which emerges on the plains of Nuwera-Elliya, that the greatest physical obstacles on the line of road between that alpine station and Kandy were surmounted. The elevation above the plains above Rambodde, from whence the ascent commences, is between three and four thousand feet. Measured in an horizontal plane, the distance between that village and Nuwera-Elliya does not exceed eight miles. The result is that the greatest portion of the road through the pass is on an inclined plane, which ascends one foot in twelve or thirteen, an inclination nearly parallel to that which occurs in the great military road over the Simplon. To keep this difficult road in repair, and clear it of the slips of soil which not unfrequently come thundering down, a strong working party of Kaffres, of about sixty or seventy men, are constantly employed on different parts of the pass. The head of the pass is nearly three miles distant from Nuwera Elliya, and from thence is obtained the first view of the plains.[1] From this point the road sensibly

[1] Though called a plain, Nuwera Elliya is not really such, a ridge of hills running from south-west to north-east, divides it into unequal portions, the larger one being about two and a-half miles long by three-quarters broad; the other portion, in which the military buildings, consisting of the commandant's and two subaltern's quarters, a barrack for 100 men, a hospital, jail, and cutcherry are situate, is an extensive ravine. There is a third division, of intermediate size, which is a bleak barren waste, the soil of which is a black peat, with a substratum of gravel, marl, and kabook, that is prolific under cultivation. The whole is well supplied with water.

descends, and at length debouches suddenly on the wide and open valley in which the village of Nuwera-Elliya stands.

This place was little known until 1829, when some Europeans having accidentally wandered thither in the chase, reported its merits to Sir Edward Barnes, who fixed upon it as a military convalescent station, and ordered the erection of the necessary buildings. The only evidence of former occupancy was a ruined temple, and the natives only resorted thither in pursuit of the elk. There is nothing particularly fine in this part of the plains, but the scene strikes forcibly on the mnid of the person first beholding it, from the contrast it offers to the generality of oriental landscapes, and leaves an impression not easily effaced from the memory. The thatched cottages, the chimneys with their columns of smoke wreathing upwards, and the keen blast encountered when the cover of the woods is past, and you emerge on the open plain among moorlands, are so entirely dissimilar from any view or sensation within the tropics, that the novelty is at first delightful and exhilarating. This effect is much increased by the appearance of the flowers and plants proper to the colder climes. On every side may be seen splendid wild rhododendrons, which in this alpine region seem to rival the best specimens of those nurtured in the valleys of other lands. The violet, the geranium and the rose, all flourish in perfection in and around the plains. Nor are the less strong but more valuable plants of the vegetable kingdom in any degree unappreciated or neglected by the dwellers in these elevated plains, where the fruits and productions of Europe appear commingled with those of Asia. In addition to potatoes, cabbages, &c. strawberries and gooseberries are found in great abundance in the garden of the European residents, but neither peach nor cherry-trees will bear fruit. The natives inhabiting the bazaar cultivate potatoes, which they send to Kandy and Colombo.

The plains of Nuwera-Elliya contain about seven square miles. A road circumscribes their entire extent, and forms the fashionable drive, which it is long likely to remain. The centre of the valley is occupied by rich grass land, through which a little river, one of the sources of the Mahavellé-ganga, slowly meanders. The scattered houses of the European residents, having a sombre and melancholy appearance in their solitude, lie around. Nuwera-Elliya is a new creation, and still in its transition state from the state of wilderness to the less sublime, but more pleasing charms belonging to cultivation. Many have left it with the most grateful reminiscence of an invigorated[1] constitution, but it

[1] Though Nuwera-Elliya is invaluable within the tropics, there is a sense of dryness and constriction of the skin, says Dr. Beatson, the inevitable consequence of diminished atmospheric pressure, which distinguishes climate cold from elevation from that where temperature is the effect of latitude, rendering the former inferior in therapeutic efficacy; to the healthy constitution, however, it is stimulant and exciting, improving the appetite and mental organs, and producing an increase of bodily and mental energy. The diseases most likely to receive relief here are functional derangements of the gastric, hepatic, enteritic, and nervous systems,

must be confessed that the merit of these plains rests rather on the climate of the favoured region wherein they are located than on their claims to beauty. An European climate within the tropics is not however to be lightly thought of, even though it be obtained in the presence of a tame landscape and a thick mist, which, owing to the elevation and the attraction of the encircling mountains, constantly overhangs the plains. Nuwera-Elliya is to Ceylon what the Neilgherries and the more southern of the snow-capped Himalayas are to the presidencies of Madras and Calcutta; but it possesses a great advantage over them from its proximity to the principal stations in the island, not being more than one hundred miles distant from Colombo. The accommodations of the rest-house at Nuwera-Elliya being intended for less ephemeral travellers than the generality of hostelries is therefore much superior. There are about a dozen rooms divided into three suites of apartments for the reception of different parties. The windows look out on the plains, and command a bird's-eye view of the principal houses, which are occupied by the Commandant of the station, the Assistant-government agent, and the few military stationed at the place. Behind the house are the sources of the rivulet that wanders through the plains. In pursuing its impetuous course down the sides of the neighbouring mountains, the constant attrition of the stream has worn several natural baths in its rocky bed, the intense frigidity of which operates like a charm on the relaxed nervous system of the inhabitants of the lowlands. It was at one period intended to dam up this little river, and by thus inundating the plain through which it flows, to form a small lake. A narrow gorge, through which the stream makes its egress from the plains, offers every facility for the proposed improvement. In that event the place will attract nearly as much attention on the score of beauty, as it now most deservedly does on account of its salubrity. Till that improvement is effected, it will be difficult to discover picturesque scenery in a broad flat valley, skirted by a few desolate white-washed cottages which are here in the worst possible taste. From the summits of nearly all the craggy heights that encircle the Nuwera-Elliya plains, extensive and magnificent views may be obtained. These heights when viewed from the valley they surround, do not redeem the otherwise tame features of the landscape, their outline being in general monotonous, rather resembling vast protuberances than majestic mountains.

Pedrotallagalla, (Pedura-talla-galla,)[1] which attains an altitude of

unaccompanied by organic lesion, fevers uncomplicated with local affections, debility arising from tedious convalescence or long residence within the tropics—almost all the diseases of children; but the chief advantage of a temporary residence is the prevention rather than the cure of disease. At times the sun, on a cloudless day, is very powerful here, but Europeans expose themselves to it without danger.

1 The real etymology is, Pedura talla-galla, a mat wove rock, in reference to a rush used in mat-making, which is found in abundance on the mountain.

8280 feet above the sea, and rise immediately above the Nuwera-Elliya rest-house, is especially characterised by the absence of those undulations and lower features, which so greatly add to the effect of mountain scenery. Its reputation, therefore, rests on its loftiness rather than its external grandeur, it being the highest elevation in the island, and Adam's Peak, long considered so, only ranking fourth in the scale of altitude. Pedrotallagalla is so frequently enveloped in thick mist, that visitors to it are generally disappointed in the object of their ambition. But as the view which it commands in clear weather is unsurpassed for magnificence, few leave this district without trying their fortune. The ascent is in many places remarkably steep and tiresome, from the mountain path being frequently choked up with the surrounding luxuriant jungle, that unless kept in check by the pruning-hook, would speedily be lost. Several peeps through the intervals of the jungle at the grand scenery of the surrounding country may be enjoyed before you reach the highest point of the mountain, but when that is attained, the magnificent prospect which is beheld in every direction, far surpasses all description. Immediately at the base of the chain of heights, which is crowned by Pedrotallagalla, the plains of Nuwera-Elliya stretch away, as it were, beneath the feet of the spectator. The fine districts of Upper and Lower Ouva, which are considered the richest parts of the island, are seen more in the distance, and behind, in the back ground, towers Adam's Peak, which is visible in all its glory. In whatever direction the eye wanders, it may feast on the gorgeous handiworks of nature unassisted by art, on every side meeting it. Traces of the presence of mankind are no where distinguishable in the landscape that rewards the exertions of those scaling the steep and rugged sides of Pedrotallagalla. Mountains upon mountains, horrid crags and impervious forests appear to defy the power and progress of man in every direction, and serve to impart a stern and magnificent, yet somewhat savage and awe-striking aspect to the face of the country. The descent of the mountain is almost if not quite as fatiguing as the ascent; so that the traveller will experience the most gnawing sensations of hunger, unless provided with food ere he reaches Nuwera-Elliya.

The elevated portion of the island, famous in the Ramayana and the most ancient Hindoo legends, as the Asoka Aramaya, is perhaps seen to the greatest advantage on the Koondasála road, from Kandy, where the varied scenery affords many beautiful views of the course of the Mahavellé-ganga, and over the green hills to the mountain ranges of Doombera and Mátalé; these sweeping round, confine the view down the river, and form a lofty barrier to the heated plains of Bintenné. Four miles from Kandy, on the opposite side of the river, are the remains of the palace of Koondasála, the residence of Sree Weera Praackrama Narendra Singha, the last king of the Singhalese royal race. Dying without issue in 1739, the family became extinct,

and a brother-in-law of the deceased monarch, a prince of Madura, was chosen as his successor, and ascended the throne by the name of Sree Wijeya Raja Singha.

Beyond Koondasála, the path continues near the bank of the Mahavellé-ganga, whose waters may be heard dashing among the rocks and echoed by the woods through which the road passes for several miles before reaching the Maha-oya, a stream, which having its source in the mountains bounding the valley of Hangurankette to the southward, runs through its whole extent. After passing this stream there is an ascent of three miles to the rest-house of Gonagamma, fifteen miles from Kandy, and in the Hewahetté ratté, a rich and beautiful country diversified with high mountains and valleys, well cultivated with paddy, and containing a large population. From hence, Hanguranketté may be reached over a ridge of the Dhiatalawa mountain, 5030 feet above the sea level, from whence there is an extensive view over the Walapané and Doombera districts, only separated by the Mahavellé-ganga, which is seen for a considerable distance, foaming and rushing through forests in a succession of rapids down to the plains of Bintenné. Hanguranketté possesses two temples, one dedicated to Vishnu, the other to the goddess Patiné; they are of mean appearance and in bad repair, but serve to remind the traveller that this place was a regal residence in the eighteenth century. The palace was accidentally destroyed in the rebellion of 1818, and its foundations cannot now even be traced. The following inscription, however, shews that its royal architect had no deficiency of lofty epithets.

"Be it known that this is the patent, whereby the victorious king, who kept his court in the city of Hanguranketté, of illustrious and royal lineage, and effulgent with prosperity, did, while abiding at this place, dedicate lands in the Wanny district unto the sacred bo-tree on this day, Thursday, the 10th day of the increasing moon, in the month Wesack, of the 1646th year of the glorious era of Saka."

From Hanguranketté, the rugged tract winds over stones, along watercourses, and through swamps, then crosses the Bilhool-oya, a mountain torrent, after which for two miles there is a steep ascent to Maturatta, a military post, the commandant of which had civil jurisdiction over the surrounding districts. Untenable as a military position against an intelligent enemy, this station appears to be only commendable for its cool climate. Leaving Maturatta, the traveller ascends the Halgaran-oya plains, about 4000 feet above the level of the sea. For the beauty of the scenery they are surpassed by few spots in Ceylon, but the whole region is uninhabited.

Turning to the left through the Bingulan Taláwa, which signifies an elevated and open space, the descent to the valley and village of Alut-nuwara is by a precipitous path. Alut-nuwara derives its name of nuwara (city, *i. e.* royal residence) from having been the place of refuge of a fugitive king: when pressed by powerful enemies, Singha-

lese monarchs were accustomed to seek shelter on the mountains or in the secluded valleys of this district, and the places where they resided, have, in many instances, the addition of nuwara to their names, although the royal residence may have been little beyond a leaf hut. Kolagalla-nuwara, on the banks of the Bilhool-oya below Maturatta, is one of these stations, and on the other side in a deep valley beneath the lofty Pedratella mountain, a small hamlet bears the poetic yet correctly descriptive name of Mandara-nuwara, "the city of shadow." Near Alut-nuwara the Halgaran or Kooroonda-oya descends in cascades, and with several smaller mountain streams, supplies water to the numerous rice fields into which the valleys, small hills, and declivities of the mountains have been formed. The gorge of the Halgaran-oya valley facing the Doombera mountains, opens from Alut-nuwara between the Yakkagalla (Devil's rock) and a wooded precipice, on the verge and summit of which stands the Buddhist temple of Waaterangodda; beneath the entire slope is niched into rice fields laid out in terraces, many of them not more than three feet in breadth, and looking like the seats of this mountain amphitheatre. From Alut-nuwara, the way lies over a mountain ridge covered with grass. The site of the ancient station of Madoolla is ascertainable by the straight fields still retaining the name of streets, as Tom-tom beater's Street, Potter's Street, &c. From this place which is within the dissavony of Walapane, so called according to Knox, from the broken character of the country, Gampaha is arrived at by passing over a ridge of hills. The Ooma-oya which separates Walapane from Wiyaloowa, is a beautiful stream, which like most of the rivers in Ceylon rises rapidly during the rains. The Badulla-oya intersects Wiyaloowa, and the Medda-oya separates it from Welassé.

Beyond Bobola is the primeval forest. Its deep and awful gloom is enough to make the stranger shudder. The huge stems of its trees stand close beside each other; creepers of almost tree-like growth often bind together three or four of the sturdiest among them, already partly dead. Often no more than one stem of ordinary thickness, and winding round in a spiral form, is to be seen like a gigantic cork-screw tree. This is the stem of the creeper, the trunk around which it has twined, oppressed by its weight has rotted and worn away, and it has been left alone and unsupported. In some places foaming mountain torrents, which have washed away the soil from the roots of the trees to the depth of four or five feet, present great impediments to proceeding. The next place is Galbocka.

To return to Maturatta; about three miles from that place, on the south, a steep descent begins and lasts without interruption to the bottom of the valley, probably little less than 4000 feet below the loftiest summit of its including mountains. This elevated mountain tract bears some resemblance to Upper Ouva. Like it it is generally en-

closed by higher mountains, and like it its surface is composed of hills of a conical and undulating form. Its scenery is of such a nature that any description of it would be feeble and inadequate to convey a correct idea of it. The most beautiful part of the way, and the most interesting is between two mountains, about a mile and a half on each side of the Halgaran-oya. Here the country is comparatively open. It is bounded on one side by a mountain ridge covered with forest, and on the other by the blue summits of a few distant mountains. The hills between Fort M'Donald and Maturatta are of the liveliest verdure, ornamented with a profusion of rare flowers and flowering shrubs, and the hollows between the hills are luxuriantly wooded, presenting surfaces of the richest foliage of an astonishing variety of colour and tint, from admixture probably of different kinds of trees in different stages of vegetation. An interest is given to this wild and beautiful scenery by traces of ancient works on a hill to the right, not far from a remarkably bold façade of rock projecting from the side of the mountain like a promontory, and by a new building to the left situated on a green declivity skirted by forest. The ancient works consist of trenches and of low stone walls, both as if intended not for fortifications, but as simple inclosures. They are attributed to a native prince who, according to tradition, being banished, stopped passing travellers and compelled them to labour for him. The forests between Fort M'Donald and Maturatta have a very peculiar character, especially one nearest the latter place, whose gloom exceeds imagination. The trees small but lofty are crowded together in the most confused manner—the young and old, the living and dead intermixed. But the melancholy appearance does not so much arise from this as from the density of the shade and the extraordinary manner by which it is in great measure produced by an exuberance of mosses, with which the trunks and branches and even delicate twigs of the trees in general are covered. The moss hanging in filaments actually conceals the leaves, and is often mistaken for natural foliage. Farther, the dismalness of the scene is increased by the closeness and chilling dampness of the air, and by the profound silence that prevails. The country beyond this forest descending to Maturatta is partly wooded, and partly open, only covered with long lemon-grass and low shrubs. The prospects which open at times in the descent, are very striking, and may without exaggeration be called sublime, especially the view of the deep valley, exhibiting at the same time an extraordinary assemblage of clouds and torrents, rocky heights and wooded mountains, green fields and diminutive cottages.

The superficies of the Central Province is 3016 square miles, and the population, which was 206,497 in 1843, may be estimated at the current rate of increase at 227,350 in 1848.

CHAPTER II.

Climate—How classified in Ceylon—Climate of Colombo throughout the year—Humidity and variableness of the atmosphere at Kandy—Climate of the Mahagamapattoo, of the northern and interior districts of the Eastern Province, of the Northern Province, exclusive of Jaffna, and the northern portion of the Western Province—Climate of the mountain zone—Improvement of the climate of Ceylon in general—Misrepresentations—Description of a storm, and its awful effects—Diseases—Affections of the skin—Intermittent and remittent fevers, diarrhœa, dysentery, Beriberia, Elephantiasis, Goitre, the small pox, hydrophobia, diseases of the eye, spasmodic cholera.

CEYLON possesses, perhaps, a greater variety of climate[1] than any other country on the face of the globe ; for the sake of classification, it may be well to generalize it under the three heads of hot, intermediate and temperate, the reader bearing in mind that a considerable difference is to be found in the several divisions of each, in proportion to their aspect and other natural causes. The first prevails in the maritime provinces ; the second in the hilly region intervening between the maritime provinces and the mountainous belt ; and the third in and about the centre of the southern half of the island, comprising the mountain zone, most of which is included within the Central, and the remainder within the Southern province. In reference

[1] At Trincomalee the greatest daily variation is 17°, and the annual range from 74½° to 91½°. The mean annual temperature of the greater part of the maritime provinces is between 79° and 81° ; the extreme range of the thermometer between 68° and 90°, and the medium range between 75° and 85°. The mean daily variation of the temperature at Kandy is 6°, and the annual range of the thermometer from 56° to 86° ; the climate is therefore, in most respects European. In the hilly districts between the Western and Central provinces, seed time and harvest never cease, and while the heat is scarcely oppressive, cold and winter are alike unknown. At Nuwera-Elliya the mean daily variation of the temperature is stated to be as great as 10° and from that to 11° Fahrenheit, being more than three times the mean daily variation on the coast, and the diurnal range of the thermometer from 36° to 81°. Yet it is free from that piercing wind so frequently complained of in England, and so productive of pulmonary complaints. Both on the Ballané and Idalgashina mountains, which may be said to represent the extremes of the mountain zone, warm clothing is necessary, the thermometer seldom ranging above 77°, and in the colder months of January, February, and March, it varies from 63° to 70°. At night a good fire is indispensable, for the thermometer is occasionally below 50°, and the mean temperature 72° in the day and 63° in the night. In these very districts ice is not uncommon, and yet sugar, cotton, coffee, and all other tropical products are cultivated in the vicinity under different circumstances of climate. During the north-east monsoon in the mornings the level grounds and Kandian valleys are commonly overspread by a dense white fog above which the mountains rise in clear relief and peculiar beauty.

to the supply of rain, the Northern and Eastern Provinces may be said to be occasionally subject to long continued droughts, and the Central, the Southern portion of the Western, and the Southern provinces, are moist and comparatively cool.

The following notes of the weather at Colombo through the year, have been taken by an intelligent and experienced observer. *January*—This month may be conveniently taken as the commencement of the meteorological as well as of the civil year. The rains which accompany the setting in of the north-east monsoon, are usually just over, the soil is moist, the sky is clear, and the nights cold, with an along-shore or land wind blowing, which must be guarded against. *February*—The along-shore wind, (a strong parching wind from the north-east) often continues to blow the greater part of this month, night and day. It carries off the moisture of the ground and the skin rapidly, and gives rheumatism, &c. to those who expose themselves incautiously to it. The difference between the wet bulb and the dry thermometer sometimes amounts to 12°. *March*—The dry earth now receives far more heat from the sun than it parts with by evaporation or terrestrial radiation. The weather is becoming very warm. The calmness of the ocean, however, and the alternate sea breezes by day and land winds by night, give a pleasing variety. But the heat is oppressive compared with that of the rest of the year. *April*—Indications of the approach of the south-west monsoon are to be observed in a ground swell in the sea, and south-west breeze, more steady than the sea breeze of last month; the temperature, however, continues to rise, and all who can afford it, obtain leave or escape, and are among the mountains. *May*—By the middle of this month general showers usually begin to fall. The wind is steadily in the south-west, and toward the close of the month there are usually thunder and lightning every afternoon in the south-west, with heavy showers, each preceded by a squall. *June*—It now rains heavily, with squalls from the south-west. The sky is often clouded for a fortnight, but it seldom rains twenty-four hours without intermission. *July*—The rains are now over, and a steady south-west wind blows day and night, perfectly balmy and innocent, the difference between the wet and dry thermometer seldom exceeding six degrees. *August*—Weather the same as July, but somewhat warmer, in consequence of the smaller amount of evaporation. *September*—Weather the same as in July and August, but still warmer, in consequence of the still smaller amount of evaporation. These months are usually cool, however, compared with March, April, and May; and towards the end of this month, heavy showers usually fall, which are very acceptable. *October*—The first half of this month is usually marked by rains, which are very heavy, though of short duration. By these the air is cooled and the soil refreshed, though extensive inundations often result. *November*—The pleasant weather of the latter part of October is usually continued to the middle of this month, when

thunder clouds gather every afternoon in the north-east, and night rains fall, followed by land winds. It is the north-east monsoon. *December*—The rains from the north-east of the preceding month often continue during this, usually with much thunder and lightning, and with alternate sea breezes and land winds, so that the new year usually sets in with the soil saturated with moisture, and colder than at any other time, from the enjoyment of which, however, the along-shore winds which now set in and blowing fresh, detract not a little.

The climate of Kandy is generally much cooler than that of Colombo, but much more variable and trying to some constitutions. The range of the thermometer being from 54° to 87°, the mean about 74°. The quantity of rain that falls in the course of a year at both places does not differ so much as we might expect, being 84 inches at Colombo and 90 at Kandy. But the mountain capital sees the hills around it almost daily enveloped in misty drizzly clouds, which ever and anon descend in showers. In Colombo the rains are occasionally tremendous, but there are long intervals of dry weather on which Kandy can rarely count. The result is that Kandy is at present not so healthy a residence for Europeans as Colombo, and invalids from the latter place find it beneficial to move further up among the hills. Dysentery and fever are the prevalent diseases, and for the cure of these a journey to the coast is the most efficacious. The Tamul coolies suffer much from the humid climate of the interior, and many of them die from the before-named diseases, which are aggravated by their filthy habits, penurious mode of living, and want of warm clothing. The positively unhealthy districts of Ceylon are the Mahagamapatoo, in the Southern Province, where the prevalence of jungle and its accompanying miasm, together with a sparse population, and a backward state of agriculture, combine to produce the never-failing result. Hence the mortality was formerly so great here, that the Governor on one occasion withdrew the officers of the detachment stationed at Hambantotte for six months until the jungle fever had subsided. The climate of the adjoining districts of Matura and Galle, though so damp, that unless books and clothes are frequently exposed to the sun, they become covered with mildew and decay, is sufficiently salubrious. The northern and interior districts of the Eastern Province are no less unhealthy than the Mahagamapattoo, and from much the same causes ; the greater part of the Northern Province, exclusive of the Jaffna peninsula and the northern portion of the Western Province, may with some modifications be classed under the same category. Of the climate of the mountain zone to which we would fain draw the attention of the small capitalist, who is desirous of adding health to the other advantages resulting from leaving an over-peopled country, it is impossible to speak in too high terms of praise.

The increase of cultivation has already produced a wonderful change in every district, improving their salubrity by rendering the climate

more equable, and removing the standing water, that great source of disease in tropical countries. With the clearance of the dense jungles and impervious forests, where the decomposition of vegetable matter had continued through countless ages and the evaporation of mephitic gases had been obstructed, malaria has disappeared, and in places where only a partial clearance has taken place, a corresponding degree of salubrity has followed, and disease has ceased to be permanent in its former habitat. When three-fourths, instead of one-fourth of the island, shall have been added to the domains of agriculture, Ceylon will rank in point of salubrity scarcely below Great Britain herself. I have endeavoured to view this question dispassionately. Attempts have been made by some to decry the climate of Ceylon, and without any qualification, to class it in the list of human charnel houses. Others on the contrary have pronounced it a sanatorial Elysium. It is needless to add, that both are in great measure incorrect. We have already pointed out the deductions necessary to be made before the general nature of the climate can be accurately determined, and it only remains for us to state, that, taking into consideration its geographical position, it has no parallel in the East for general salubrity, Thus the maritime provinces, where the heat would be otherwise insupportable, are favoured with an almost continual sea breeze, rendering them much more temperate than the climate of the peninsula. Yet the natives, and even the Dutch, appear to have had an insuperable objection to this antidote against the torrid heat, and allowed underwood to grow around their houses to exclude its cooling and wholesome influence. The great elevation of the mountains not only insures a certain degree of cold to the interior, but attracts so many clouds and so much moisture, as to perpetuate the evergreen of its forests and permit the unceasing cultivation of the fields over one-half of the country. The side of the great Kandian range of hills nearest to the eastern coast, partakes, in part, of the deficiency of moisture which distinguishes the maritime provinces nearest the range, and it is remarkable that on one side of these hills the climate is moist and cool, its vegetation rich, and continually refreshed by showers, while on the other side, except during the rainy season, there prevail oppressive heats and parching winds. The coolest season, at least in one-half of the island, is during the prevalence of the south-west monsoon, which sets in in May, and continues till the end of October, when the sun is to the northward of the equator. The change of the monsoon is generally preceded by copious and refreshing rains, which continue at intervals more or less for three months. The north-east monsoon is of shorter duration, beginning in November and continuing till March, when the sun has passed to the southward of the equator. The northern parts of the island are then deluged with the heavy rains, and either monsoon is attended with the most tremendous thunder and vivid lightning conceivable.

The results of these awful outbursts of elemental strife are in great measure unattended with the casualties occurring in northern countries, as if nature, conscious of her immense power, magnanimously withheld the shock from engines of destruction that would infallibly convulse the locality on which it might fall.

Previous to the fall of these deluges the sky in the quarter from whence they approach, becomes gradually darkened upward from the horizon, and appears of an inky hue so dense, that the distant hills look less solid than the advancing curtain of clouds. The plains seem lost in dull shadows, and the mountains are lighted with a lurid gleam of dusky red that escapes from the open part of the heavens. Every second this clear space with its pale, cold blue sky is visible, contracted by dark swollen masses of vapour, which are gradually subduing the sickly lights that linger on the highest pinnacles. At first during these symptoms there is an oppressive calm under which in great measure every thing in nature seems to droop. The leaves hang listless on the boughs, the beasts retire to the forest glades, the birds seek shelter in the coverts; numerous flocks of white cranes following each other in lines, or forming themselves in angles, alone attract the eye as they seek new ground, and prepare for the approaching storm. Before a breath of air is felt, tiny whirlwinds are seen beneath the bushes twirling round a few light withered leaves, or trundling them along the footpath. These fairy hurricanes are succeeded by a rushing sound among the trees overhead, accompanied by the rustling and falling of decayed leaves, then a gentle and refreshing air suddenly gives place to cold breezes, gusts, squalls, until heavy drops of rain crowd into descending sheets of water, transforming steep paths into cataracts, and broad roads into beds of rivers. Before the murky curtain that is closing over the sky, flickers a cold misty veil, and a dull vapour rolls in advance along the ground; these appearances arise from the rain drops splashing on the dusty ground, or jostling and splintering as they descend from the teeming darkness. The stream that before the storm did not exceed three inches in depth, has now to be swum over, so immense and sudden is the rainy avalanche, and the smallest rivers become for a time impassable. Down these streams may at these times be seen the dead carcases of buffaloes rolling and tumbling. Occasionally some one alive, and lately swept off, may be seen hurried along, while still plunging and struggling in hopeless strife with the raging waters. The soil of the mountains, softened and saturated by the continued floods, and having no longer tenacity to retain the great stones or loose masses of rock that rest on their steep sides and arched summit, they are loosened, and rush with resistless force, crashing through the forest, or thundering over the bare rocks until they reach the level grounds, and there find a resting place. Landslips, entombing houses and burying their inhabitants, are occasionally happening, and roads,

bridges and rice fields, deluged or destroyed. The destruction of cattle and the loss of human life is frequently great from the same causes.

A peculiar and beautiful meteor is sometimes seen in Ceylon, called Buddha-rays; it is supposed by the natives only to appear over a temple or tomb of Buddha's relics, and from thence to emanate. It is seen by day only in clear weather, and generally after a long continued drought. Buddhists believe that these rays appear in the heavens as a sign to the faithful that the religion of Gautama will endure for 5000 years from the time of his death. These bright rays are often sharply defined on the blue sky, and will rise from one and sometimes from two opposite sides of the horizon, but this beautiful phenomenon has been known to arise from the four points of the compass, until the gradually expanded rays crossed in the ethereal dome.

Few intertropical islands suffer less from violent storms and hurricanes than Ceylon; when the latter occur they are generally attended with thunder, lightning, and heavy rain and hail, and will in a moment unroof a house, and tear up from the roots the largest trees. Hail is a phenomenon of rare occurrence in the maritime provinces, where indeed it is hardly seen once a century. On the higher mountains it is of constant occurrence.

The ailments that visit the European immediately on his arrival in Ceylon are of a trifling nature, and arising as they do from a change of air, are generally the companions of good health. The prickly heat (Lichen tropicus) consists of a troublesome affection of the skin, which is allayed by taking mild aperient medicine, abstaining from acidulated drinks and using a light diet. Fever is the most common disease of any severity to which the newly arrived are subject, and commonly arises from imprudent exposure to the sun or from intemperance. There is another disease which acts on the texture of the skin, and is indicated by redness, slight swelling and severe itching, and in most cases by a serous discharge. It is sometimes accompanied with minute irritable pimples, still more rarely with minute pustules that give rise to small superficial ulcers that heal readily if not neglected. The diseased action commonly begins between the toes and in the soles of the feet and the palms of the hands. It is a wandering malady, and leaves one part for another till it wears itself out or heals spontaneously. Exercise has a beneficial effect upon it, and it is thought would alone cure it, if extensively taken. The itching, which is often intense, and always the most troublesome symptom, is allayed by covering the parts affected with simple dressing after washing them in lukewarm water.

Intermittent and remittent fever are common at certain seasons, the former most frequently attacks the natives, the latter Europeans. Though remittent fever rarely terminates in ague, in case of relapse ague mostly succeeds it, so that it is not usual for the same indi-

vidual to experience two attacks of the disease, except after an interval of some years. Both species are modified and diversified by circumstances; the fever of almost every year and season and place has something peculiar to mark it; sometimes there is a tendency to delirium, sometimes to intermission and relapse, and disease of the spleen, at others to dysentery. The use of opium would appear to be very beneficial in remittent fever. There is one remarkable fact connected with diseases in Ceylon, that its climate does not breed or tolerate any infectious fever. Typhus and the plague are both equally unknown to the eastward of the Indus.

Diarrhœa is frequent, and there is one species in which the dejections are white, the body becomes debilitated, emaciated and feverish. Dysentery is a terrible disease in Ceylon from the severity of its symptoms, the rapidity with which it runs its course, the difficulty of checking it, and its frequently fatal termination; at its very commencement it is attended with ulceration; the mode of treating this disease is still far from settled, but opium acts in a favourable manner. Intemperance either in eating or drinking, the immoderate use of fruit and exposure of the abdomen to the night air would seem to be the predisposing causes. Nervous affections are not common among the natives in their lighter development, but insanity is not unfrequent. Beri-beria, a disease almost peculiar to Ceylon, is perhaps to be traced to an extraordinary state of atmosphere. It only occasionally occurs.

Elephantiasis (Elephant leprosy) is prevalent in some districts in the south of the island where the temperature through the year is uniformly high, and the air loaded with moisture, though the cause of the disease is unknown. It is truly distressing; the legs assume the shape and size of those of a young elephant, and the skin, their asperity and wrinkles; these the sufferer drags slowly along with difficulty. This malady is without cure, unless powerful remedies are applied at its first appearance; in which case instances have been known, where the native doctors, who are extremely skilful in the treatment of cutaneous diseases, have succeeded in eradicating it. The native name for this complaint is Alia and Koraah, and arsenic if resorted to in the incipient stage mixed with ghee and applied externally, is the alleged means of cure. The two kinds of this disease, "the leprosy of the joints" and the tuberculated species, are sometimes here combined.[1]

[1] Dr. Davy describes the symptoms of a Singhalese in the last stage of the disease by which he had been affected fourteen years. The face and ears puffy, deformed with tubercles, and the latter as well as the lips were enlarged. The eyebrows were without hair, the skin of most parts of the body was thickened and tuberculated, the feet swollen and ulcerated, the fingers and toes were disfigured and several joints of the former had dropped off in the course of the disease. The patient was debilitated, and his health was greatly deranged. Shortly after, he died, when the surface of the body was fissured and excoriated in a hundred dif-

Goitre is by no means uncommon in the Galle district. The same disease, which in Switzerland is attributed to the use of snow water, arises here from a different but as yet inexplicable cause. The water of the fort of Galle, though exceedingly transparent, is objected to by all Europeans, except for culinary service, and the wells outside the town are resorted to for the purpose. Neither Europeans nor the native males are affected with this disease, and it seems to be confined to native females, to whom it gives a disgusting guttural protuberance.

The small-pox is perhaps the most awful disease by which the island has been visited, and has doubtless been one great cause of its depopulation. Forbes thinks it was this visitation which is recorded by the native annalists as the red-eyed demon of pestilence that swept the country of half its people in the third century, and in the reign of Sirisangabo. The natives term it Mahailada, or the great sickness, and believe it to be a direct infliction of the gods, and so terrified were they a few years ago at its appearance, that near relations, who were not on ordinary occasions deficient in fraternal feeling, would leave[1] their afflicted kinsmen to perish unheeded and unattended, and would not be induced by bribes or entreaties to interfere with a corpse, as they believed marked by the wrath of their gods. In the forests on the side of Ambokka Kandi are situated, says Forbes, the remains of Rangalla Nuwara, and at its base a temple of the same name is dedicated to the goddess Patiné ; this goddess, and this particular temple or the relics it contained, were supposed to be of extraordinary efficacy in preventing or averting small-pox, so that when that dreadful disease raged in Mátalé, the kappuralle (priest) of Ambokka was in constant request, and reaped an abundant harvest from the terror and superstition of his neighbours. Every village in the vicinity of an infected place by means of presents nominally offered to the goddess, the most valuable of which were appropriated by the kappuralle, procured his presence and the relics from the temple, consisting of a shield and bangle (armlet), which were borne through the village followed by all the inhabitants, and duly honoured by the noise of every tom-tom, pipe, chanque shell or trumpet which they could procure. The kappuralle had been at a former period afflicted with the natural small-pox, and was shrewd enough to

ferent places, the left foot was in a state of gangrene. After death the whole system appeared to have been disorganised, and the ramifications of the disease appeared equally minute and extended.

[1] The devastations committed by wild animals during the absence of the fugitive members of a family are described as heart-rending in the extreme, a whole property being rendered desolate. Inoculation, discountenanced under the Dutch, was introduced soon after the arrival of the British, and the Jennerian improvement followed in 1802. Hospitals were also erected for the special reception of persons affected with the malady, and medical officers were allotted to various districts, through which they were expected to itinerate. The result has been most encouraging, and the red-eyed demon no longer decimates the population.

have his own family vaccinated, though his supposed temerity in visiting infected villages, and his good fortune in escaping contagion were accounted for by himself, and believed by the people, to arise from the protection of the goddess. His influence was hence considerable, and his selfishness led him to use every secret means of checking the progress of vaccination among the dupes by whom he was enriching himself.

Active measures have been taken of late years and with some success to supply vaccinators, and to induce the natives to profit by their exertions, hence a scene, such as I am about to pourtray, may in a few years not be expected to recur. "I found," says Forbes, "lying in a field, with her head close to a well, the body of a woman, who had but lately expired. Tormented by thirst, and deserted by her friends, she had crept to the water, whilst in the last agonies of this loathsome disease. By permission of her relatives, I offered her property, including a portion of land, to whoever would bury the body, but all my arguments and entreaties would not induce any one, even the most wretched pauper, to acquire a competency by burying it." The same writer mentions another case, where a man of weak intellect and eccentric habits had two children lying dead, whom he had carefully tended, and another whose case seemed desperate. In a paroxysm of grief, the old man caught up the only survivor, and carrying her several miles over a mountain before morning, laid her down beside a temple in another district, where he made his offerings, and bore back his charge. The affectionate parent was rewarded by the speedy recovery of his daughter, who had probably benefited by the cool mountain air.

Hydrophobia, to which remedies have been applied in Europe, the natives acknowledge their inability to cure, though they can heal the wound. Three months is the time after which they consider any one safe who has been bitten by a mad dog, but in this they are mistaken. Hydrophobia is a frequent disease during the hot season, and jackalls are sometimes affected with it, when they will attack man or any other animal.

In relieving complaints of the eye, the native medical practitioners are very skilful, and use most powerful medicines, though from their ignorance of other branches of surgery, they are known sometimes to do injury. In Ceylon there is a disease common to cattle and horses, from which human beings are free, it is a worm that finds its way into the aqueous humour of the eye, which it first distends, then dims its colour, and eventually deprives of its functions. The applications used, are almost, if not wholly, preparations or portions of vegetables, which though causing intense pain, generally prove successful, and the insect being destroyed, the eye eventually recovers its transparency. In their management of boils and tumours (common visitations in Ceylon) they are particularly successful, and among many different forms of treatment, occasionally make most daring and extensive use of the actual cautery.

Spasmodic cholera is an epidemic, that has at different periods, made fearful havoc in the island. In 1832, 59 out of a body of 252 of the 78th Highlanders were carried off in less than a month, —the cheerful falling victims no less than the desponding, the temperate as well as the drunkard, though the latter was of course the soonest victim, to the fatal malady. This disease was fed by, if indeed, it did not originate in the position and construction of the Trincomalee barracks, to which an ill-ventilated hospital was attached. In the preceding year, a vast number of elephants and other wild animals had been carried off by an epidemic, which did not affect the people. The natives account for this by a belief, that sickness among wild animals, and cattle generally, precedes by a year any pestilence amongst the population of the country.

CHAPTER III.

Geology and Mineralogy of Ceylon—Soils—Rocks, Minerals, Gems, &c.—Springs—Salts.

The soils of Ceylon have certain points of general resemblance, as indeed the geological conformation of the island would indicate. Without an exception perhaps they are all derived from the decomposition of gneiss, of granitic rock, or of clay-iron-stone, or, as it is called, kabook; the principal ingredients of which are quartz in the form of sand or gravel, and decomposed felspar in the state of clay, with more or less oxide of iron. According to Dr. Gardner, kabook is decomposed gneiss. Quartz is, in most instances, the predominating ingredient, and often constitutes more than nine-tenths of the whole. Carbonate of lime is rarely to be detected in the soil, and phosphate of lime never. Carbonate of lime, or of magnesia, is not always found, even in soil lying incumbent in dolomite rock, as at Nalandé, or on limestone rock, as at Jaffnapatam.

The soils of Ceylon do not, as is the case in other tropical countries, abound in vegetable matter, seldom containing more than between one and three per cent., and the only exceptional case is that of soil at an elevation of from four to five thousand feet above the level of the sea, where the temperature is comparatively low, and the ground very damp. Thus among the mountains of Upper Ouva, the soil is black, and contains between seven and ten per cent. of vegetable matter in a state analogous to that of peat. The small proportion of vegetable matter that usually occurs, may with reason be referred to the high temperature of the climate producing rapid decomposition, and to the heavy rains which carry off any accumulations. To the latter cause also may probably be assigned the great scarcity of calcareous matter.

The best and most productive soils in Ceylon are a brown loam, resulting from a decomposition of gneiss, or granitic rock, abounding in felspar, or a reddish brown loam, resulting from the decomposition of the clay-iron-stone. The power this soil possesses of retaining water to a great degree, is an excellent quality in such a climate, and to it may be attributed its singular productiveness. The result of a well dried specimen has shewn this soil to consist of 83·5 of ferruginous clay, and 16·5 of water. The worst soils are those which abound most in quartz, derived from the disintegration of quartz rock, or of granite or gneiss, containing a very large proportion of this mineral.

The common soil of the coral island Delft, off the north coast, celebrated for its excellent pasturage, is destitute of calcareous matter, though it is incumbent on a bed of coral. The colour is a dirty yellow sand, very fine, slightly cohering, and consisting in its dried state of 95 per cent. of silicious sand, tinged with iron, and perhaps a little alumine, 2·5 vegetable matter, and 2·5 water. No less remarkable are some of the soils of Jaffnapatam; thus the soil of a tobacco field of a reddish brown colour, which had been manured by sheep like a turnip field in England, but collected when perhaps partially exhausted, the crop not having been long taken off the ground, consisted of 95·5 silicious sand, coloured by iron, with a few particles of calcareous matter, 2 vegetable matter, 2·5 water. The soil of a rice field in the same district, which received no manure, but was carefully irrigated, and was of a light grey colour, containing a good deal of straw in minute particles, consisted of 95·5 silicious sand with traces of iron, carbonate of lime, and alumine, 2·5 vegetable matter, and 2 water. It is a subject of consideration whether the fine silicious sand may not be drifted by strong winds from a distance, as frequently happens at the Cape of Good Hope during a south-east wind, but this does not wholly account for the extraordinary circumstance that in islands, the foundations of which are calcareous, there should be so little calcareous and so large a proportion of silicious matter in the soil. The action of the heavy periodical rains by gradually washing out the calcareous matter, would, perhaps, joined with the other theory, in a great measure, solve the problem.

The above description of the soils of Ceylon is equally applicable to the Kandian and to the maritime provinces. In reference to agricultural improvement, the subject is highly important, and no where is it more deserving of attention and investigation than in Ceylon, where the ground is in its original state, and where, with few exceptions, now happily becoming more extended, little or no attempt has been made by man either to correct the defects, or to increase the productiveness of the soil by the use of manure.

In Ceylon there is not that order and succession of rocks to be found as in England and other parts of Europe. Uniformity of for-

mation is the distinguishing characteristic of the geological character of the island, and with but few and partial exceptions, such as at Jaffna and the contiguous islets, and here and there along the shore about high water mark, it may be said to consist of primitive rock, and unconnected with any other class of rock, exclusive of those of very recent formation.

Another remarkable geological fact is, that though the varieties of primitive rock are extremely numerous, and indeed almost infinite : the species are very few, and seldom well defined. The most prevailing species are granite or gneiss ; the less frequent are quartz-rock, hornblende rock, and dolomite rock, which may be classed under the head of imbedded minerals.

The varieties of granite and gneiss are endless, passing often from one into another, and at times losing their character by the transition, and assuming appearances for which, in small masses, there would be a difficulty in finding appropriate names. These mutations and remarkable variations are traceable chiefly to composition, the proportions of the elements, the excess or deficiency of one or more, or on the addition of new ingredients. Nor should mechanical structure, variation in which, though hardly palpable in reference to causes, has an evident effect in regulating appearances, be omitted. Regular granite is rare ; where found it is generally of a grey colour and fine grained. Graphic granite is still rarer. The quartz, where it is found, is black or grey rock crystal, and the felspar highly crystalline and of a bright flesh colour. The quartz envelopes the felspar in very thin hexagonal or triagonal cases, so that nothing can more vary in appearance than the longitudinal and transverse fracture of of the rock. Petrifactions of wood, combining quartz and felspar, have been occasionally found in the interior. This is a mineralogical novelty, the latter substance never having been found in petrifactions of a similar nature.

Moonstone has also been found embodied in porphyric rocks in large masses, and is more beautiful than moonstone hitherto dug from rocks of decomposed white clay. Sienite is uncommon. It occurs in the interior, rather forming a part of rocks of a different kind than in great mountain masses.

Well formed gneiss is more abundant than granite. Its peculiar structure may be seen in many places, but no where so clearly as at Amanapoora in the Central province, where it consists of white felspar and quartz in a finely crystalline state, with layers of black mica, containing, disseminated through it, numerous crystals of a light-coloured garnet. Both the granite and gneiss are very much qualified by an excess or deficiency of one or other of the ingredients. When quartz abounds in a fine granular state, the rock often looks very like sandstone ; of this there is an instance in the vicinity of Kandy. When felspar or adularia abound, the rock acquires a new external character : this variety is common. In a

few places the rock contains so much of these minerals that it might be correctly called adularia, or felspar rock. When mica prevails in gneiss, which in Ceylon is very rare, it acquires not only the appearance, but very much the structure of mica slate. The instances of change of appearance in the granitic varieties from the presence of unusual ingredients, are neither few in number nor unfrequent in occurrence.

The more limited varieties of primitive rock, as quartz, hornblende, and dolomite rock, seldom occur in the form of mountain masses. Quartz is found in some places so abundantly in granite rocks as even to rival mountain masses. It is generally quite bare, and stands erect like denuded veins. From its precipitousness it often exhibits the appearance of buildings in ruins. The quartz is in general milk-white, translucent, full of rents, and so very friable as to resemble unannealed glass. Pure hornblende rock and primitive greenstone are not uncommon, and though they constitute no entire mountain, form a part of many, particularly of Samanala and the Kandian mountains.

Dolomite rock is almost entirely confined to the interior, where it is found in veins and imbedded, and sometimes constitutes low hills. The varieties of dolomite rock are almost as numerous as those of granite. When purest it is snow-white, generally crystalline, composed of rhombs that are easily separated by a blow, but rarely finely granular. When highly crystalline it is composed of about 56 of carbonate of magnesia, 36·9 carbonate of lime, 4·1 alumina, 1 silica, 2 water. A very fine granular kind is found, but it is so uncommon, that it was appropriated under the Kandian dynasty to the sole use of the king. The great variety of this rock arises both from the proportion of carbonate of lime and of magnesia being seldom the same, and from the commixture of other minerals. The varieties most frequent are mixtures of dolomite with felspar and mica, and even quartz. It is from the purer kinds of dolomite rock that all the lime employed in building in the interior is procured. The presence of magnesia injures its qualities as a cement ; but though inferior in this respect to the lime from shell and coral, it answers sufficiently well for ordinary uses.

In external character and general structure, the varieties of primitive rock exhibit fewer marked differences than might have been expected. The masses that are exposed, are generally rounded, seldom rising to craggy points or appearing in grotesque shapes. The nature of the rock may often be surmised, from its external appearance, but generally cannot be precisely determined but by an examination of a recently fractured surface. In structure the granitic varieties most commonly exhibit an appearance of stratification, but is not easy to decide positively whether this appearance is to be attributed to the mass being composed of strata or of large laminæ or layers. Some great masses of insulated rock, several hundred

feet in height, exhibit incontrovertible proofs of this structure. In these the same layer may be seen extending over the rock, like the coat of an onion, and which if but partially exposed, might be adduced as a strong proof of stratification, and if examined in different places on the top and at each side, might be deemed an extraordinary instance of the dip of the strata in opposite directions. With this hypothesis of the structure of the rocks, the appearance of stratification in all the granitic varieties may be easily reconciled.

Rocks of recent formation are of two kinds, limestone and sandstone. The first is said to be confined to the province of Jaffna, the most productive and populous district of Ceylon, which is an extended level plain without a single hill or valley, and contains numerous decomposed shells, and other marine productions; it is generally grey or light brown, very fine grained and compact, and breaks with a conchoidal fracture. It is generally nearly a pure carbonate of lime, affording but slight traces of the presence of vegetable or animal matter, and containing a little water. Where it occurs, the whole of the country is similar, and elevated but a few feet above the surface of the sea, by which it was once probably covered. The recession of the sea from this district is even now going on, many natives recollecting the waves covering spots now far above high water mark. It is proved also from the fact of coral rock being found mixed with the limestone rock several miles from the sea. Minute inquiry on the spot might elicit some valuable information on the formation of this rock, which is still probably extending in the shallows of the adjoining seas, and along the coasts of Jaffnapatam. Its formation may possibly be connected with coral, which is so abundant in the narrow seas between Ceylon and the Indian Peninsula, that most, if not all, of the islets in the strait are composed of it, and the gradual increase of coralline in the waters near these shores proves the natural and steady encroachment of the land. The only difficulty is, to find the cause of the solution of calcareous matter in some places, and its precipitation in others adjoining.

Sandstone, the other rock belonging to the recent formation, may be considered to surround the island with an almost uninterrupted chain. It exhibits in every part the same general character, and is found under the same circumstances, in horizontal beds along the shore, chiefly between high and low water mark, which in Ceylon, where the tide rises only about three feet in perpendicular height, is a very limited extent. In shallow water, it may extend perhaps further into the sea. Towards the land, it does not extend beyond the beach. A remarkable instance of this rock is found on the north side of the Kalané-ganga. In width the bed varies from a few to fifty or even a hundred feet. Towards the sea, it presents a bold face, above twelve feet deep, perpendicular like a wall, over which the waves break, and which, when the sea runs high, as it does on

this shore, a great part of the year, is completely under water. On the other side, towards the land, the rock commonly terminates in sand, the beach generally rising above it. This bed is in most places distinctly stratified, and where the strata are not deranged by fractures, and subsidences, they are quite horizontal. The appearance of the rock is not uniform: its principal varieties are a yellowish-grey sandstone, another almost black, and a third of the first kind, but containing nodules of the latter. These varieties occur in the same stratum, and a vertical section often exhibits successive layers of the two first kinds. They all consist of sand agglutinated by carbonate of lime, which, from its texture, appears to have been deposited from water. Thus the stone crumbles to pieces, and is reduced to sand when heated before the blow-pipe or immersed in an acid. The proportion of carbonate of lime is variable, being from 26·5 to 11 per cent. The larger the proportion, the harder is the sandstone; thus the last-mentioned is soft and taken from a depth in an incipient state of formation, while the former is taken from the surface, is completely formed and extremely hard. Irrespectively of the proportion of carbonate of lime, the sand of which the stone is formed, is of different kinds. The sand of the light-coloured variety is chiefly silicious, consisting of fine water-worn particles of quartz, like the sand of the shore, and like it, it occasionally contains shells and pebbles. The sand of the variety nearly black, is a mixture of silicious particles, and of particles of iron glance becoming magnetic by wasting. It is extremely hard, the iron no doubt acting the part of a cement, as well as the carbonate of lime.

The question of the formation of the sandstone is involved in much of the same obscurity as that of the limestone of Jaffnapatam, and the same conjectures might be offered respecting the probable cause of the deposit of the calcareous cement. This instance of the formation of rock from the dissolved and disintegrated materials of old rocks is not peculiar to Ceylon, as it is quite as common as those of decomposition itself. Both the limestone and sandstone of this recent formation, may become very useful. Very good lime may be made of the former, and serviceable millstones perhaps of the latter, if it can be found, as is very probable, of a coarse quality. For architectural purposes both stones are well adapted, more especially the sandstone for great public works, as it may be wrought at little expense, and when the wind blows off the land, may be easily shipped.

The mineralogy of Ceylon, is, in some respects, remarkable and curious. The island is remarkable for its richness in gems, and, so far as has yet been ascertained, for its comparative poverty in the useful metals. It is remarkable also for the number of rare minerals that it affords, and for the small variety of the ordinary species: thus in its mineralogical character, it accorded with the taste of its late native rulers, who were more prone to display than any work of

utility, to pomp than profit. Its mineral productions may be classed under two heads, those attached to granitic, which constitute the greater part, and those pertaining to dolomite rock. The only metallic ores that can be hitherto said to be found in any quantity deserving of notice, are of iron and manganese. Iron in different forms is pretty generally diffused, and somewhat abundant. Iron pyrites, magnetic iron ore, specular iron ore, red hematite, bog-iron ore, and earthy blue phosphate of iron are all found. Red hematite and bog-iron ore are more common than the other species. It is from these ores that the natives extract the metal. With the exception of iron pyrites, magnetic ironstone and the blue phosphate, the species of iron occur so frequently in granitic rock or its detritus, as not to require notice. The first, iron pyrites, is found at Ratnapoora, disseminated through a grey felspar rock, and in veins of quartz at Mount Lavinia on the sea-shore. Magnetic iron ore is found in masses, imbedded in gneiss in the vicinity of Kandy and in granitic rocks in Welassé and Trincomalee. The earthy blue phosphate of iron is procurable from a marshy ground near Colombo, and from a bed of bog-iron ore near Kandy. It is said to be used by the natives as a pigment.

It is to be observed *that no great bed, and that no considerable vein of iron ore has yet been found in Ceylon;* though we must remark, that a full half[1] of the island is comparatively speaking a terra incognita to the Europeans in Ceylon capable of investigating it. No foundery on an extensive scale could then, judging from present appearances, be established with success. To the natives it may possibly be worth while to collect scattered masses of ore for their little furnaces, but unless an extensive bed or vein of ore be found, the attempt to establish a foundery would be idle. Iron is melted by the natives in crucibles, over a fire which is blown with two bellows. The scoria is separated from it with tongs made expressly for the purpose, and the melted mass is poured into a mould of clay, after which it is purified further, and forged for smaller uses. But one ore of manganese, the grey or the black oxide, is yet known in Ceylon, and that occurs in parts of Saffragam and Upper Ouva. Like most of the ores of iron it occurs finely disseminated, and imbedded in small masses in granitic rock; some specimens are pure, and in some places a considerable quantity might be collected. Hitherto it has been applied to no useful purpose, nor from its locale and dispersed state is it likely to be exported with profit.

[1] Coal is said to have been discovered in the island by the Dutch; but from the abundance of wood, and charcoal being the only fuel used by the native cooks, no notice was taken of the discovery, so that its habitat is now unknown. The discovery of coal would now be considered one of the greatest acquisitions of which this favoured land could boast. It is not at all improbable that it exists in parts of the scarcely explored districts in the north, where I venture to predict the mineral wealth of Ceylon will be found to lie.

From the nature of the rocks other metals might have been expected in Ceylon, says a learned geologist, who mentions that he has sought in vain among the mountains for tin, copper, and lead. All three, however, are reported to exist by persons who have themselves discovered them, and quicksilver and plumbago (kalu mirinan, *Singh.*) which of late years has been largely exported to England, may be added to the list. Gold and mercury, which are said to occur native in Ceylon, according to this writer are rarely found, but small lumps of the former have been at times met with. "Did any," he continues, "of the common, and what is more, of the precious metals occur in Ceylon it would have been known long ago; for the natives are inquisitive and curious, and being in the habit of searching for gems, and collecting everything that glitters, or that is in the least likely to sell, even bits of iron pyrites and ores of iron, it would be very extraordinary were they to pass unnoticed substances more attractive, with the value of which they are well acquainted." I may cursorily observe that this remark is rather applicable to the natives of the southern, than any of the other provinces of Ceylon, and that the opposite conclusion of another learned geologist, embodied in the note,[1] is nearer the truth. Dr. Davy's erroneous conclusion on these points must have arisen from the imperfect opportunities at his disposal for the survey of the whole island, not more than one-third of which he ever visited, and not from any want of sagacity in observing, or ardour in pursuing the various branches of natural science. Stahlstein, or crystallized pyrites, impregnated with a little copper, is used by the Singhalese for making buttons.

Most of the gems for which Ceylon is celebrated, occur in granitic rock; for though found in alluvial soil and the beds of rivers, their true source may be conjectured from the nature of the surrounding rocks and the quality of the sand and alluvium in which they are found. The minerals pertaining to this rock are of the quartz family, quartz, iron-flint, chalcedony and hyalite. Ceylon affords all the varieties of quartz, as rock-crystal, amethyst, rose-quartz, cat's-eye, and prase. Rock crystal occurs in abundance, both massive and crystallized, of various colours, good quality, and in large masses. Its localities do not need noticing. Buttons are made of it. The black crystal is of a shining fracture, and falls into slate-like shivers, which are transparent at the edges. It possesses electrical properties.

[1] The sciences of geology, mineralogy, &c. in all their branches are but imperfectly understood by the natives, notwithstanding Ceylon is the depository of such an extensive variety of specimens. Their attention seems never to have extended much beyond the valuable gems and the common ores. As to a thousand other objects, both on the surface of the earth and imbedded in the hidden substrata of nature, so interesting to men of science, they have allowed them an almost undisturbed repose, never having exerted themselves either to quarry out a knowledge of their latent properties or ascertain their intrinsic worth.

The natives use it instead of glass for the lenses of spectacles; they employ it too for ornamental purposes and statuary. In the Mahawiharé, in Kandy, there is a small well-executed figure of Buddha of this stone. Amethyst (Sknandi, *Singh.*) also is pretty abundant; very beautiful specimens of this mineral are found in the alluvium derived from the decomposition of gneiss and granitic rock in Saffragam and the Seven Korles. The largest specimens are cut for buttons, and the smaller for a smaller sized button. The more saturated the colour is in them, the riper they are. They were probably once in a fluid state, and previous to their crystallization were tinged with a violet colour, which incorporated itself with a part or else with the whole of the fluid. It is of a purple violet colour, differing much in the degrees in which they are coloured. Some are so saturated as to appear almost black. They seldom reach the size of a walnut; the larger they are the paler, and less esteemed. Crystals of it, containing apparently two distinct drops of water, have been found. Rose-quartz, which is pretty common, is often found in the same place as amethyst.

Ceylon produces the finest cat's-eyes (Wairodi, *Singh.*) in the world; indeed, the only kind that is highly esteemed and that brings a high price. The best specimens of this singular mineral have been found in the granitic alluvium of Saffragam and Matura. It is a hard stone, approaching more or less to white or green, semi-diaphanous, with a streak of the breadth of a line in the middle, whiter than the stone itself, and throws its light to the side that it is turned. It is a pseudo-opal, averaging the size of a hazel nut. Prase is a variety of quartz that seldom occurs in the island. The second species, iron-flint, is not uncommon in the Central Province, Saffragam, and Lower Ouva. Some varieties of it much resemble hornstone. The third species, chalcedony, undoubtedly exists somewhere in the mountains of the interior, as fragments of it have been observed in the possession of the natives. The fourth species, hyalite, is extremely rare, being met with only in a nitre cave in Doombera, partially encrusting a granitic rock.

Belonging to the schorl family are two species, the topaz and schorl (Purperagan, *Singh.*) The former is generally known as the white or water sapphire. It is commonly white, or bluish, or yellowish white; much water-worn, and perfect crystals of it are very rare. It occurs in many places in the alluvium of granitic rock, about the size of a large nut, and is clearer than white crystal. Schorl is not abundant; common schorl is perhaps an exception, it is to be seen in many places in the granitic rocks, and in places in Lower Ouva, mixed with quartz and felspar, it constitutes a rock of considerable magnitude. Tourmaline is rare, and the common varieties of green (patje turemali), a name given both to chrysolites with tetraedal prisms, and even sometimes to the chrysoprasi. It is often opaque, and various shades, bordering on yellow, blue, and black, are classed

under it; honey yellow (kaneke turemali), is a topaz of a greenish yellow in appearance, resembling amber; some are more saturated and ripe, almost of an orange colour. Red (pana turemali), is a quartz; when laid on a table it appears opaque; held to the light it has a pale red hue. They vary in size from a grain of rice to a pea. They are seldom crystallized, and most of them are worn smooth and polished from the action of the water. Blue (neelá turemali), is a quartz; white (sudu turemali), is a topaz of a pale yellow, called the Matura diamond. It is not perfectly transparent; for this reason, it is often calcined in the fire, which has an effect on the colour but the stone is made clearer. It is then enveloped in fine lime and burned with rice chaff. It is cut for setting in rings, &c. With the exception of the last, most of these are of an indifferent quality, and their locality is unknown. Some writers have maintained that both the emerald and beryl are found in Ceylon. The former, says Davy, is certainly not found, and there is much doubt as to the existence of the latter, most of those offered for sale being imported; and those said to be found in the island being improperly so, as affording an excuse for a higher price than that asked for those of the continent, which are contemptuously called "coast stones."

Of the garnet family three species occur, in gneiss or granitic rock, viz. the garnet, pyrope, and cinnamon stone. The common garnet is abundantly disseminated through gneiss in almost every part of the country. Its crystals are in general indistinct, small, contain a large proportion of iron, and are very apt to decompose. The best and most perfect crystals of this mineral are in quartz rock. The precious garnet occurs but in few places, and not in first-rate quality. It is contained in hornblende rock at Trincomalee.

Cinnamon stone, though an abundant mineral in this island, to which it exclusively pertains, is found only in few places, and chiefly in the Matura district. It occurs in granitic alluvium in small irregularly shaped pieces, and in large masses of several pounds weight. Near Belligam a large detached rock is partly composed of this mineral; the other ingredients of the rock are felspar, tablespar, quartz, hornblende, and graphite. "The thick jungle," says Dr. Davy, "round the spot where this interesting rock stands, prevents a minute examination of the neighbouring country;" but his opinion seems to be that this rock had been detached from a vein or bed included in gneiss or granitic rock in the hill above. Another mineral of a doubtful nature, disseminated in small masses, occurs in many places, as at Colombo, Mount Lavinia, &c. It is semi-transparent, and never crystallized, and has the fracture and lustre of cinnamon-stone. It certainly belongs to the garnet family, and is probably merely a variety of cinnamon stone; from which it appears to differ chiefly in being of a redder hue, and in this respect approaches pyrope.

The zircon family is richer in Ceylon than in any other part of the

world. It is chiefly confined to the districts of Matura and Saffragam, more especially to the former, and is indicated by the popular name 'Matura diamond,' which is applied to its finest varieties by the dealers in gems. Besides the well known species, common zircon and hyacinth, a third species, massive, opaque, uncrystallized, and of a dark brown colour, some specimens of which, from Saffragam, have been known to weigh two or three ounces, has been also found. The natives are completely ignorant of the true nature of zircon. The yellow varieties are sold by them as a peculiar kind of topaz; the green as tourmaline; the red hyacinth as inferior rubies; and the very light grey as imperfect diamonds. All the varieties on sale are found in the beds of rivers, or in alluvial ground derived from the decomposition of gneiss or granitic rock. It is to be seen, however, in its original site in these districts sparingly disseminated through quartz and schorl rocks, or quartz and felspar with tablespar and graphite. The zircon in some parts of the mass so largely preponderates as almost to entitle the rock to be called zircon rock. The mineral in such a case is crystalline, and most commonly green or brown; the rock is remarkable for its heaviness, and for the resinous lustre of its fracture.

For the ruby family (Lankaratté, *Singh.*) Ceylon is no less celebrated. Four species of it, spinell, sapphire, corundum and chrysoberyl occur in gneiss or granitic rock. Spinell is comparatively rare, though there are some small and most beautiful crystals of it found in the interior, and it is found in specimens of clay iron-ore in parts of the Central Province, where gneiss prevails. Sapphire is common though widely scattered; it occurs in great perfection and in considerable abundance and magnitude in the granitic alluvium of Matura and Saffragam, and about Nuwera-Elliya; the principal varieties being the blue, purple, red, yellow, white and star-stone. Barbosa remarks that the Singhalese in his day bleached sapphires in such perfection that they might be taken for the finest diamonds. Fragments of blue sapphire of indifferent quality have been found as large as a goose's egg. The purple variety or the oriental amethyst is rare. A green variety is still rarer, and when found perhaps owes its colour to a blending of blue and yellow, two colours of frequent occurrence in the same stone. The black sapphire is no less rare. It is not uncommon to find some other mineral included in the substance of the sapphire, such as crystals of iron glance, or a small mass of crystallized mica. Corundum is less frequently met with than the sapphire, being rarely found except in Ouva, where it is found in the bed and in the banks of a small stream; the sand, gravel, and pebbles among which the corundum occurs, in their nature correspond with varieties of granite, gneiss and hornblende rock. The corundum is often found in large six-sided prisms, it is commonly of a brown colour, whence it is called by the natives koroondu galle, (cinnamon stone). Occasionally it is to be

met with partially or entirely covered with a black crust, perhaps merely the stone with an unusual proportion of iron. The corundum and sapphire are so closely akin, that the natives have even observed the similarity. The two minerals are linked together by the coarse and opaque varieties of the latter, which are common enough in Saffagram. Chrysoberyl is of very rare occurrence, and is said to be brought from Saffragam. The more perfect crystals of all the varieties of ruby, sapphire, corundum and chrysoberyl, exhibiting in every direction smooth facets like the garnet, the diamond, and so many other minerals, seem to shew that they are contemporaneous in their formation with the rock from whence they are derived; that they have crystallized in its substance; and that they are not detached till it undergoes disintegration or decomposition, when they are washed by the heavy rains and torrents with the detritus of their parent rock to lower ground to reward the perseverance of the native explorers who might search in vain in the mountain mass. Corundum is the only species of this family that is not esteemed as a gem, and the only one that is applied to any purpose of utility. In its powdered state it is extensively employed by the lapidary in cutting and polishing stones, and by the armourer in polishing arms. It enters, too, into the composition of an excellent hone made by the natives, consisting chiefly of this mineral in very fine powder, and of kapitia, a peculiar kind of resin.

Of the felspar family, it is highly probable that several species exist in the island. Tablespar has been already alluded to, and the subdivisions of felspar *viz.* adularia (including glassy felspar), Labrador-stone, common felspar, and compact felspar. These minerals are common in gneiss and granitic rock, with the exception of Labrador stone, which is seldom found, and then in a bed of graphic granite. Adularia is very abundant in some parts of the interior, particularly in the neighbourhood of Kandy, where it is occasionally the predominating ingredient of the rock.

Of the hornblende family, two species occur, common hornblende, the constituent of the rock of this name and glassy tremolite which has been observed at Trincomalee in a narrow vein of quartz in gneiss.

Pitchstone is perhaps the only mineral of the family of this name to be found in Ceylon, a small vein of it occurs near Trincomalee in granite. Mica or glimmer (Mirinan, *Singh.*), as a constituent part of granite and gneiss is abundant, besides, it often occurs in large plates imbedded in these rocks. It is collected by the natives, who use it for purposes of ordinary decoration, and for ornamenting talapat parapluies. Common chlorite is occasionally to be met with both at Galle and Trincomalee disseminated through quartz. Green earth is more rare; it is found in Lower Ouva, where it is pretty abundant near Alipoot in small veins, and includes masses in clay derived from the decomposition of a granitic rock. This mineral

is of an unusually light colour, varying from green to light apple-green.

Magnesian minerals are far from abundant in Ceylon, and are perhaps confined to dolomite, carbonate of magnesia and talc. The very rare mineral, native carbonate of magnesia, has been discovered in a nitre cave, accompanied with dolomite and encrusting and included in gneiss. The best specimens of it were of a pure snow-white, earthy texture, rather harsh to the touch, destitute of smell when breathed on, and not adhesive. A specimen of it, examined by Dr. Davy, contained 86 carbonate of magnesia, 5 water, 9 silica, with some slight traces of carbonate of lime.

This mineral is perhaps co-temporary with the rock in which it occurs, and not deposited subsequently from water. It has long been used by the natives of the adjoining country in whitewashing their temples. Talc is very rare in Ceylon. It has been met with at Doombera in a nitre cave, where, with calcspar, felspar and quartz, it entered into the composition of a highly crystalline rock.

Calcspar, anhydrous gypsum, and calcsinter are the only pure calcareous minerals to be found in Ceylon. The two former, well crystallised, have been met with at Doombera nitre cave. They occur in the compound rock just alluded to in reference to talc. Calcsinter is not uncommon; encrusting rocks of dolomite and gneiss, it abounds in Mátalé, and is plentiful in Lower Ouva, and in many places in the vicinity of dolomite rock, from which in all probability it is derived.

There are two kinds of the inflammable class of minerals that occur in Ceylon, graphite and sulphur. Graphite in minute scales is very commonly disseminated through gneiss, and it occasionally occurs imbedded in this rock in small masses. In the latter form, it is found to some extent in parts of Upper Saffragam, and might probably be found in sufficient quantity to be collected and exported profitably. Sulphur is extremely rare in Ceylon, indeed its very existence is not indisputably proved. A specimen of this mineral was some time ago picked up in Doombera, which contained a large portion of sulphate, a small portion of sulphate of iron, and slight traces of alum. The stone itself was composed chiefly of quartz, felspar and oxide of iron, and of some grey crystalline grains. Had the specimen been broken from a rock, little room for doubt would have remained, but even as the case stood, it appeared more likely to be native sulphur than an artificial accidental impregnation, for which indeed it would be almost impossible to account. The mineral productions occurring in the dolomite rock are of two kinds, those peculiar to it and hitherto found in no other rock in Ceylon, and those common to it and to granitic rock. Belonging to the latter, the following minerals may be enumerated. Iron pyrites, mica, white clay, probably derived from the decomposition of felspar and graphite. With the exception of mica, none of these minerals are common or

abundant in dolomite. The mica is generally of a light brown or straw-colour, translucent and crystallised in small six-sided prisms. The minerals peculiar to dolomite are three in number, Ceylanite, apatite and a bright yellow mineral, perhaps a variety of cinnamon-stone. Ceylanite is pretty abundant in this rock and very generally disseminated through it. It occurs crystallised and amorphous, and exhibits a variety of colours, as bright azure-blue, resembling the blue sapphire, violet, pink-red, grey and white. Its crystals are generally very small. The fine sapphire blue Ceylanite is almost confined to one locality. Of the pink-red, some good specimens have been met with from a vein of dolomite in Saffragam, on the banks of a stream that flows into the Kalu-ganga. Ceylanite of the other colours is common, particularly in the dolomite rock near Kandy and Badulla, where it generally occurs amorphous, or very indistinctly crystallised. Apatite, of a bright sapphire-blue colour, is frequently to be seen in dolomite, disseminated in very minute particles. It occurs in one place well crystallised, in six-sided prisms in few places. The bright yellow mineral, perhaps, a variety of the cinnamon-stone, which it resembles in its general properties, and has never been seen crystallised, is not uncommon in dolomite in the vicinity of Kandy. This result is difficult to ascertain from the small particles in which it is found. Though, then, the number of minerals hitherto found in dolomite rock is small, it is highly probable more may yet be found to reward the mineralogist, who may search in the quarries of the interior, where it is broken for making lime.

Mineral or medicinal waters do not abound in Ceylon, owing probably to the peculiar geological structure of the island. The hot springs of Kannya, near Trincomalee (see pp. 543-4), are situated in low ground, abounding in quartz. The bottoms of all the wells are formed of quartz, sand and gravel, without encrustation, and clear, except in those where the water is not quite clear, and in these there is a little mud. The depth of the wells ranges from one to five feet, and from one to four feet in width. They do not discharge much water, comparatively speaking. The water of all has no smell or peculiar taste: it has the same specific gravity as distilled water, and nothing but slight traces of common salt, a little carbonic acid gas and azote are perceptible; a current of air bubbles may be perceived rising from the bottom of some. The temperature of the wells constantly changes, ranging from about 85° to 110°. Though the temperature of each differs, yet it is probable that all are supplied with water from the same source. This may be reconciled by considering the quantity of water discharged, which is greatest in the hottest springs. The singular nature of these springs; the purity of their water; their high temperature, its fluctuations, the quantity of azotic gas so nearly pure disengaged, are circumstances that cannot fail to interest the natural philosopher, who ponders on the causes of the mysterious and awful phenomena that are thus shewn to exist beneath the earth's surface.

Two very hot springs are found in the Veddah-ratté of Bintenné, and one in Welassé. The former lie in the midst of an immense jungle, in an extremely unhealthy country, swarming with wild animals. The temperature of their water is said to be too high to be borne by man, and sufficiently high to dress meat and vegetables, a use to which it is applied by the Veddahs; there is in both springs a constant bubbling. The water of the hot spring in Welassé is clear, too hot for the hand to bear, and constantly emits air bubbles. Slight traces of common salt, vegetable matter, and carbonic acid may be detected in both. Of the two warm springs in the province of Ouva, the one at Badulla is 1861 feet above the level of the sea, where the mean annual temperature is about 69°; the other, in Lower Ouva, is about 1061 feet above the level of the sea, and the mean annual temperature is about 76°. The Badulla spring is a very fine one, and supplies the inhabitants with excellent water; the well is about five feet deep, and eight or nine in circumference, discharging a stream of transparent water, that on rising rapidly through the sand in the bottom, produces considerable commotion, which is occasionally increased by the disengagement of air. The temperature of the water is high, perhaps about 90°. The other spring is quite neglected; it is copious and clear, has no peculiar taste or smell, and like the other, air bubbles now and then appear in it. Two warm springs are found also in the Central Province, and others are probably discoverable elsewhere.

"In many parts of the country," remarks Davy, "particularly in the interior, there are appearances of chalybeate springs: the water is often seen covered with an ochreous crust, and its channel marked by a similar deposit. This crust I have found to be a mixture of hydrate of alumine, and of red oxide of iron, with a little vegetable matter. The water itself, immediately as it issues from the earth, gives no indications of iron, when freed by filtration from a few ferruginous particles suspended in it; whence it seems highly probable that these springs are not genuine chalybeate, and not discoloured by iron dissolved by means of an acid, but only by the peroxide in a state of mechanical suspension washed out of the ground, where it had probably formed." No true medicinal spring can yet be said to have been found. In the Seven Korles the water of Yapahoo is said to effect cures in certain diseases, but a specimen seen by Davy did not confirm such a character.

"With the exception of these springs," says Davy, "the great depth of the harbour of Trincomalee, which in some places not far from shore is unfathomable, and the occurrence of iron ores at times bearing a slight resemblance to lava, there are no circumstances that can suggest even the idea of volcanic action in Ceylon, and much less prove that such an action has taken place, and that Samanala is one of the results of such an operation." Without venturing so far as to controvert the opinion of Dr. Davy, in reference to the last mentioned point, or to prefer positive proofs of the presence of volcanic agency, it is but right to state that there are other collateral

circumstances that might be added to those already bearing in favour of the supposed agent. Experience has shewn that Dr. Davy, though deservedly eminent, and in general to be relied on, somewhat lost sight of his habitual caution in determining this and other matters from the casual and desultory course of inquiry he had the means of pursuing. If then he may be pronounced in general trustworthy, the reader will perceive that we have been fully alive to the points in which experience has proved his opinion to be erroneous. The general springs and streams of the island are remarkable for the purity of their waters. Those in the mountains differ from rain-water only by their containing slight traces of common salt and of vegetable matter, and occasionally of carbonate of lime and suspended clay.

The saline productions of Ceylon are not numerous, consisting of nitre, nitrate of lime, sulphate of magnesia, alum, and common salt. With the exception of the last, these salts have been found nowhere but in the interior, and in certain caves, where, from remaining unexposed to the heavy tropical rains, they may be seen intact. Common salt, on the other hand, is seldom or never found in the interior, except in minute quantities, dissolved in water. The only known exception is at the nitre cave at Maturatta, where it is found in the solid form mixed with silica and carbonate of magnesia, and forms a white crust on a small portion of dolomite rock, decomposing felspar and mica. Nitre and nitrate of lime are of frequent occurrence. The names of nearly thirty places might be mentioned where saltpetre is produced and has been manufactured. The caves are generally remote from inhabited places, being situated in the wildest and most desolate parts of the country, and there is little doubt that this salt will be found in other places when the interior is more explored by Europeans. Most of the nitre caves are very similar as regards geological formation ; the rock in which they occur contains felspar and carbonate of lime, from the decomposition of the former of which the alkaline base of the salt is generally derived, and the acid principle is generated by the peculiar influence of the latter on the oxygen and azote of the atmosphere. Thus, wherever air can have access, saltpetre cannot be perceived except superficially ; is never unaccompanied by nitrate of lime or magnesia ; in no rock not containing lime and felspar ; that the richness of the rock in general has been proportional to the abundance and intimate mixture of these two ingredients. Besides the important facts of the presence of atmospheric air, lime, and an alkaline mineral, there are other circumstances which greatly aid in the operation of forming the salt, such as humidity, and the presence of a little animal matter. Humidity may be absolutely necessary, for how otherwise can spots in a nitre cave, which, with this exception, seem to possess every requisite for the production of salt, be accounted for. Animal matter is by some considered the chief source of nitre, and the dung of bats, with which the caves are more or less infested, has been assigned as

the cause. That this is a merely co-operative, and not an essential circumstance, is proved by the nitre cave near Doombera, where a rich impregnation of saltpetre is found in a very compounded rock, consisting of calcspar, felspar, quartz, mica, and talc, in a humid state, exposed to the air and slowly decomposing, and free from bat dung or other animal matter. Added to this, no traces of this salt are discoverable in bat dung. The composition of the most productive nitre rock near Doombera, which was free from animal matter, was found to consist of 60·7 earthy matter, insoluble in dilute nitric acid, 26·5 carbonate of lime, 9·4 water, 0·2 sulphate of magnesia, 0·7 nitrate of magnesia, 2·4 nitrate of potash.

The nitre earth from the great cave in Lower Ouva, near Wellaway, was found to consist of 51·2 carbonate of lime and earthy matter, 1 animal matter, easily soluble in water, 25·7 animal matter; of difficult solubility, 15·3 water, 3·5 nitrate of lime, 3·3 nitrate of potash, with traces of common salt and sulphate of lime.

Nitrate of lime is never met with, except in combination with nitre. Sulphate of magnesia is seldom or never found, the only instance being the cave near Doombera. In the same cave, and nowhere else, alum is discoverable in a minute quantity. The acid of both these salts is probably derived from decomposing pyrites and the magnesia of the sulphate by decomposing talc. This sulphate forms with the nitre, and crystallises with it. It is rejected by the ignorant natives in their preparation of saltpetre.

CHAPTER IV.

Natural history:—Vertebrated animals—Mammalia—Elephants of Ceylon, thought by some to be a distinct species, alluded to by Pliny, Dionysius, &c. —Cuvier's definition—Tusk Elephants—Ceylon ivory—Intelligence and sagacity of Elephants exaggerated, but their docility great—Rogue Elephants —Elephant charmers—Injury done by Elephants to the crops of the peasants —A great Elephant Hunt, under Mr. North, in its several stages—An Elephant kraal—Various modes pursued in different localities—Atmaddoos and Gasmaddoos—Elephant stables—Training—Employed as executioners under the Kandian kings—Kept also as playthings—Frequent insanity of Elephants—Numbers now beginning to decrease, owing to the premium offered for their extirpation—Qualities requisite in the sportsman—Modes of procuring the game; one by encircling the herd, another by the sportsman entering the jungle himself—Mistakes sometimes made as to the degree of vitality in a prostrate Elephant, and its frequently fatal results—Death of Major Haddock by a Tusk Elephant—How revenged—Barrels best adapted for the sport—An Elephant charge—Parts where a wound proves mortal—Best time of the day for Elephant shooting—Elephants greatly tormented by flies—Description of the remaining animals of Ceylon—Birds—Fishes—Reptiles—Invertebrated Animals—Insects, viz. Coleoptera, Diptoptera, Hymenoptera, Neuroptera, Hemiptera, Lepidoptera, Diptera—Myriapoda—Crustacea—Leeches—Shells—Plants of Ceylon.

Ceylon has been renowned from the earliest times for its breed of elephants. It is mentioned by Pliny: "Elephantos ibi multo majores

et bellicosiores[1] quam quos fert India," and Dionysius styles it Μητερα Ασιηγενεων Ελεφαντων. It would seem also that so highly did the princes of the Peninsula prize the elephants of Ceylon,[2] both for size and docility, that they formed one of the most important branches of the island trade. Cuvier thus defines the difference between the African and Ceylon or Asiatic elephant: "Elephas Capensis, fronte convexâ, lamellis molarium rhomboidalibus." "Elephas Indicus, fronte plano-concavâ, lamellis molarium arcuatis undatis."

The larger number of Ceylon elephants, more especially tuskers, have part of their head and ears of a flesh-colour, speckled with small brown spots, and some are mottled nearly all over. White elephants have, however, seldom or never been known in the island, though common enough in Siam. Not more than one in fifty elephants have tusks, and the formation of those differs little from the common elephant. All tuskers are males, but this proposition, as has been already shewn, cannot be inverted; the vast majority having short tushes like the females, which always incline downwards, and never project more than six or eight inches beyond the mouth. Tusks, on the contrary, in all cases, incline upwards from the centre, though sometimes almost straight, and those of a full grown elephant vary from two to seven feet in length. Some tusks are curved, some turned out, others project straight forward or across one another in front of the trunk. The weight of tusks is as various as their appearance, and in no way depends upon their length, ranging from 40 to 150 pounds, but 60 is the common average.

Ceylon ivory is considered the most valuable for manufacturing purposes, being whiter, and of finer grain than any other. Elephants' tusks are occasionally found buried in the jungle, but whether by the natives for concealment, or by the animals themselves, is still problematical, though it is known that they will often fall on their tusks, and shiver them to the sockets. It has not yet been decided whether the elephant of Ceylon is the smallest of the race, as mentioned by Tavernier, and whether its courage exceeds all others, nor is his assertion proved in reference to the first elephant the female produces alone bearing tusks, for in that case they must inevitably be more numerous. The *modus copulandi* is the same as that of the horse. The elephant seldom exceeds ten feet in height, and rarely even nine, yet we are assured by Finlayson, that the elephants of Ceylon are larger than those of the Ultra-Gangetic peninsula, and tame are in general larger than wild elephants. Their intelligence and sagacity has been much exaggerated, and the ease with which they have thrown down and pulled up trees, or removed timber, at

[1] The elephants engaged in the Persian wars, the wars of Pyrrhus, the Punic wars, and indeed in all the struggles between the various nations of the east, were procured from Ceylon, from whence they were shipped to the Persian Gulf, or to the various ports on the Red Sea, by the Phœnicians.

[2] I have heard it remarked by a naturalist of some authority that he believed the Ceylon to be a distinct species of the Asiatic elephant.

the direction of the keeper, who communicates his ideas on the subject to them by means of an iron instrument like a boat-hook, has been cited as an example, but the real agent at work is their enormous strength. The cocoa-nut trees, which are thrown down by wild elephants, are upset by continual shaking, produced by pressing their heads against those plants which are least able to resist; but a goat will shew more ingenuity, and contrive to reach leaves or the top of such plants as he may covet, in comparatively more difficult positions than can be done by an elephant. Their sparing the lives of human beings, which has been assigned to magnanimity, is now thought to be traceable to stupidity and ignorance of their own power, and how to apply it; for they have oftener failed than succeeded in their fierce but awkward attempts to kill persons completely in their power. The ease with which half-trained elephants have been re-caught, after having escaped into the jungle, is a proof also that their instinct is not of a superior kind; for so far from becoming more wary from being partially trained, they are rather the reverse. They are fond of climbing steep hills, and do not shun slippery rocks, on which, from their clumsiness, they are necessarily in peril; indeed, they are frequently known to be killed by falling down precipices. If not then pre-eminently sagacious, elephants are peculiarly docile, though there is great difference among them both in temper and tractability, and some few are found to be so sulky and ferocious as to be entirely useless. In all the sense of smell and hearing is acute, while that of sight is dim, particularly in a bright light, which they generally avoid. On plain ground their long step or shuffling trot does not exceed the speed of an active man, and sportsmen have in an open path escaped by their speed from a pursuing elephant, but in jungle, the pace of an elephant is but little retarded by forcing through brushwood so thick as to be impervious to man. The marks of elephants and their paths are as abundant in most of the elevated and thickly wooded regions of the interior, as in other parts of the country, thus disproving the general impression that these animals are unfitted to endure any great vicissitudes of climate; for they will range over every part of the island, voluntarily clambering to the summits of the highest mountains, and undergoing a change of temperature frequently nearly 50°, and an elevation approaching from water level to 8000 feet.

The skin of the elephant is not so impervious as might be expected, being pierced by a large grey fly about an inch in length, with powerful fangs. When elephants emerge from the jungle, they are generally of a dusky red colour, from the quantity of sand and red earth with which they cover their hides, as a preventive against the jungle tick, and their much dreaded foe, the mosquito.

An elephant found alone is in general called hora-alia, or rogue elephant. The Singhalese believe them to be turbulent members expelled by the unanimous will of the herd. Also that they are destructive to crops and dangerous to people, and they are alike

dreaded by their own kindred, and by the inhabitants near their haunts, as they seldom range more than ten or fifteen miles, and are generally to be found in the same forest. Rogue elephants have killed many people; for their dread of man being once overcome, homicide seems to become to them a favourite amusement, and they have been known to remain quiet and concealed, contrary to their usual habit, which is to be always in motion, until a victim comes within their reach, and without provocation to trample or otherwise put him to death, and then leisurely retire into the forest. During the Kandian rebellion, great numbers of native baggage porters were alleged to have been killed by rogue elephants, when carrying loads of rice. Formerly elephants were so numerous in some neighbourhoods, that a rough ladder was placed against every large tree on the sides of the paths, to facilitate the escape of travellers. "In 1835," says Forbes, "the Kapuralle, priest of Vishnu, a shrewd and intelligent man, met his death while endeavouring to sustain his character of elephant charmer in the face of a wounded and savage rogue elephant. The Kapuralle had accompanied a party of gentlemen, who, coming accidentally upon the elephant, wounded him with balls, but not mortally; the animal continued to charge the party; the Kapuralle stood forward, and while holding up his hand in an imposing attitude, was seized by the uplifted arm, which was torn from his body, and the elephant passed on, leaving him a mangled corpse." Elephants will frequently enter villages in the Southern and Eastern Provinces at night, and removing the thatch from houses containing a store of paddy, deliberately help themselves, and walk off leisurely before daybreak.

The damage done to paddy fields, bo-trees, of whose leaves they are remarkably fond, and cocoa-nut topes in the course of a night is so great, that whenever these destructive animals are known to be near, watchmen are stationed under a shed, upon a platform fixed upon four lofty poles, having a rustic ladder at one side, or against trees commanding a view of the whole field, to give an alarm upon their approach. In cases where one of the herd is mutilated or killed, its carcass is an object of aversion and irritation to the others, who will stroke or butt it; yet the Singhalese maintain, that they have the greatest affection for their young of all irrational creatures, and the female will cherish and assist the young of any one of the herd equally with her own. In crossing a stream, which is here in general swift, they will combine with their trunks to convey their young ones over. They are fond of lying and tumbling in the water, and swim well.

The Southern Province was the chief seat of the great elephant hunts under the Dutch and the early British rule, and while the Honourable F. North was Governor,[1] two thousand men would be

[1] As the aim of this work is completeness in all its parts, it would seem to be only consistent to give the reader, in a condensed form, an account of the former

employed under the system of Raja Karia, for three months, in driving 300 elephants into a kraal, to the oppression and destruction

mode of capturing elephants, more especially as it is now seldom adopted, and then only in a modified form, and is contained in a work now rare and almost unknown. There were three great inclosures in the district of Matura for ensnaring elephants, which were used alternately, as the foliage of the thickets was so completely destroyed as not at once to afford the necessary food. When a capture had been determined on, natives were sent into the forests to mark in what spots the elephants ranged in the greatest numbers. As soon as the *locale* of two or three herds had been ascertained, an order was issued to all the inhabitants of the district to surround the forest in which they fed, with a chain of fires, which were kept constantly burning, and commenced thirty miles from the snare. To support this, three thousand men were employed for two months. The fires were raised four feet from the ground on moveable stands, formed of four perpendicular sticks and twigs wattled across them, on which earth was laid to receive the fuel, and covered with a sloping roof of cocoa-nut leaves to ward off rain. Placed at first about four hundred paces from each other, they were gradually drawn nearer, till at last the distance between them did not exceed ten paces. The chain approached the snare at the rate of from a furlong to a mile daily, which was effected by cutting off corners of the ground, out of which the elephants had departed. At length the people entered at opposite sides into a foot-path in the woods with hurdles of fire, and a mutual communication being opened the enclosure was diminished. Their vigilance now augmented, as the efforts of the elephants to escape increased with the narrowing of the space. The shouts and flames however sufficed to repulse them whenever they attempted to charge. Were it not for this timidity, no barrier of the stoutest timber could withstand the shock of these enormous animals rushing on impetuously in a compact and impenetrable phalanx. At the end of two months they were enclosed in a circle, of which the wide entrance of the snare formed a part, and were at last brought near to it. The grand business of the campaign was then considered terminated, and the unthinking herd were in the power of their captors.

Now the various persons who intended witnessing the scene to ensue, resorted to the place selected for the purpose, where the utmost silence was required to be observed. This was a critical stage of the proceedings; for accustomed as the elephants had been to the fires and noise of the people, it was to be feared that being less terrified by these than by their captivity, they might attempt to break out of the narrow ring into which they had been pressed. To guard against this, a party of natives, armed with muskets, squibs, and rockets, acted in concert with the men stationed on the line of fires, now forming a sweep of three-quarters of a mile. The funnel-like enclosure had a palisade six hundred feet broad, running across a little way within its wide end, and containing four open gates, at which the elephants entered. The enclosure was formed of the strongest trees in the island, from eight to ten inches in diameter, bending inwards, sunk four feet into the ground, and from sixteen to twenty feet high above it, at a distance of sixteen inches from each other, and crossed by four rows of powerful beams bound fast to them with pliant canes. To this palisade were added supporters more inclined, several feet asunder, to augment the strength of the fence. The part of the fold in which the elephants were at first confined, was 1800 feet in circumference, but it communicated with a smaller fold 100 feet in length and 40 broad, through which a rivulet five feet in depth flowed. The elephants entered this place of confinement at only one gate, and the fence gradually contracted beyond the water, ending in a strong passage five feet broad. The signal having been given, the wild roaring of the elephants, the shouts, muskets and rockets of the drivers, betokened their approach. Then crashed the forest, and the tumultuous herd, in pushing forward, levelled every tree which opposed their passage. The people followed, with their lights, each waving in their hand a blazing torch, which illuminated the foliage around; at times a strong elephant

of the animals, and to the danger and ruin of the men's health, so long detained in pestiferous jungles, and with no corresponding advan-

would dart through his pursuers and effect his escape, but the others were now within the enclosure, and the gates were secured and closed. Large stakes were driven into the ground, connected together with transverse beams, &c. and fresh boughs were strewed over the various parts of the palisade to deceive the elephants as to the structure of the fence.

A chain of fire and torches, was now formed within the enclosure to drive them into the smaller fold at the narrow end of the snare. The drivers easily passed in and out through the interstices of the pale, and escaped or advanced at pleasure. The gate of the water fold was formed of horizontal round sticks, fastened together with ropes and pliant twigs, and rolled up like a curtain, which were cut on a given signal by axes. The pliable nature of this door added greatly to its strength, and, with the vigilant activity of the spearmen, never failed to resist the attempts of the distracted elephants to burst it open. As soon as a sufficient number had been driven into the water snare, the barricade was dropped down, and the animals were so closely wedged together as scarcely to have the power of motion. The remainder of the herd were left for a time to range at greater freedom within the larger prison. The appearance of a great number of enormous animals within so small a compass, was a strange and moving spectacle. Pressing heavily upon each other, incapable of any movement but convulsions of distress, their paroxysms of anguish were of the most piteous kind: from the water toil to the discharging passage, the ground rose, and the elephants ascended part of it on steps formed in the bank. The gallery was so narrow, as only to admit one animal at a time. In entering, they, imagining that they had discovered an opening through which they could escape, eagerly ran to the end, and being checked and unable to wheel round, attempted to return by moving backwards, but bars let down behind them secured them fast. When but few remained they had to be pricked with spears from the top of the fence, and burning torches, rockets and muskets were used before they could be forced out of the water. The moans of their friends in distress, and their never seeing any of them return, filled them with dread, and caused them to prefer their present condition. When at length compelled to move, they would press so much upon one another that many of the young were drowned, and some of the full grown crushed to death. Every exertion was made by them to regain their liberty, but their powers were greatly lessened by the pressure of the surrounding water, and the incumbrance of their unwieldy bodies crowding in all directions upon each other. The confinement in the discharging passage, by contracting the powers of their prodigious strength, permitted the binding their legs without danger. The transverse beams also prevented the elephants from rearing on their hind legs, and enabled the people to pass cordage round their necks. Here their efforts to regain their freedom were made with extraordinary violence, often raising their fore legs, they crushed the beams laid acros their backs, and shook the whole fabric to its foundation. The people on the top opposed them with sharp-pointed spears, and additional bars were shoved in above them, and fastened down with ropes. Great ropes formed with nooses were laid down to catch their hind legs, and drawn tight. Meanwhile a man stood before the gate, tickling the trunk, or otherwise turning their attention. When the wild elephant was completely harnessed, two tame ones, trained to the business, were brought to the gate, and placed one on each side of it. These, surveying their prisoner, and feeling his mouth to see whether he had tusks or not, laid hold of his proboscis to ascertain what degree of resistance he was likely to make. Ropes being then passed through the collar of the wild, and fastened to those of the tame elephants, the bars of the gate were unloosed and drawn out, when the wild captive darted forward between his tame keepers; he could, however, only advance a little way; as the ropes securing his hind legs, still continued fastened to the strong stakes of the toil. Thus he remained, until the riders mounted on the tame elephants had drawn tight the cords which bound him to the necks of his sagacious conductors.

tage to the community. Gangs of elephant catchers from Bengal, under the command of a military officer, were formerly employed in

The knots of these he would try to undo with his trunk, and aim a destructive blow at the agents of his captivity. They, however, were vigilantly observant of his motions, and never failed to prevent him from doing any mischief, by gently lowering his proboscis, and if he continued long refractory, battered him with their heads, and brought him to the most perfect submission. The nooses of the ropes were then opened, his hind legs left at freedom, and himself entirely disengaged from the snare. His tame keepers still pressed close to his side, and proceeded leisurely to the garden of stalls, where they delivered up their charge to experience another species of hardship. On the march the riders struck up a rustic lay, which, with their position on the necks of the tame elephants, of which they kept hold by short inverted spear hooks struck perpendicularly into their collars, helped to form an unique spectacle.

On reaching their destination, the tedious process of fastening them began. This was done with expertness and ease, for the tame elephants continued close on each side of him, and acted their part with so much judgment, that their wild companion kept as quiet as a lamb. When an elephant was not very formidable nor unruly, it was sufficient to place him lengthways between two large trees about forty feet from each other, and binding his hind legs in contact together, to fasten them close to one of the trees with five or six turns of thick rope, and to bind one fore leg, to which greater freedom was given by the length and slackness of the cordage. His disengagement from his tame guardians, was the most trying moment to a wild elephant. While guided and soothed by them, he stood tranquil and gentle, appearing to forget his sorrows, but as soon as they had marched away, finding himself closely bound, a solitary and helpless prisoner, he was agitated with despair, broke out into a roaring, which made the forest tremble, and, in the fury of his grief, often fell a sacrifice to his exertions to regain his liberty. The tempting provender laid before him he tossed contemptuously away, or trampled with indignation under his feet. But the cravings of hunger at length induced him to eat, he became gradually more resigned, and fed tranquilly at the end of a few hours.

When of large size, and apparently fierce and stubborn, they were led to stalls erected for the purpose. Four strong stakes were driven into the ground in a front line, with two large trees, which helped to support them, and thence horizontal bars were made fast across them, uniting the upright posts together. These were likewise strengthened by a second line of stakes joined in the same manner, and all were secured by ropes like the yards of a ship. The head of the wild elephant entered in between the two middle stakes, and was enclosed above and below by two of the cross bars. On the backs of tame elephants, posted between the stakes and trees, five or six men were employed fastening his neck, and as many more busy tying his legs in the most complete and secure manner, and binding the ropes to the large trees, generally living ones. In defiance of the web cast around him, the huge animal would at times shake the whole fabric to its foundation, making the loftiest trees to tremble to their very roots, and bellow so tremendously as to fill the spectators with terror.

The casualties on these occasions were numerous. Some strangled themselves in their exertions to get loose, others fell down between the tame ones, and though those sagacious animals, aware of their hazardous situation, knelt to the ground to prevent their suffering, and used every means in their power to induce them to rise, yet they often fell victims. Some fell down in the discharging passage, and though a strong fire were kindled around their bodies, and forced them to move, as the business of the hunt would be retarded by the choking up of the passage, they would proceed but a few paces and die. One, perhaps, would in the face of every precaution get loose, and though soon surrounded by a thousand armed men, break through the line and escape. At times, three or more of the larger elephants would charge up to the end of the narrow passage, pressing one after

procuring elephants for the East India Company's service. The Ceylon elephant establishment was attached to the Civil Engineer and Surveyor-General's department.

There are several modes of snaring elephants in Ceylon; the most simple, and yet most dexterous, is noosing them in an open forest. With this view, the hunters having ascertained the position of one, steal up to leeward, carrying their atmaddoos, or ropes of bullock's hide, with a noose at one end. Having closed upon the enemy's flank, they watch for the time of his starting off or turning round, near some fallen tree or other impediment, to slip the noose under one of his hind feet, simultaneously running round a tree with the other end of the rope. Checked and tripped, the animal stumbles, and ere he can rally, additional hide ropes are fastened to his other legs, which are afterwards entangled by cords made from the kittul, or sugar palm-tree, and twisted from one foot to another, in the form of a figure of eight. The elephant is then fixed to the nearest tree, and a shed erected over him, unless tame ones can be procured to escort him to the stable.

Another and less dangerous mode of capturing elephants is, by laying a large noose of gasmaddoo, a thicker kind of rope, called "tree snares," to distinguish it from atmaddco, or hand snares, in a path, covering it slightly with earth, and fixing the other end to a shady tree, in which a man lies hid, who holds a leading rope attached to the noose. The elephants being driven towards the snare, if any of them put a foot within the noose, it is raised around his leg by the man who is on watch: by the animal's exertions to escape, the noose is tightened, and the hunters coming up, the capture is completed. This mode is dangerous as respects the animal, which will often overstrain itself before the hunter can come up.

another, crashing the intervening bars, and shaking the whole structure. But the activity of the hunters in separating them by new rollers lashed together with ropes, and the dexterity of the spearmen in mounting the toil and penetrating their foreheads, prevented the terrible effects that might otherwise have ensued. Now and then a man would tumble down in the passage, and would be immediately trampled to death under the elephants' feet.

An elephant has often been tamed in eight days, but where obstinate, in not less than two months. His first abhorrence of the human species was diminished by seeing his wants regularly supplied through that channel; he soon gained a thorough knowledge of his keeper, and at last followed his commands with the most implicit obedience. The cries of a captive elephant had all the expressions of sorrow, grief, and despair. The female, from natural causes, felt the oppression of the yoke with keener sensibility, and more frequently fell a sacrifice in the struggle than the male. Though the Singhalese were expert in this operation, they seldom secured more than twenty animals in a day.

The grandeur of this spectacle principally consisted in the crowd of elephants confined within a narrow compass, the enormous size of that quadruped, the danger of the pursuit, and the striking example it afforded of the supremacy of human intellect. When sufficiently docile, the whole body of elephants were sent to Jaffna, where they were sold by public auction, and thence transported to the continent, in open boats adapted for the purpose. Elephant kraals were at times formed in other parts of the maritime provinces, as occasion required.

In the Kandian provinces, both the systems of capturing elephants and driving them into kraals, and then using the gasmaddoos and atmaddoos were formerly practised together. In the Doombera district near Kandy, there were kept a herd of half tame elephants for the purpose of inducing passing herds to continue in the vicinity of a kraal formed at a short distance from the villages of the elephant hunters. Two or three good tusked elephants, of a large size, two female decoys, a large body of people, bearing a due proportion of pipes, tom-toms, hide ropes and hunters' spears, formed what was the requisite array, and all the necessary apparatus for driving in and securing a herd not exceeding twenty elephants.

The enclosure for catching elephants, commonly called a kraal, is composed of trees, about a foot in diameter, of a triangular form, sunk three or four feet into the ground, and rising twelve feet above it: on the outside of these upright timbers, trees are placed lengthways, and tied to each post by jungle ropes (tough creeping plants); these longitudinal pieces are farther supported by trees with forked ends sloping from them, and resting in the ground at some distance from the fence. The space between the upright timbers is left of sufficient size to admit of a man passing through, and in choosing the situation and arranging the plan of the enclosure, it is absolutely necessary that the entrance should be at a spot where the elephants are in the habit of passing, and that the kraal should have a copious supply of running water. As elephants cannot be driven far without a great expenditure of human labour and risk of accidents, small kraals are preferable to large ones, and the sides of a ravine, ledges of rock, or other natural barriers, may, in general, be made available. An enclosure of fragile construction has availed for this purpose when the hunters have found it to their interest.

The kraal having been completed, and the people arranged, so as to surround the herd, driving is commenced by firing a few blank shots, followed by the rolling pattering sound of tom-toms and shouts from the beaters. On the large trees persons are stationed to give notice of the elephants' movements, and prevent their resting under the shade; for if the day be clear, and the underwood low, it is difficult to dislodge them from the protection of a forest tree with thick foliage. To gain this point, the watchers would not hesitate to lower themselves down from a branch, of which they still retained hold, upon the backs of wild elephants, and regain their position in the tree, while the animals were effectually and speedily dislodged by the loud shout, sharp goad and unlooked for descent of these watchers. When the herd approaches the kraal, the decoys, which are without any trappings whatever, are taken in front, and they, following the keepers, who are on foot, become leaders to the wild ones, who, thus seduced, enter the snare, while the hunting tusk elephants being close on their track, move up, and the gate is fastened under their protection and by their assistance. At the same time the hunters spread themselves around the fence ready to resist the first efforts of

the animals; for, frightened by the tumult, and enraged at their entrapment, they sometimes charge furiously at the barricades, but are soon repelled by sharp sticks, blunt spears, and smoking brands. They have been known, however, to disregard all obstacles, and rush with such violence against the enclosure, as to force a portion asunder, and falling upon the watchers outside, to injure several of them. The Vederalles (native doctors) are skilful in amputation, though their whole surgical apparatus consists of a knife, a pair of scissors, and a searing iron. In general the violent excitement of the leaders of a herd on their entrapment is soon over, and the whole draw up with their heads in a line in the thickest brushwood within the enclosure. Occasionally some one more valiant than the rest, after various scrapes of his feet, having duly elevated his trunk and sounded a charge, rushes forward as if irresistible, but a few pricks from spears directed against his feet and proboscis are sufficient to send the single champion sulky and discomfited back to his ranks. There is scarcely a more awkward figure to be found than an elephant charging, with his great triangular ears set out like studding-sails from a huge head, in front of which ascends the trunk like a funnel of a steam engine, while the main body comes lumbering after, terminated by a half-cocked scanty scrubby tail. The tails of elephants ranging in thick jungles, are generally denuded of hair, or at most but a few broken stumps near the extremity: when the hairs are thick, and seven or eight inches in length, they are used for forming bracelets and other ornaments, and being difficult to procure, are proportionably esteemed. Amidst the confusion and shouting by the people about the kraal, the note of a Kandian pipe may be distinguished, an instrument supposed to soothe the captive, and it does appear to produce some effect in restoring them to tranquillity. Nothing, on the contrary, excites their anger so much as the barking of a dog, and the intrusion of that animal into a kraal, has infuriated a whole herd. At night fires are kept burning round the enclosure, and against its supporting beams the hunters and watchers bivouac next day, the wives and families of the men, having donned their gayest and best attire, bring their husbands' provisions, and display their own ornaments to the surrounding throng. The elephant catchers having completed their preparations, the entrance is unfastened, the hunting elephants introduced, and with their protection, the people fix their gasmaddoos and arrange their hand snares. A tame elephant is brought up close to the wild one that is to be secured, who is assailed from under cover of his civilized brother: one of the hunters pricks the animal's foot; if he lifts it, another whips a noose under, and raising it up, pulls the cord tight; if successful, a shout announces the feat, as a premium is bestowed on each of those who fix the two first ropes. These prizes are generally dress clothes. It is the duty of the two riders that are placed on each trained elephant, and hold short inverted spear-hooks, to prevent, as much as possible, any annoyance to the hunters, and it is a very remarkable fact, that

the wild elephants seldom offer to molest a tame one or his riders under any provocation. After having secured one of the herd, and tied him, so that he can barely put one foot before another, a tame elephant is brought up on each side, and to these he is fastened in such a manner that he can neither resist nor lie down, the hunter turning them by means of the spear and by pressing it to their skin, makes them move in any direction required : the three then move off in state, and according to ancient custom, if the captive be a tusk elephant, the pipes and tom-toms play before him until he reaches the stable.

Elephant stables, when filled with animals recently caught, present a most unpleasant sight : in front the appearance is that of a number of malefactors in the stocks, the animals being so fixed, as to be unable to move their heads or legs ; the latter are bound to four separate posts, and their heads project from between two large beams that reach to the top of the building. The cords with which they are bound produce numerous sores, and to prevent flies from irritating these and annoying the animals, fires of green wood are kept smouldering in every part of the building. In such a miserable position, few would survive, if they were not taken to water and allowed to lie in it for several hours every day, and as this cannot be done without the assistance of tame elephants, it is useless and cruel to catch too many at one time ; for the number will depend on the numerical strength of those already trained and attached to the hunting department.

Elephants, from the period of their capture until tame enough to be fastened to one post only, are not permitted to lie down in the stable, and the time required to make them sufficiently tractable for this indulgence, varies from one to three months, according to the disposition of the animal and skill of the keepers. When removed from the stables to the water, it is the duty of the keepers daily to scrub their elephants with rubbers formed by cutting across the fibrous covering of the cocoa-nut ; sometimes a rough stone is used instead of this instrument of luxury, and appears to gratify the animal in no slight degree.

Under the native sovereigns in the Kandian country elephants without tusks were seldom captured, as they were not used in state processions, nor had any been trained for agricultural purposes, and but few as a means of conveying baggage, until the British set the example of employing the strength of elephants to clear forests and move heavy bodies. The general weapon of offence against elephants in ancient times in the Kandian territories would appear to have been bows and arrows, and the natives, by dodging about the trees, contrived to escape the animal's charges.

By the assistance of female decoys and the inhabitants surrounding and driving the herd, elephants were sometimes brought into the town, and their capture completed under the eye of the king in the square before the palace at Kandy, but the speckled and tusked

alone were retained. Knox adds, that if the elephants caught did not please the king, he ordered their liberation, but if they did, he selected some spot in the vicinity of the city whither they were to be driven with the females, for without them they would not stay, and there they were kept until the king ordered their secural, which might not take place for three or four years, during which interval headmen and watchers were set over them, and if they should chance to stray beyond the royal bounds, they immediately brought them back, apprehensive of the king's displeasure, which was little short of death. These elephants did great damage to the country, eating up the corn or trampling it, throwing down cocoa-nut trees, and frequently houses; nor could they be resisted, as it was considered to be the king's will, and the result of their devastation frequently was that they were liberated and sent back to the woods, being caught for no use or benefit but for the king's recreation and pastime. This was by no means so difficult an undertaking as might at first sight appear, for the approaches to the capital, and even the paths in the immediate neighbourhood of the palace, were more likely to deter travellers than to excite suspicion in an elephant following his Dalilah. It appears that the Kandian kings made use of them as executioners, first, by treading on the culprit, and then running their tusks through the body, and tearing it in pieces. For this they were furnished with a sharp iron and a socket with three edges, which they put on their tusks, for the king's elephants had all the ends of their tusks cut to strengthen and increase them in size. The keepers would sometimes force the elephants to take water in their trunks, and then to squirt it at somebody, and with such force that a man could hardly stand against it.

If it be intended to use the tree snares in catching elephants, they are driven towards the place where the noose is concealed under a slight covering of earth or leaves; they however carefully avoid the spot where the earth appears disturbed, and may be seen with their huge snouts pointed up and smelling at the man who watches in the tree above, holding a line communicating with the noose. While thus engaged, a push from a tame elephant sends some of them staggering into the snare, which is immediately, by pulling the leading rope, raised up round one of their legs, the first step the animal takes tightens the noose, and the rest of the herd being driven away, the farther securing of the captive is easily accomplished.

So accustomed formerly were the natives of the interior to elephants, that those persons who were unconnected with the hunting establishment might be seen crossing through the kraal rather than go a few yards further by the outside of the enclosure; and on their way, if charged by any of the captives, the people seemed to calculate to a nicety the pace necessary to insure a safe retreat, and skipped through between the barricades, while the pursuer's head was met by a sufficient number of spear points to prevent his rushing against the timbers. A case has happened where a fierce and very large

elephant has charged towards the entrance before it could be closed; the hunting elephant, who should have defended the post, fled; the people followed, with the exception of one old man who remained unmoved supporting a great beam poised on its end, which his party had been in the act of placing when the charge commenced. Confident in his own intrepidity the old man looked round in triumph, then gradually lowered the piece of timber, and so well did he judge both time and distance, that the furious animal was brought up by her forehead being dashed right against the end of the descending beam. The shock actually shook the ground for some distance, and the half-stunned animal recoiled for several paces, while the headman reassembled his fugitive followers, who were now as eager to shew their zeal as before they had been backward in displaying their courage. Spears used in elephant hunting should have their handles of a tough light wood, ten feet in length, and for heads have iron balls, from which a small point projects, but not so far as to permit it to pierce entirely through the thick skin of an elephant. With common spears dangerous wounds have been sometimes given, and sores formed which are aggravated by the discipline of the stable. Spears are no efficient protection to the hunters, and are apt to induce recklessness, yet all are most anxious to have them. A man has been known, when run at by an elephant, to place his spear against the animal's forehead and allow himself to be pushed back till he has made his exit between two trees of the enclosure. At times, from a sudden panic, the movements of the more experienced hunters have been impeded by the inexperienced, and their spears shivered; the animal has seized them in its trunk and griped them so severely as to draw blood from their mouths and ears, till a ball sent through the elephant's head has released them. At other times they have been caught, thrown down, and shuffled first between the forefeet, and then through the hind ones of a wild elephant, and killed, or their ribs have been broken, and their bodies roughly grated.

The capture of a herd of elephants by torch-light is one of those scenes never to be forgotten. Surrounded on every side by blazing chules, confused by the noise of tom-toms, and the screeching of Kandians, the bewildered animals rush into the snare, at the same time that the hunting elephants come up and occupy the gate by which the herd has entered until the beams can be secured. The hunters immediately close around the barricade, intimidating the enraged captives by waving lighted brands in whatever direction they rush. After a few violent efforts the whole herd will draw up closely pressed together in a small spot of thick brushwood, from which their eyes may be seen glaring at the blaze of torches which lights up the surrounding forest.

When any of the tame male elephants become furious (which they do periodically), they are bound to a tree with a strong iron chain, and supplied with food and water, but cannot be unloosed till the

symptoms abate: the time of this infirmity, which is a species of madness, and is preceded by an oily discharge from their cheeks, varies from four days to four weeks, and is said to continue longer in tuskers than other elephants. When this season is approaching they become dangerous even to their keepers, and there are few, if any, of the old hunting elephants that have not killed persons employed about them, often with peculiar trickery and cunning. Sometimes when secured to a tree, and as the keeper has barely stood within reach, the elephant has suddenly seized him at the moment another elephant was passing and pressed the unfortunate man against this animal until one of the thick blunt tusks has passed through the keeper's body. At other times the tame elephant has in a capricious and irritable mood, contrived to unseat his riders by violent exertions in the midst of a herd of wild ones, when the men would run the greatest risks of death.

Under the forced labour system various classes of labour, such as hunters, trainers, leaf-cutters, and elephant doctors, were always employed. Since 1831 the government of Ceylon has permitted, nay encouraged, the destruction of these animals, which in certain districts rendered useless the labours of the agriculturist, by breaking through the fences of the paddy fields, and a premium is given in some districts for elephant's tails, which being minced into a thousand pieces to prevent imposition, are then buried. The decrease in numbers of this comparatively useless animal, is doubtless owing to this cause, and the thinning they undergo at the hands of the sportsman; but while thousands of square miles of fertile but uncultivated land remain, they will find a covert from extinction. The dead carcass of an elephant is sufficient to induce an effluvia in its vicinity for two months, and becomes the nightly prey of jackalls and other beasts, who fight for the precious morceaux amidst terrific howling. Hence the natives will endeavour to frighten away an elephant from their villages, if they chance to hear of a sportsman being in the locality, or they would be unbearable. Elephants petit-toes pickled in strong toddy, vinegar and cayenne pepper, are by some considered an Apician luxury.

The magnificent sport of elephant shooting demands the most unflinching aim, the most imperturbable coolness, great promptitude, and a complete knowledge of the animal's organization, in a sportsman, or he will not only fail in bagging them (as it is here facetiously called), but probably be *truncated* by the animal. The brain of an elephant occupies but a small space of the head, the bones of which are thin and very light. The fore part of the head—in front of the brain—for a thickness of eight inches, is formed of cells, separated by thin plates of bone: this, with the muscles necessary to move their trunks and support their enormous heads, is the cause why sportsmen have always missed their game when distant more than a few paces.

The mode in which elephants are procured for sportsmen is, by

encircling, or rather semi-circling the herd with a number of persons who drive them forward with tom-toms. It is a moment in which every conceivable form of excitement is concentrated; the signal being given generally by persons stationed on trees, who can see the whole proceedings, the sportsman taking his station on the sheltered side of the cover, as otherwise from the keen sense of smell of these animals they would avoid breaking out of the jungle near his ambush. The beaters commence operations: then follows a distant shout upon the breeze, and then silence for a considerable time, while the beaters are cautiously advancing into the position just abandoned by the elephants, as the latter will sometimes shew unmistakeable signs of keeping their ground.

This concluded, the shouts near upon the ear, and the sound of the tom-toms is distinguished; the general effect of the long continued shouting, and the noise of the approaching elephants, is that of the rushing sound and heavy fall of a great volume of water; but as the mass approaches, the breaking of branches, the beating of tom-toms, the wild shouts of the people, and the crash of decayed and falling trees can be distinguished from the ponderous tread of the advancing herds, as they press through the yielding forest. The elephants are now near the sportsman, who is advantageously posted, remaining perfectly still lest the elephants should be turned back; and for the same reason the leader of a herd should be allowed to pass, as the others will endeavour to follow at all hazards and in the same direction, while there will be a greater chance of sport. The beaters close in, and loud shouts of people propel the animal forward to become a mark for his human enemy. Out of a herd of twenty from six to eight will generally fall before the sportsman, who will carry away their tails as a trophy; and 106 elephants have been bagged in three days by four sportsmen, but accidents frequently occur to the inexperienced that in some degree mar the otherwise insurpassable pleasure of the sport, and laughable scenes have occurred by young sportsmen proceeding to dock the elephant's tail before making sure of his death. A case once occurred where a sportsman having shot an elephant, apparently in full vigour, was surprised to find its deficiency in that respect; his companion coming up soon after, produced the trophy, and was requested to point out the carcass from which he had cut it. He proceeded to the spot, but the marks of blood alone remained to vouch for his having amputated the tail of a live elephant.

The present mode of shooting elephants is for the sportsman himself to enter the jungle; this is more sportsmanlike, and the only risk is to himself and immediate followers.

Instances have been known where what has been considered a lifeless trunk and been treated accordingly, has on a sudden sprung up and dealt death on its persecutors. Major Forbes thus describes an occurrence of this sort. "We were leisurely descending the hill and

approaching the bulky mass – a dead elephant – as we had for the last twenty minutes supposed it to be. Around the carcass fifty or sixty people had assembled, and were squatted on their haunches chewing betel. Suddenly we saw them spring to their feet, and the assembly appeared to be rapidly diverging from the late centre of attraction. We could now distinguish the elephant moving on the ground, then heard him blowing shrilly through his trunk, and perceived that he was attempting to rise. We had discharged our good guns, and they were not reloaded, so that three cut down muskets were all we had left, except one single barrel, which had been given to a young boy to carry, and he was still far behind. The elephant was already on his knees; no time was to be lost: we rushed forward and discharged the three muskets close to his head. Luckily for us he moved off in the opposite direction from where we stood. At this moment the gallant little native boy came up and thrust the single barrel into my hand. I fired; the elephant dropped on his knees, and in that situation remained full half a minute, then recovered himself and dashed into the jungle near to where he first broke cover. While we were loading our guns the beaters again surrounded the jungle. This was only completed when we saw the elephant dash through the bamboo thicket, which yielded before his furious charge and weighty body, as if it was but a field of water-reeds. His trunk was now erect, and emitting a loud and long continued squeal, he directed his headlong force against a withered tree which grew on a rocky bank. The tree was broken and hurled to the ground. The day was now far spent, and the animal appeared so furious that the beaters were recalled, and we were about to proceed homewards when the modeliar was informed that there was the mangled body of a man lying near the tree which the elephant had cast down. We were not long in getting a path cleared to the place, and in having the unfortunate man removed to the outside of the jungle; he was still alive, but insensible and dreadfully mangled. One native asserted that he was near when the accident happened, and saw the elephant strike the man as he was falling from the tree, but from the nature of the wounds I believe they were occasioned by the man being pitched from a considerable height and alighting head foremost among broken rocks. The man survived three days; the elephant died the same night, after making his way to a neighbouring stream."

The death of Major Haddock, to whom a stone pillar, with an inscription, marking the spot on which the melancholy catastrophe occurred, was erected by Sir W. Horton, was caused in the following manner:—The elephant he was in pursuit of, after being severely wounded and driven back into the forest, reappeared close to him, when he immediately fired and moved to one side: his servant, who had stood behind him, then fired, and the animal turned off towards Major Haddock, whom he seized, threw down and trampled to

death. This was the work of a moment; for the servant flew to the spot, and while he was raising the mangled remains of his master, the elephant slowly retreated. Shortly after another officer was killed in a somewhat similar manner, by a tusker in the same neighbourhood. Two of his brother officers having determined to revenge his death, effected it in the following manner:[1]

A sportsman, fairly equipped for elephant shooting, ought to have at least four barrels, consisting of two double-barrelled guns, carrying balls of an ounce and a third in weight, and of strength sufficient to take a large charge of powder. Plain are to be preferred to rifle barrels, as they occupy less time in loading, which is sometimes of great consequence, and smooth barrels carry balls with sufficient accuracy; for shooting at a distance is seldom or never successful in this sport, and it is not advisable to fire until you are within fifteen yards of the animal, and half that distance is preferable; as then your shot, if it fail to kill, will in all probability check him for a

[1] "The elephant having been constantly watched, no delay took place in pointing out his position; but owing to heavy rain, it was not till the afternoon that they could go in search of him. Shortly after entering a dense bamboo jungle, they discovered him slowly approaching them, and having allowed him to come pretty close, both gentlemen fired together at his head. The atmosphere being exceedingly damp and heavy, the smoke hung around for some seconds, during which they were in the most anxious suspense, from their ignorance of the position of the elephant, till on its clearing a little, they saw him still advancing on them, when, on receiving the contents of their two remaining barrels, he turned round and fell on his knees. Quickly recovering himself, however, he retreated rapidly through the jungle, closely followed by his pursuers, who again fired three shots at him without any apparent effect, his position rendering it exceedingly difficult to see a vulnerable spot. The fourth shot, fired as the elephant turned half round, took effect somewhere in the side of his head, and again brought him to his knees. A halt now took place, to load the guns, and the sportsmen ran on the elephant's track, for nearly half a mile, at their utmost speed, without getting a sight of him, till at last, on reaching the commencement of a slight descent, he was discovered about twenty yards off, still retreating, but on seeing his pursuers, he wheeled round and rushed furiously at them. The one in front fired both barrels deliberately into his head, but without stopping him for an instant, and had barely time to throw himself to one side of the path of the infuriated animal, whose trunk was within six feet of him. At this instant, his friend, who was about six yards behind, fired at the right temple of the elephant, and the next moment had to crouch to one side to allow the brute to pass him, which he did, almost touching his companion, without appearing to notice him. Directly he had passed, one of them ran for a yard or two across the jungle, hoping to get a side shot at his head, and in this he succeeded; for the moment he crossed the path, so as to come on the left side of the elephant, the brute wheeled round to get at him, and when in the act of doing so, he fired his last barrel, which taking effect, immediately behind the left ear, produced instant death. On examining the head, it appeared that the shot fired at the right temple, when one of them jumped to one side had providentially knocked out the elephant's right eye; and as both gentlemen fortunately took to their own left in getting out of the brute's path, this circumstance accounted for their escape. Had they taken the other side, one, if not both, must have perished. This elephant was one of the largest ever seen."—*Colombo Observer*, 1838.

sufficient time to allow of exchanging your gun and hitting again. Brass balls are recommended by old sportsmen, or the American plan of cutting a small portion of the surface of two balls flat, and screwing them together, is equally useful. As the sportsman's attention must be entirely occupied in forcing through the jungle, and keeping a good look out, his followers should have good nerves, sufficient activity, and some experience; if this is the case, there is little risk, as his follower will hand him the loaded gun immediately on hearing the other discharged.

This is done by those accustomed to it in such a way that the sportsman is not required to withdraw his eye from the animal, whose advance might not allow him time to return to his proper position, and take a steady aim. When an elephant charges, he rushes headlong forward with the trunk upright, at the same time making a wild, loud, long continued noise, resembling the sound of a bad trumpet, and very different from the deep hollow growl which he utters when alarmed or slightly irritated. It is necessary to know those parts of an elephant's head, by hitting which your ball can reach the brain; for this occupies but a small space in proportion to the size of their skulls. It is also necessary to bear in your eye the height of the elephant before you relative to the position in which you stand. A tall elephant advancing straight upon you, if the ground be level and his head erect, cannot receive a mortal hit, and it was in this way that one near Gampola, famed for the number of natives he is said to have killed, always advanced; certain it is, that he had often escaped the vengeance due for his numerous victims, and was at last killed while charging, up a steep hill, at a gentleman who, with only one gun, accidentally encountered him in the dusk of the evening. Luckily, however, advancing with the head erect when they approach any obstacle is not usual with elephants, and it seems natural for them to lower their heads and curl up their trunks when resolved on removing any thing that obstructs their progress. Through fear of mutilating their trunk, they seldom strike with any great force when they make use of it, though a wounded elephant has been known, in running away, to strike and kill with one blow of its trunk, an unlucky buffalo that crossed its path; and on another occasion, an elephant that had turned and broken through the line of beaters at an elephant hunt, reached up in passing, and killed a man who had taken refuge in a tree. The man had hold, with both his hands, of a branch above that on which he stood, and could easily have raised himself higher, but he was looking down, and considered himself beyond reach of danger; it was at this moment that the elephant, stretching up, struck the man with such force as to break both his thighs, and hurl him to the ground; the elephant took no further notice of his victim, but passed on: the man lived but a few minutes. A herd of elephants never charges *en masse*, although affection for their young may induce some of the females,

if closely pursued, to turn upon the sportsman; and on reaching very thick jungles, they generally turn round, either from feeling themselves secure of a retreat, or afraid of being taken in forcing their entrance.

In shooting elephants, by forcing up to them in the jungle, the forenoon is the best time, as then they are least inclined to move from the shade, under which they may be seen flapping their ears, crossing and rubbing their legs, swinging their bodies; in short, always moving, unless alarmed[1] or listening, in which case they seem to trust most to their sense of smell, and move their trunk in every direction, trying to fix the point from whence they may expect disturbance. If the wind should favour them, after a short time the trunk will be found pointed in the proper direction, and the whole endeavour to steal off as quietly as they can, but never allowing any of the young ones to fall behind.

In dry weather, and during the heat of the day, elephants are seldom to be found without a leafy branch held in their trunk, with which they switch off the flies, by which they are especially tormented. When lying down, they sleep soundly, and may be easily surprised, but they do not often indulge in this mode of rest, and generally recline against a tree, on which they have been rubbing themselves with the red earth scattered over their bodies; the trees are so marked as to enable those who are employed in watching them to form an idea of the size of the largest elephants in the herd. The elephant hunters are seldom mistaken as to the size and numbers of a herd, though they may not have fallen in with it, as they can trace the foot marks on the hardest soil. If the sportsman has alarmed the herd, he should make a dash forward before they have time to turn themselves round and commence their retreat. If unsuccessful in this, and unable to get a shot at their heads, an active man, by following them closely, may sometimes succeed in overtaking them, and causing them to turn upon him.

When elephant shooting was in its infancy, the sportsman who returned to his native country, and had anticipated no little pleasure from the credit his achievements in this untrodden field would bring him, was woefully disappointed when he found that the relation of his deeds was met by laughter that could not be suppressed, and looking round saw incredibility in every eye, and having "practical" men to deal with, was fain to explain away what would, if persisted in, at once have ruined his character for veracity.

"The Elk," (*Cervus unicolor*) or Gona Rusa.—Is a shy and apparently solitary, though really a gregarious animal, which soon detects

[1] An elephant may be approached to leeward within reach, and sportsmen have been known to clap their hands and shout, and upon the animal's looking round, plant a two-ounce ball in the centre of the os frontis, or immediately behind the ear, when in a moment the mighty animal would roll lifeless on the earth.

the approach of an intruder, and shrinks from his presence into the thickest covert. In appearance, it closely resembles the Scottish red deer, but is soon tired, and remains at bay, making a feeble resistance to the hounds. The colour is a dark dusky brown, approaching to black on the neck, belly, and hind part of the thigh. When full grown, it attains to the height of five feet. It differs from the stag kind by its short mane on the neck and throat. Those attempted to be tamed have been playful and harmless, till the second year, after which they have become vicious, and it is never safe to come near it in the rutting season. It is found in great plenty near all the woods and thickets of the island. The Singhalese call it Gona.

Axis Deer—(*Cervus axis*, or *Axis maculata*), Muwa, *Singh.* Is to be met with in great numbers in the Northern Province, venturing out to graze in the open country, only before sun-rise and after sun-set, and affording good sport to those who are fond of coursing. These deer are prettily spotted, the colour being a chocolate brown, are in general from three to three and a half feet high, and more elegantly formed than the fallow deer, which, however, they much resemble: they are easily tamed, but the males become dangerous when old, and even the does are apt to butt and bite when they are full grown. Albinos are not uncommon in this species of deer, with peculiar red eyes. There are two species, the spotted and middle sized; the latter is never spotted. It has rough and strong horns, trifurcated. In a state of nature both are exceedingly shy and timid, but become bold and ferocious, and not to be trusted, when domesticated. The flesh is not much esteemed, having little fat upon it, and being very dry. The male only has horns.

The Indian Samver, or Musk Deer, called in India Meminna, hence its Linneau name *Moschus Meminna*—in Ceylon, *Mooua?* is no larger than a common hare, viz. one foot five inches long, five pound weight, of an cinereous olive colour; throat, breast, and belly white; sides and haunches spotted and barred transversely with white; ears large and open; tail very short. It is, nevertheless, as beautifully made, and as perfect in form as the larger species, and has tusks. It is considered fit to eat.

Stylocerus Muntjak—the size of the roebuck, horns small, with only one anterior snag; standing upon elevated pedicles; long canines in most males; deep suborbital sinus; small muzzle; colour fulvous.

Pariar Dog.—These animals, are all mongrels, and rank perhaps the lowest in the canine scale, holding a similar position to that of vagrants and vagabonds among the human castes, but are endowed with great sharpness of wits and facility of digestion, which enables them to exist where the higher bred animal would starve. When pressed by hunger they will feed on fallen jack fruit, and the most juvenile of the species will display a precociousness in providing the ways and means, which is truly wonderful. The general appearance of these dogs is wretched in the extreme, lank sides, lame legs,

blind eyes and blotched bodies being a characteristic of the race. The length of the body is about twenty-two inches, of the tail sixteen; the latter tapers to a point. The nose is long, thick, and blunt at the end. The claws are more like those of a cat than a dog: the colour cinereous yellow; belly ash-coloured; the legs almost entirely brown; the hair close set and soft. One kind look is sufficient to attach one of these dogs to a stranger for ever; yet such is the inveteracy of habit, that these dogs, when adopted and placed in good quarters, where they soon become fat, cannot break off their partiality for marauding excursions, in which indeed they are frequently killed. To diminish the number of this next to useless animal the Government has lately imposed a small tax on the owners, greatly to their annoyance.

The Gaura, or Gauvera of Knox, formerly supposed to have been a large and fierce animal, that had once existed, but had subsequently become extinct in Ceylon, but of which several localities retain the name; as the Gaura-flat, Gaura-ellia, &c. is nothing more than the Ceylon buffalo (*Bos bubalus*), a variety of the Malabar. This animal is commonly found in the thinly inhabited districts of the flat country: it is strong and fierce, and the form of the head is such, that a ball fired against it, is apt to glance off. Hence the shoulder is the mark for the sportsman's fire; but to secure a fair shot, the best way is for two persons to place themselves so that one may be opposite to the side of the animal, when it charges at the other in front. A wild buffalo, when charging, advances in a curved line, with the head down, and inclined sideways in such a manner that one horn is advanced. Their courage and perseverance in attack is as remarkable as their tenacity of life: good guns of a large size are therefore absolutely requisite. The wild buffalo differs so much in spirit and appearance from the tame, that a person ignorant of their common origin, might readily take them for two distinct species: this arises from domestication and labour. See p. 563.

Wild Hog (*Phacochœrus*), *Singh.* Wal uru—Is a variety of the Malabar hog. This animal has great strength and ferocity, and will make up for any traveller it may see approaching. The only remarkable feature about the animal is the snout, which nature seems to have particularly adapted to the employment designed by it, which is that of ploughing up the ground in search of roots. It is found in almost every part of Ceylon, especially in the jungle, where large herds are not unfrequently met with, which are not to be molested with impunity, though perfectly inoffensive when not disturbed. Its usual size is that of the common hog of Europe. The colour is in general black, inclining to grey on the neck and shoulders. The flesh being dry and of a high flavour, is not much relished by Europeans, but the natives are exceedingly partial to it.

The Cheetah (*Felis jubata*) Kotia, *Singh.*—Is very destructive to cattle: it is sometimes eight feet in length, yet it seldom attacks

human beings, unless when wounded, and in self-defence. Children have been seized, but doubtless from the animal's anticipation of an attack from them; as they have been generally abandoned when grown-up people were perceived. Cheetahs are destroyed in the Kandian province by spring-guns or by cross-bows, set with large bladed arrows, and caught in enclosures having a fallen gate, and formed round some animal they have recently destroyed. They are also caught in pitfalls and by a platform, supporting a great weight of stones, suspended over some bullock recently killed, the whole being so constructed as to descend and secure any animal which passes underneath. The best way to destroy cheetahs, is to employ natives who are accustomed to watch and shoot these destructive animals, as they will not only guess the time of their approach to a certainty, but kill the intruder with equal precision. A cheetah, when wounded, is able to spring and strike a man down, and will strip the member it seizes of its flesh. This animal is so fond of preying on dogs, that they will seize them when running before their master, and dash back with them into the jungle. The mere smell of a cheetah will produce a panic in cattle; as also the imprint of its feet, and they will start off kicking and plunging. The Ceylon cheetah has some peculiarities distinct both from the panther and leopard, one of which is that it cannot entirely retract its claws into their sheath.

There are several species of the Viverrinæ and Felidæ, including Felis rubiginosa. It is a brownish yellow cat, with dark-brown streaks on the forehead, and spots along the back. The remainder are undescribed.

Bear (*Prochilus labiatus*)—The Ceylon bear, though of small size, is fierce, and much dreaded by the natives, some of whom have been terribly disfigured, where they have been fortunate enough to escape with life from the strong arms and sharp teeth of these animals. Major Forbes relates an interesting anecdote, wherein a military officer was attacked by two of these formidable animals, one of which he struck so severe a blow with a brandy bottle, the contents of which dashed over his face, that the bear made a precipitate retreat, followed by his companion.

"Sloth" (*Manis pentadactyla.*)

Porcupine (*Hystrix Leucura.*)—This animal is one of the most destructive to the agriculturist, as it will destroy the labour of years in a very short time. Its favourite food is the heart of young cocoanut trees, which it is difficult to guard against its attacks: as it will burrow under and destroy the plant, even if surrounded with stones and a wall. They are also very destructive to fences, through which they easily gnaw a passage. If disturbed in their pursuit (and they are the most capricious of animals) a porcupine will cut a new gap every succeeding night for a week before hitting on one that will serve them for a permanent approach. They can be entirely

domesticated, but will sometimes absent themselves, and then return to their old haunts. They are fond of crickets, for which they sniff about a house, and soon remark any change in the position of the furniture of a room. The porcupine is one of the most fretful of animals, and when indulged with perfect liberty, will constantly exhibit some act of pettishness or passion. When hunted by dogs, and they have seen no chance of escape, they have been known to turn upon their pursuers and maim them with their sharp quills. The hystrix has frequently bezoar stones in its stomach, which, scraped to a fine powder, are here often administered in all kinds of disorders. These stones consist of very fine hair, which has concreted with the juices of the stomach, and laying one over the other, consist of rings of different colour. They vary in size from a hen's to a goose's egg, are perfectly globular, and entirely brown. The reign of its pretended alexipharmic qualities is now over as regards Europeans. Tavernier mentions that he gave five hundred crowns for one, which he sold to advantage.

The Hare (*Lepus nigricollis*) – is very abundant, but is seldom eaten, being considered unwholesome. It is often caught for the pleasure of seeing it leap, and then released or given to the dogs. It would quite overrun the fields but for the Jackal, its great destroyer, which robs it of its young, and surprises the old ones when asleep.

The Malabar Jackal is to be found in every jungle ; it resembles the European fox, except that the hair of its coat is somewhat longer, and of a greyer colour.

The Malabar Goat is a delicate animal, that browzes on the rocks : it is more sought after than any other game, for, contrary to the general nature of the goat, its flesh is tender and excellent when broiled.

A species of Chakal either the Corsac or Adive (the Nougi hari of the Malabars). It is not larger than the common weasel, and the tail descends three inches lower than the feet when it is completely pendulous. All the upper parts of the body and the tail are of a greyish fawn, and the lower of a yellowish white.

Baboons (*Cercopithecus latibarbatus*).—Purple-faced monkey. With a great triangular white beard, short and pointed at the bottom ; face and hands purple ; body black ; tail much longer than the body, terminated with a dirty white tuft. (Simia Silenus, *L.*) Wanderoo, *Singh*. Nil Bundar of the Hindoos. This species of monkey is large, of a dark grey colour, almost black, with long white beards, which give them a sedate appearance. The face is long, with a greenish mane, and like that of a dog. The tail terminates with a tuft of hair, like that of a lion ; large canine teeth. Their habits are grave, and their voices hoarse. This ape frequently voids a stone from its gall-bladder, called Bezoar, which is very scarce. It is commonly called ape-stone, and is smooth on the outside.

There are two other monkeys nearly allied to the above, published in Bligh's collection.

Cercopithecus Pileatus—Rilawah or Rollewai, *Singh,*—are of a reddish fawn-colour, with the hair on the top of their heads standing erect like an upright crest, besides which it has a peculiar and appropriate character in the rim of the under lip being of a deep black colour, forming a remarkable contrast with the light tan-colour of the surrounding parts: their appearance is sober, but their manners do not correspond, as they are restless, inquisitive, and unsurpassingly mischievous. From this hallowed race, which roam up and down the country in large parties, the peasant often receives great damage; as they will rob him of his fruit and rice, &c. They have been known to snatch hold of a native child, and run up a tree with it, and, after admiring it for some time, bring it down unhurt, and lay it gently down on the same place where they took it up—a circumstance, thought by the natives to forebode good fortune to the child. The mother handles her young cub and lays it to her breast for suckle, far more like a human creature, than a brute. The natives have been frequently shot by each other in mistake for these animals, whom they highly reverence, and will never pursue.

Stenops Gracilis (*The Slender Loris*),—the Lemur Loris of Shaw, and the Loris Macauco of Pennant. The fur reddish, with a white spot on the forehead. Loris Ceylonicus: fur, brownish black; back, quite black; cutting teeth.

The common Rat (Mus decumanus) and the common Mouse, both abound, the former is most destructive to the young coffee plants.

Musk Rat or Shrew (*Mygale*).—This animal abounds in the maritime provinces, and is a great nuisance from its strong smell. In appearance, the musk-rat is more like a small-sized light-coloured mole, and may be heard uttering a most particularly shrill, but faint squeal, as it goes along the edge of a wall, and behind the furniture, searching for crickets. So searching and subtle is its smell, that it is said to taint the wine in any bottles it may have passed, but this opinion is thought by some to be fallacious, and the smell to arise from a previous contact with the cork, before the wine is bottled, or with the mouth of the bottle. It has a long slender nose: the upper jaw extends far beyond the lower: whiskers long and white: feet naked and pink-coloured. Length, from nose to tail, nearly eight inches: tail thick at the base, tapering to a point.

There are three or four varieties of Squirrels, *viz.* the Sciurus Ceylonensis, S. trivittatus, and the S. Macrourus or Dandoeloena. The palm squirrel, Sciurus trivittatus, lives chiefly in the cocoa-nut trees, and is very fond of the liquor extracted from the palms. Upper part of the body grey-brown, marked with three longitudinal bands, of a pale-white; length of the body, almost six inches.

Sciurus Macrourus (Dandoeloena or Roekea, *Singh*).—This squirrel, in appearance, differs little from the other species, except in size, and by its wonderful leaps or flights, which it commences at the close of the evening, now leaping from branch to branch, and ascend-

ing the highest bough of the loftiest trees. It assumes every variety of form in its different gyrations, now appearing quite flat, about eighteen inches square, and with a long tail projecting from the middle of one side: without the slightest exertion or noise, the animal will float through the air to its object, only its flight is still getting lower, until depressing its tail, when near and a little below the place it is about to light on, the creature glides upon the branch, and in its original shape resumes its course along the boughs of the trees. Flying squirrels do much mischief in the cocoa-nut grounds. They average about two feet three inches in length, including the tail, and resemble the cat in appearance: they are easily tamed. The ears are tufted with black hairs: the end of the nose is pink-coloured: the cheeks, legs, and belly, are of a dull yellow, between the ears is a yellow spot: the crown of the head and the back are black: from each ear, is a bifurcated line of the same colour, pointing down the cheeks: the upper part of the feet is covered with black hairs, the lower part, naked and red. The tail is nearly twice the length of the body, of a light ash colour, and extremely bushy. The part near the body, quite surrounded with hairs: on the remainder the hairs are separated and lie flat.

The Pteromys Petaurista, is of a chestnut-colour, with the hairs tipped with white on the shoulders; whitish grey underneath; thighs red; feet brown, tail black and cylindrical.

There are, also, three varieties of the Bat, *viz.* the Cordate bat, with its heart-shaped appendage to the nose, and the striped, Vespertilio picta (Keriwoula, *Singh.*): no tail; a web between the hind legs, broad and long ears, length two inches, a small short nose; wings striped with black, and sometimes with tawny and brown; varies in colour; the upper part of the body being sometimes of a clear reddish-brown, the lower whitish; and the Pteropus medius, without a tail, with long extended toes to the fore feet, connected by thin broad membranes, extending to the hind legs; has large canine teeth; four cutting above, the same below, a sharp black nose; large naked ears; pointed tongue, terminated by sharp aculeated papillæ; exterior toe detached from the membrane; claw strong and hooked; talons very crooked, strong, and compressed sideways; head of a dark ferruginous colour; on the neck, shoulders, and under side, of a much lighter and brighter red; on the back, the hair shorter, dusky and smooth. This very large and hideous looking animal, commonly called the flying-fox, abounds in most parts of Ceylon, and may be seen in thousands, suspended by the wings from the branches of some decayed tree: they may be always perceived in the evening hovering round fruit trees, and at night may be known by the flapping of their leathern wings, and their offensive smell. They generally move in flocks, and will strip a mango-tree of its fruit in a few hours. The Pteropus marginatus is another species.

In addition to these the Rhinolophus speoris, and another variety are also found.

The common Indian Genette is also found here. The Mangusta Mungos has been elsewhere described. There are two or three varieties of it. See p. 752. The Otter (*Lutra Dukhanensis* of Sykes.)

The Cetaceæ comprise the Gladiator Dolphin, (Delphinus gladiator, *Cuv.*), Grampus (D. orca, *Cuv.*), Common Porpoise (D. phocæna, *Cuv.*), Dolphin (D. Delphis, *Cuv.*)[1]

Birds of Ceylon.

Malabar or Wreathed Hornbill (Buceros Malabaricus)

Called in Ceylon " the year bird," being supposed to have an annual addition of a wreath to its bill. They make a great noise when they fly, are sluggish in their motions, perch on the highest trees, feed on berries, and are reckoned a very sweet food. They swallow raw flesh, and devour rats, mice and small birds.

B. Bengalensis.

Bill, smooth, large, black-brown ; wing, blue-grey ; coverts, black tipped.

Rhinoceros bird, or Hornbill (B. Singhalensis).

Called Dubbeld Bek by the Dutch, from its singular recurvated accessory beak : three feet long, nearly three broad, and almost as big as a turkey. Bill, ten inches long, and two and a half thick at base. On the top of the upper mandible is an appendage as large as the bill itself, and turning upwards contrary to the direction of the bill, both of the mandibles of which bend downwards. This curved horn is eight inches long and four broad, varied with white and black, and divided longitudinally by a line of black on each side : head, neck, back, breast, and upper part of the belly, black : lower part a dirty white : tail twelve inches long : the feathers white at the base and ends, and black in the middle : legs and claws a dull grey. Supposed to feed on flesh and carrion, and to chase rats and mice, and after pressing them flat with the bill in a peculiar manner, toss them up in the air, and swallow them in their descent. This is the Kaendatta of the Singhalese.

" Jackdaw" (Corvus sp. *Pennant*).

Is the largest of the genus, weighs three pounds, and is two feet long and four broad : bill, strong and thick, nearly three inches long, and covered with bristles for two-thirds of its length, completely hiding its nostrils : colour of its plumage a fine rich glossy blue-black : under parts of a dull and more dusky hue. The Bishop of Norwich thus describes this bird :—" In the island of Ceylon these birds are exceedingly impudent and troublesome, and it is found very difficult to exclude them from the houses, which, on account of the heat, are built open, and much exposed to intruders. In the city of Colombo, where they are in the habit of picking up bones and other things from the streets and yards, and carrying them to the tops of the houses, a battle usually takes place for the plunder, to the great annoyance of the people below, on whose heads they shower down the loosened tiles, leaving the roofs exposed to the weather. They will frequently snatch bread and meat from the dining-table, even when it is surrounded with guests, always seeming to prefer the company of man ; as they are continually seen hopping about near houses, and are rarely to be met with in woods and retired places. They are, however, important benefactors to the natives, making

[1] I must apologise to the naturalist for the somewhat immethodical manner of my classification, an evil, which has arisen from circumstances I could not altogether control, but which will be remedied in a future edition. This he would the sooner excuse, if he were made fully aware of the great variety of sources to which I have been compelled to have recourse.

ample compensation for their intrusion and knavery; as they are all voracious devourers of carrion, and consume all sorts of dirt, offal, and dead vermin; in fact, carrying off those substances, which, if allowed to remain, would in that hot climate produce the most noxious smells, and give rise to putrid disorders. Hence they are much esteemed, their mischievous tricks are put up with, and they are never suffered to be shot or otherwise molested."

Jungle Crow.

This bird closely resembles the magpie: its body, head, and tail are black; wings of a light brown colour, and its eyes bright red. It vociferates "ouk, ouk."

Purple-shouldered Pigeon (Columba Phœnicoptera).

Front, pale green: head and neck, fine light purple: breast, orange: back, scapulars, and belly, light green: vent, scarlet: quills, dusky. Girrawè. *Singh.*

Pompadour Pigeon (Vinago Aromatica. *Shaw*).

Cuvier makes this Colomba pompadora, and a variety of phænicoptera. The general colour of this bird is a fine pale green: the male is distinguished by having the coverts of the wings of a fine pompadour colour. They are found in vast multitudes in the banyan and waringen trees, when their fruits are ripe, and are caught with bird-lime by the natives, who prepare the twigs against their arrival. They are excellent food, and are often shot by Europeans. Waringen Grothebein. *Singh.*

Spotted Green Pigeon (C. maculata).

Cinnamon Pigeon (C. Cinnamomea).

Great-tailed Pigeon (C. Macroura). Also the black capped pigeon, (Ptilinopus melanocephalus.)

Tail as long as body, white tipped: body, cinnamon, beneath whitish.

Ring Dove (C. palumbus).—Turtle Dove (C. Turtur).

Bamboo Dove (Palumba Bambutina).

Black-backed Goose (Anas Melanotos).

Notwithstanding that Ceylon swarms with crocodiles, yet no country abounds more with aquatic birds to which nature has given a quickness of sight and an instantaneous locomotive power that enables them to elude the jaws of an enemy, which it is well known cannot turn without difficulty. It is by a fine instinct that the lesser and more agile species of duck frequent, in innumerable flocks, the shores, the mouths of rivers, and the marshes, and are, with the crocodiles, joint tenants of the waters; while the larger and heavier fowl avoid those places, and, dividing into small families, haunt only the lakes and streams that lie in the deep recesses of the lofty and craggy mountains, protected by the cataracts, that prevent the approach of their enemy. This goose is very common and is equal in size to our wild goose: the bill is long and black; at the base is a knot, which in old birds is very large. The head and neck are white, marked with small black spots: the breast and belly of a pure white: the back and wings are black, but the ends of the primary feathers of a fine variable green. The tail is sharp-pointed and black: the legs of the same colour.

Anhinga (Plotus Melanogaster, *Linn.*)

This bird sits on the shrubs that overhang water, and in a country where every one's ideas are filled with serpents, often terrifies the stranger, by shooting out its long, slender neck, which in his first surprise, he takes for the darting of some fatal reptile. Its body is about the size of that of the common duck, but the neck is extremely long: the bill straight, long, and sharp pointed; the upper part of a pale blue, and the lower reddish. The eye is very piercing. The head, neck, and upper part of the breast are of a light brown: each side of the head, and the upper part of the neck marked with a broad white line. The crop is very large. The back, scapulars, and coverts of the wings are marked lengthways in equal portions with stripes of black and white. The quill feathers, belly, thighs, tail, of a deep black; the tail remarkably long and slender. The legs and

feet of a pale green; the four toes united by webs, after the manner of those of the cormorant.

Spotted-billed Duck (Anas Poicilorhynchos).

The bill of this species is black, tipped with yellow, and marked on each side of the base with a red spot: a white line passes from thence to and beyond the eye. The cheeks and under side of the neck and body white, more and more clouded from the chin to the vent, which is totally black; the wings, back, and tail are black, each feather slightly edged with white; some of the tertials wholly white: the speculum of a variable green, bounded above and below with a narrow line of white. Also Anas arcuata.

Wild Duck.

Pea Fowl (Pavo cristatus).

Are to be met with in numbers, at nearly every open space in the jungle where water is to be found. They are naturally wary, and if they have been disturbed, it requires great caution to get near enough for a shot at them. The morning is the best time for pea-fowl shooting, as they keep near the edge of the jungle in the evening, and in the forenoon they retire to some thick dark copse, generally overhanging water, and there rest during the heat of the day: it is then the natives kill them at roost.

Jungle Fowl (Gallus Lafayettii), Wal Keekula. *Singh.*

The appearance of the male bird approaches the red dunghill cock, but has more glossy plumage, and a yellow spot in the centre of the red upright comb. The female is much smaller in proportion, and in colour resembles the heath hen of the moors. This bird continually reminds one of its presence by a shrill double call, somewhat resembling the cry of the partridge, but unlike the crowing of a cock. It is very pugnacious, and two jungle cocks have only to meet to give battle to each other. In taste it resembles a pheasant.

Red-tailed Gallinule. R. Phœnicurus.

Forehead bare, flesh-coloured; plumage above black; vent and under tail coverts, ferruginous-red.

Crested Gallinule (Gallinula cristata).

Forehead and crown bare, reddish, rising into a knot on the back part; body and wings greenish ash-colour: beneath, pale ash.

Ortolan (Emberiza sp.)

Coromandel Quail (Coturnix textilis).

Found here as well as in the Dekkan.

Widgeon (Anas Penelope.)

Woodcock (Scolopax Rusticola, *Linn.*)

Curlew (Numenius sp.)

Is as large as a duck, with white plumage, and black legs and beak.

Teal—Jack Snipe (S. Gallinula, *Linn.*)

Grey-sand Piper (Tringa squatarola, *Linn.*)

Large and small white, large and small brown Paddy Birds. (Loxia oryzivora.)

This genus resembles the heron in shape, and comprises five or six species, varying in size. Their name is derived from their general habitat. Koka, *Singh.*

" Bitterns"—Tetrao bicalcaratus (Ceylon Partridge of Latham.)

Red-legged Partridge (Perdix Janninus.)

The same as the Perdix bicalcaratus of Forster, or double-spurred partridge: the bill of the male is red: from that to the region of the eyes is a naked red space. The head is varied with black and white streaks. The whole neck above and below is black, elegantly marked with sagittal lines, the points tending upwards. The thighs white. The primaries dusky, edged with rufous. The back covered with rufous feathers, dusky on each sides of their shafts: tail dusky:

legs red, on each a pair of strong sharp spurs. The head of the female is cinereous: the colour of the back and belly rufous, brightest below. The tail dusky. Legs red and unarmed. Haben-Kukella, *Singh.*

Indian Parrot (Psittacus orientalis.)

Small size. Bill bright orange: skin round the eyes of a pale flesh colour: top of the head red or deep orange: rest of the body green, or palest beneath: lower half of the rump and upper tail coverts red, like that of the head: inside of the quills and under the tail bluish green: legs and claws flesh-colour.

Ceylon Parakeet (P. Zeylanicus.)

Pigmy Parakeet (P. Pygmæus.)

Length six inches: body small: bill whitish: cere dusky: tail cuneated: the tops of all the feathers of a greenish yellow: legs lead colour.

Alexandrine Parakeet.

Red-headed Cuckoo (Cuculus Pyrrhocephalus.) Malkoha, *Singh.*

Is found in the woods, and lives on fruits. Length sixteen inches: the bill much arched, strong, and of a greenish-yellow colour: the crown of the head and part of the cheeks are of a bright crimson, entirely surrounded by a band of white. The hind part of the head and neck black, marked with small white spots: the fore part of the neck entirely black: the back and wings black: the tail very long, composed of feathers of unequal lengths, their lower part black: the ends white. The breast and belly white: legs of a pale blue.

Cuculus dicruroides is another species.

Cheela Falcon (Falco Cheela.)

Rhomboidal Falcon (F. Rhombeus.)

Black and white Indian Falcon (F. melanoleucos.)

Length sixteen inches. Bill black: head, neck, back, scapulars, quill feathers, and some of the middle coverts of the wings are black: the rest of the coverts, those of the tail, the tail itself, the breast, and the belly. are of a pure white. It is not known whether it is trained for falconry. Claws black. Kaloe Koeroelgoya, *Singh.*

Brown's Hawk (F. Badius, *Lath.*)

About thirteen inches long. Bill blue, with a black tip: iris yellow: upper part of the head, back, and tail coverts brown: scapulars brown, with white spots: quills dusky, with pale brown edges: fore part of the neck and the under parts white, covered with numerous semicircular yellow lines: tail pale brown: legs pale yellow: claws black.

Ceylonese eared Owl (Strix Ceylonensis.)

About one foot eleven inches long, and weighs two pounds nine ounces. Bill horn colour: irides yellow: parts above of a pale reddish brown, beneath yellowish white: ears, short and pointed: prime quills and tail barred with black, white, and pale red: legs naked to the knees. Raja-Alla, *Singh.*

Coromandel eared Owl (S. Coromanda.)

Indian eared Owl (S. Bakkamana.)

This elegant bird is called Bakkamana by the Singhalese. The irides are scarlet: the horns take their source from the base of the bill, and point to the sides of the head: on their inner side they are dusky, on their exterior, white. The bill is dusky, surrounded with long bristles. The circle of feathers round the eyes is of a very pale ash colour: the external circle of a yellowish brown. The head is of a deep ash colour, the back, dusky: coverts of the wings grey, marked with narrow lines of black, pointing downwards: the quill feathers regularly barred with black and white: the breast buff-coloured, marked with small sagittal black spots: the legs feathered half way down: the naked part of a reddish yellow.

Devil's Bird (Strix Gaulama or Ulama, *Singh.*)

A species of Owl. The wild and wailing cry of this bird is considered a sure

presage of death or misfortune, unless measures be taken to avert its infernal threats and refuse its warning. Though often heard even on the tops of their houses, the natives maintain that it has never been caught or distinctly seen, and they consider it one of the most annoying of the evil spirits which haunt their country. Knox, in his credulity, pronounced it to be a devil. It is, probably, a species of owl, but certainly its cry is far more like that of a human being in distress than any other species of that melancholy and ill-omened family.

Tufted Flycatcher (Muscicapa comata.)

Is very common in the interior, and may be seen flitting about in the thick copses and dark ravines. It is about the size of a sparrow, with a black head, and a tail five times its own length, composed of very flexible feathers of pure white: the disproportioned length of this bird's tail gives it the appearance of having a narrow piece of cloth fastened to it; hence arises its native name, Redi-hora, cloth stealer. It is called by Europeans the Ceylon bird of Paradise. The bill is black, and crooked at the point: head, crested: hind part of the neck, back, wings, and tail, black: rump, sides of the neck, breast, and belly, white.

Red-vented Flycatcher (M. Hæmorrhoa.)

This bird has a rufous back and tail, and two feathers exceeding the others in length by nearly nine inches: neck, and upper parts of the body clouded brown: breast and belly, white: vent, red: tail, black: legs, dusky: bill, bluish: head, black.

Yellow-breasted Flycatcher (M. Melanictera.) Malkala kourlu, *Singh.*

Size of a goldfinch. Bill, grey: head and cheeks, black: back and wing coverts cinereous brown, mixed with yellow: breast, yellow: quills and tail dusky, edged with pale yellow: legs, pale blue. It is much admired for its notes by the natives.

Cinnamon Flycatcher (M. Cinnamomea.)

Eight inches long. Bill, straight and black: plumage in general of a yellowish cinnamon-colour, variously shaded on the upper parts: under, much paler, almost yellow. The quills dusky, marked with ferruginous.

Flammeous Flycatcher (M. flammea.)

The bill, head, neck, fore part of the back, and lesser coverts of the wings, black: rest of the back, bright orange or flame colour: primaries, partly black, partly orange: breast and belly orange, sinking into pale yellow below: tail dusky, yellow towards the point: legs, black. The upper part of the head and whole back of the female is ash-coloured: about the cheeks and throat, dusky: breast, orange: belly, white: across the primaries a flammeous band, bounded above and below with black: tail, black above.

Malabar Lark (Alauda Malabarica.)—Skylark (A. arvensis.)

Cinnamon Creeper (Certhia Cinnamomea.)

Length, five inches. Bill, slightly bent, and black; about three-quarters of an inch long: upper part of the plumage cinnamon-colour: under, white: legs, dusky.

Green Gold Creeper (C. omnicolor.)

Green, with a shade of all colours.

Indigo Creeper (C. parietum)—Yellow-billed Creeper (C. lepida.)—Tufted Creeper (C. Erythrorynchos.)

Ceylonese Creeper (C. Zeylanica.)

Size of a wren, four inches long. Bill, three-quarters of an inch, and black: the upper parts of the body are of a dull brownish olive: the under parts yellow: but the throat, fore part of the neck, and breast, are of a beautiful deep, bright violet: quills, brown; the edges of the feathers dull olive: tail, the same colour as wings: legs and claws black.

Loten's Creeper (C. Lotenia.)

Five inches long. Head, neck, back, rump scapulars, and upper tail coverts

are green gold: beneath, from the breast to the vent, velvet black, which is separated from the green on the neck by a transverse bright violet band: the lesser wing coverts are of the same colour, middle coverts are green gold: greater coverts are very fine black, edged with green gold on the outer edge: the quills are the same colour: legs, black. The female differs in having the breast, belly, sides, thighs, under wing, and tail coverts, of a dirty white, spotted with black; called by the natives Angala-dian.

Yellow-crowned Thrush (Turdus Ochrocephalus.) Tsutju crawan. *Singh.*

Size of the common thrush. Bill, black: crown of the head and cheeks, pale yellow: breast and belly cinereous; the first marked with white and dusky sagittal lines: greater quills, tail, and legs, dull green. It is remarkable for its power of mimicking every note that is whistled to it.

Long-tailed Thrush (T. macrourus.)

Size of a lark, eleven and a half inches. Bill, slightly notched near the tip: colour, black: head, neck, back, and wing coverts, glossy purplish black: rump, white: the under part, from the breast ferruginous orange: quills, dusky black: the tail is cuneiform in shape: the two middle feathers being six and a half inches long, and the outer ones only two and a half inches. The four middle feathers are wholly black, the next on each side half black, half white; and the three outer ones wholly white: legs, pale yellow: claws, black.

Ceylon Thrush (T. Zeylanicus; Lanius Erythropterus, *Swainson.*)

Size of a blackbird. Bill, black: crown of the head cinereous olive; from thence to the tail, a fine olive green: chin and throat yellow: belly, vent and thighs yellow, tail cuneiform, the two midddle feathers are like the back: the others are black, with yellow tips: legs blackish. In the female, the upper parts are greenish yellow: the throat grey, and the breast and belly greenish-yellow, but paler than the upper parts.

Common Kingfisher (Alcedo sp.)

Length seven, and breadth eleven inches: bill long and black, but the base of the lower mandible is yellow.

Violet Kingfisher (A. Coromanda.)

A. Bengalensis.

Blue-green above: rufous beneath; head striped blue and rufous. Four and a half inches.

Pied Kingfisher (A. rudis.)

Eleven inches long: bill, black, and nearly three inches long: head, and hind part of the neck, covered with black feathers, edged with white on each side: back, wings, and upper part of the body, are spotted irregularly with black and white: the breast and sides the same: throat, and under parts to the tail, wholly white: quills spotted white and black.

Smyrna Kingfisher (Halcyon Smyrnensis.)

Length, eight and a half inches. Bill more than two inches long and red: irides whitish. Head, neck, breast and belly, sides, thighs, under wing, and tail coverts of an elegant chestnut: throat white: the lesser wing coverts dull-green: the greater coverts, farthest from the body of the same colour, on the outside and tips, but blackish within. Quills the same: tail feathers blackish, but the two middle ones are wholly of a dull-green, and the outer edges of the rest, of the same colour, but all of them are blackish on the under side: the legs are red: the claws, blackish.

White-headed Ibis (Tantalus Leucocephalus.)

In size, it is much superior to our largest curlews. The bill is yellow, very long and thick at the base, and a little incurvated. The nostrils very narrow and placed near the head: all the fore part of the head is covered with a pure yellow, and seems a continuance of the bill, and the eyes are in a very singular manner placed very near its base. The rest of the head, and the plumage, are of a pure

white: a transverse broad band of black crosses the breast: the quill feathers and coverts of the wings are black: the coverts of the tail are very long, and of a fine pink-colour. They hang over and conceal the tail. The legs and thighs are very long, and of a dull flesh-colour: the feet, semi-palmated or connected by webs, as far as the first joint. It makes a snapping noise, with its bill, like a stork, and its fine rosy feathers lose their brilliant colour during the rainy season.

Black-headed Ibis (T. melanocephalus.)

Maldivian Pratincole.

Taken at open sea, in the latitude of Ceylon, and the Maldives. Nine inches long. Bill black: the head, and upper parts of the body, the colour of umber: under wing coverts, red-brown: throat white, surrounded with a black band, and each feather has a longitudinal black line: the quills and tail are black: the rump, belly, and vent white.

The Frigate Pelican (Tachypetes.)

Is found about the coasts, as well as the Pelicanus Onocrotalus of Linnæus.

White Albatross (Diomedea.)

Green Wagtail (Motacilla viridis.)

Four inches long: head, cinereous: neck, back and breast, pale green: wings and tail cinereous, edged with white: belly white.

Pink Warbler (Sylvia Caryophyllacea.)

Size of the willow wren. Bill reddish: general colour of the plumage, a pale pink: wings and tail inclined to dusky: legs, red.

Green and Yellow Fig-eater (S. Zeylanica.)

The Zosterops palpebrosus of Horsfield.

Length, four inches and a half. Bill brown, plumage above changeable green: beneath the neck, orange: breast and belly, yellow. Var. Œrithina Atricapilla. Head black, upper parts olivaceous: breast and belly, yellow: tail tipped with white.

Black-necked Warbler (S. nigricollis.)

Length, four and a half inches. Bill, a trifle bent, and of a bluish grey colour: crown and nape, black: back, green: beneath, wholly of a light yellow: wings, black, crossed with two bars of white.

Tailor Warbler (S. sutorea.)

This bird, says Pennant, is remarkable for its nest. It has a greater shyness than any other: it will not trust its nest even to the extremity of a slender twig, but makes one more advance to safety, by fixing it on the leaf itself. It picks up a dead leaf, and strange to relate, sews it to the side of a living one: its slender bill being its needle, and its thread some fine fibres; the lining, feathers, gossamer and down. Its eggs are white: the colour of the bird light-yellow; its length, three inches; its weight only three-tenths of an ounce; so that the materials of the nest, and its own size, are not likely to draw down a habitation that depends on so light a tenure.

Cinnamon Warbler (S. cinnamomea.)

Very like the red-tail. The upper parts of the body are hoary: the throat, black: breast, belly, and rump, crimson: the quills black: tail, black: the four middle feathers obliquely rufous on the sides.

Olive coloured Warbler (S. olivacea.)

Size of a hedge sparrow. Bill, whitish, beset with pale-yellow feathers; the head, upper parts of the body, wings and tail olive: breast and belly, white. It jerks up the tail so high as to make an acute angle.

Gaur Bunting (Emberiza Asiatica.)

Olive Bunting (E. olivacea)

This species is scarce bigger than a wren, being only three-quarters of an inch long. The bill grey brown: the head and upper parts of the body are olive-green: throat, orange; fore part of the neck and upper part of the breast, black: the rest of the under parts olive grey: quills, brown, edged with olive-green.

Picus Ceylonensis.

Forehead, with long sharp feathers, scarlet: chin and throat black.

Red-winged Woodpecker (P. miniatus.)

Commonly called the Carpenter, from the noise it makes in boring trees. The bill is of a dusky blue, the head of a deep dull red, and adorned with a long crest pointing backwards: on the chin, is a spot of yellow. The hind part of the neck, the back, the coverts and secondary feathers of the wings, are of the colour of red-lead. The fore part of the neck is of a rose colour: the belly, white. The quill feathers, black, marked with large white spots: the coverts of the tail, green: the tail consists of sharp pointed feathers, like the European kind, and is of a deep blue.

Malacca Woodpecker (P. Malaccensis.)

Lesser spotted, and another variety, (P. Minor.)

Bill one inch in length, of a lead-colour. It has white spots on the head, and the upper part of the back is black, the under yellowish: throat and breast brown, irregularly spotted with white: tail brown. Kirella. *Singh.*

Ceylon Finch (Fringilla Zeylanica.)

Small sized: bill and head black: the whole body yellow, inclining to green on the back: the under parts white and dusky: quills and tail dusky: the outer edges yellow.

Green-rumped Finch (F. butyracea.)

Bill, bluish: head, hind part of the neck, upper part of the back and tail black: cheeks, chin, and the rest of the under parts, light yellow: vent, yellow: wings black: on the coverts a white spot: lower part of the back and thighs green: legs, grey.

Red-crowned Barbet (Bucco rubrocapillus.)

Size of a goldfinch: length five and a half inches; prime quills, dusky: breast, yellow: belly, white: tail, green: the exterior feathers dusky: legs pale red.

Yellow-cheeked Barbet (B. Zeylanicus)

Same size as the last. Bill red: head and neck, pale brown: back, pale green: belly, pea green: tail, green: legs, pale yellow: the middle of each feather spotted with white. Kottoreya, *Singh.*

Blue Barbet (B. Gerini.)

Green Barbet (B. viridis.)

Top of head and back of neck, olive green: body and wings green: paler beneath.

Yellow-fronted Barbet (B. flavifrons.)

Yellow Grosbeak (Loxia flavicans)

Baya of the Hindoos. Size of a canary bird. Bill, short and thick: head, neck, breast, belly and vent yellow; top of the head the same, but paler: back, wings, and tail, greenish yellow: quills and tail margined with yellow: legs, pale. This bird which, in some respects, resembles our yellow-hammer, is remarkable for its pensile nest, and their curious position at the extremity of the branches of trees.

Yellow-rumped Grosbeak (L. Hordacea.)

Size of the white wagtail. Head, neck, and rump fulvous: temples white; from thence to the bill, the breast, wings and tail black: shoulders, thighs: and tail feathers grey.

Eastern Grosbeak (L. undulata.)

Brown Grosbeak (L. fusca.)

Size of a Canary bird. Bill, short, thick and of a lead colour: the head and upper parts of the body brown: lower, of a pale ash colour: quills, dusky black: tail the colour of the quills with palish ends: legs, pale.

Ash-headed Grosbeak (L. Indica.)

Malabar Grosbeak (L. Malabarica.)

Size and shape of a tit-mouse. Bill, black: throat, white: body, cinereous: quills and tail black: vent, whitish.

Dwarf Grosbeak (L. minima.)

Size of a wren : bill, short and thick : the upper parts of the quills, white at the base : secondaries, white on the inside towards the base : tail, even.

Black Tanager (Tanagra atrata.)

Size of a thrush : the colour of the plumage, wholly black, with a gloss of blue on the back : bill, and legs, black : is a Lamprotornis ?

Ceylon Rail (Rallus Zeylanicus.)

Larger than the common rail : bill, red : head, dusky : neck, back and tail ferruginous : prime quills, black ; fore part of the neck, breast and belly, reddish, clouded with brown : legs, red.

Cape Rail (R. Capensis.)

This bird is also found in Ceylon, and is nearly the size of the Crake gallinule : head, neck, back and upper part of the breast, ferruginous : lower parts of the breast, belly, thighs, vent, quills and tail, undulated with black and white : two middle tail feathers ferruginous : legs, of a deep blood red.

Boulboul Shrike (Lanius Boulboul.)

Size of a field fare : bill, yellow, and crooked at the end : head, neck, back and tail, black : breast and belly, ash colour : legs, yellow.

There is another variety. (L. Melanotus.)

"Common Hoopoe" or Widow Bird.

Is about twelve inches long, nineteen broad. Bill, black, slender and incurvated : neck, a pale reddish brown : breast and belly, white, but in young birds marked with narrow dusky lines pointing down : back, scapulars and wings crossed with broad bars of white and black : rump white. The tail consists of only two feathers, white, marked with black, in the form of a crescent : the legs are short and black : this bird is said to have two or three broods in a year, and to lay the eggs in the holes of trees. It is a bird of passage. There are two species ; one of which the natives call Ratoo Pili Hora ; the other, Sudu Pili Hora, both are elegant little birds.

Mango Bird or Golden Oriole. (O. melanocephalus.)

So called, from its feeding on the fruit of that tree.

Sun birds (Cinnyridæ.)

Ceylonese Starling. (Pastor.)

Bill, black : head, pale yellow : breast, light grey, marked with oblong yellowish white spots : back and belly, grey, marked with white and dusky semicircular lines : quill feathers, dull green : tail, barred with pea green and black : legs, bluish grey. Is said to whistle in a mocking way.

Grand Lory (Psittacus Grandis.)

The largest of all the Lorys, being thirteen inches long : bill, black : head and neck, a fine red : lower part of neck, near the back, violet blue : breast richly clouded with red, blue, violet and green : quills, and edge of the wing, from the shoulder, sky blue : rest of the plumage, a deep red : half of the tail, red, and the end yellow ; legs, ash-coloured.

Bee-Eater (Merops apiaster.)

And the greater Red Start, are both found here.

Short-Tailed Pye.

Approaching the size of a blackbird : bill, a brownish flesh-colour. Head partially black. Beneath from the throat to the tail, is a buff-colour, reddish near the vent : legs, reddish yellow : quills and tail, black.

Grey-Tailed Roller (Irena vagabunda.)—Fairy Roller (I. puella.) —Indian Roller (I. Indica.)

Fasciated Couroucou (Trogon fasciatus.)

This species is rare. Rantvan-kondea, *Singh.* Length, ten inches : bill, black, thick, strong and arched, the base, beset with bristles : the orbits, naked, and of a deep blue : the irides, yellow : head and neck, of a deep dusky blue,

fading into a pale orange-colour. The back, is tawny: the coverts of the tail grey: the coverts of the wings and the scapulars elegantly barred with narrow undulated lines of black and white: the quill feathers dusky. striped with white, on their outward webs. The tail is very long, tipped with black, and composed of feathers of unequal lengths, the exterior being the shortest. The legs and feet, small and dusky, the toes disposed, two backwards, and two forwards; as in the woodpecker tribe.

Spotted Couroucou (T. maculatus.)

Size of a nut-hatch. Bill, brown: neck, breast and belly, pale brown: edges of wings, white: tail, dusky; barred with white.

The Herne.—Brahmin Kite.—The Vulture.—Sparrow.—Flamingo (Phœnicopterus ruber.)—Crane.—Bombay Goat-Sucker (Caprimulgus Asiaticus.)—Indian Plover (Charadrius Indicus.)—Indian Jacana (Parra Indica.)—Swallow (Hirundo esculenta.)—Haliætus Pondiceriensis.—Brachypterus Zeylonensis.—Gecinus chlorogaster.—Iora Zeylanica.—Zosterops palpebrosus.—Phyllonus.—Pycnonotus flaveolus.—P. Haemorrhous.—Tephrodornis Pondicerianus.—Dicrurus.—Campephaga Sykesii.—Pericrocotus flammeus.—P. peregrinus.—Praticola caprata.—Brachyurus.—Pomatorhina Horsfieldii.—Malacocercus striatus.—Anthus Malayensis.—Dendrophila.—Turtur duratensis.—Totanus glareola.—Ortygometra Zeylanica.—Porzana phœnicea—Tigrisoma.—Ardeola malaccensis.—Ardetta cinnamomea.—A. Sinensis.—Herodias intermedia.—Hydrophasianus sinensis.—Rhynchæa bengalensis.—Gallinula stenura.—Palæornis Alexandri.—P. torquatus.—P. Cyanocephalus.—Athene castanopterus.—Ninox Scutellatus.—Eurystoma orientalis.—Phœnicophaus viridirostris.—Centropus philippensis.—Gracula religiosa.—Acridotheres tristis.—Nectarinia Zeylanica.—Spoonbill.

Dicrurus Leucophæus.

Grey lead colour; tail, long, forked, nine inches long.

FISHES.

Seirfish, Cybium guttatum (Sora-malu, *Singh*), a species of Scomber.

This is generally considered the finest flavoured of the finny race that swarm in these seas; it has a good deal of the flavour of salmon; its sole habitat is salt water, and its colour is white.

Synanceia brachio is found in the seas round Ceylon.

Kalandah (*Singh.*)

A species of Gadus; a Merlangus or whiting.

Several species of the Pegasus, *Linn.*—Fistularia paradoxa.—Albicore or Thunny (Scomber Thynnus, *Linn.*)—Bonetta (S. Pelamis, *Linn.*)—Scad, Scomber Trachurus.—Mackarel, gen. Scomberoidæ.—Gadus carbonarius, Coal-fish.

Pomfret Bull's eye (Holocentrus ruber) Ratoo Pahaya, *Singh.*

Body, head, and fins bright red. Scales partially tinged with gold. Is found at certain seasons in abundance on the southern coast of Ceylon in deep water. It is greatly esteemed by the natives as an article of food, and reaches a considerable size, frequently nearly two feet in length. The flesh white and solid. For splendour and beauty, this fish is almost unsurpassed.

Snook or Cape Salmon, Inguru Parawah (Scomber Heberi.)

Body smooth and silvery, shot with gold, a tinge of grey (probably caused by the removal of the silver by the hands of the fishermen), graduated from the back

to the lateral line, which is much curved above the pectoral fin, and thence passes in a straight line, strongly serrated, to the centre of the caudal fin. Pectoral fin elongated and curved: dorsal fin divided in two, with spines of various lengths: two spines detached in front of the anal fin, the extremity of the upper division nearly black. Head large: shoulders high: eye, full and prominent. Fins different tinges of yellow. This fish is found in deep water, and is much esteemed. It frequently exceeds two feet in length.

Sea Perch (Perca marina, *Linn.*)

Bearded Ophidium (Ophidium barbatum, *Linn.*)

Pampus (Stromateus Paru, *Linn.*)

Swordfish (Xiphias Gladius, *Linn.*)

Grows to the length of thirty feet. It is at perpetual enmity with the whale tribe, and a most dangerous enemy; for it will sink beneath those monstrous animals, and rising with great force, transfix them with its vast snout. There have been instances in which it has mistaken a ship for one of the cetaceous genus. An East Indiaman once had its bottom pierced through by a swordfish, and the weapon quite embedded to the very base in the timber. The fish was killed by the violence of the shock; but had it been able to withdraw the sword, the vessel must have sunk in consequence of the leak.

Gemmeous Dragonet (Callionymis Lyra, *Linn.*)—Kurtus (Kurtus Indicus, *Linn.*)—Dorado (Coryphæna Equisetis, *Linn.*)—Doree (Zeus Faber, *Linn.*)—Sole (Pleuronoctes Solea, *Linn.*)—Red or Sur mullet (Mullus barbatus, *Linn.*)—Striped Sur mullet (Mullus Surmuletus).—Great Garfish (Esox osseus, *Linn.*)—Poisonous sprat (Clupea).—Rock Cod, several species—Skate (Raia Batis, *Linn.*)—Rays, great variety of—Sting Ray (Raia pastinaca, *Linn.*)—Sharks.—White Shark (Squalus Carcharias, *Linn.*)—Sawfish (S. Pristis, *Linn.*) Depta Mora, *Singh.*—Perca Pulchella (Holocentrus diadema.)

Tik-Girawé, *Singh.* (Labrus aureo-maculatus.)

Body light brown, inclining to yellow, a white line vertically passing from the back to the commencement of the anal fin; from this white division to the snout there are numerous black spots, those on the plates of the head surrounded by a circle of blue, and on the other side of the white division on the back there are three brilliant orange spots diminishing towards the caudal fin, which, with the anal and dorsal fins, are variously spotted with black, and marked with a yellow band on their extremities. It is a beautiful species, and thence called in Ceylon the spotted parrot. Lateral line very visible, bow-shaped, convexing under the sixteenth ray of the dorsal fin, and thence extending in a slightly curved line to the sixth or seventh ray of the caudal fin. Is rarely taken; delights in rocky coverts; seldom eaten by the natives, being at times held unwholesome. Attains sometimes the length of eighteen inches.

Jul Potobara, *Singh.* (Tetrodon Ocellatus.)

Body variously spotted: a large black mark at the base of the dorsal fin, surrounded by stripes and dots, extending in regular elliptical forms toward the pectoral and caudal fins. The eye placed high, and distant from the mouth: small blue and pink stripes intermingled with spots on either side of the mouth and eyes. No ventral fin. Found in great abundance on the coasts. From a supposed resemblance of the colour of the belly to that of the rind of the "Jul," a fruit known to Europeans by the name of Wood Apple, when ripe, the natives have designated it accordingly. It seldom exceeds five or six inches in length, and is not eaten, being considered poisonous.

Tik Kossah (Gerranus Tankervillæ.)

Body yellow, with longitudinal streaks of pale red. A large irregularly formed stain approaching to black, above the lateral line, and towards the caudal fin.

Head of a dull purple hue, spotted with darker tones of purple. Fins, various shades of yellow, with reddish rays. This fish inhabits rocky spots, averages seventeen inches in length, and is firm fleshed and wholesome.

Radiya (Chætodon Tyrwhitti.)

Body yellowish on the upper part, graduating to a pale grey beneath; fine perpendicular equi-distant dark stripes graduated below, dark spots intervening. Dorsal fin striated between each spine with grey or yellow, the upper parts terminating diagonally in bluish grey. Head of the prevailing grey, with a pink hue, and dark mark on the chief plate. Eye near the mouth: iris silvery, but remarkably dull. This fish inhabits rocky spots, rar.ly exceeds five inches in length, and is esteemed a wholesome food. Is occasionally found at a considerable distance from the mouths of fresh water rivers, and beyond the influence of the tides.

Panoo Girawé (Scarus quinque fasciatus), or worm Parrot.

Body dark purple, approaching to black, with five perpendicular light stripes; three touching on the dorsal fin, the third also touches the anal fin, the other two near the caudal. The head beautifully variegated with pink, green and yellow interspersed with markings of black, somewhat representing a highly coloured map. Eye projecting, iris golden, surrounded by black, strongly marked on the upper part. This splendid fish has been known to reach the length of thirty inches; its flesh is delicately white, firm, and wholesome. It derives its native name from a fancied resemblance of the vertical stripes of yellow and green on its body to a species of Palm worm.

Laboo Girawé (S. Pepo-or Magrathii.)

Body covered with scales, resembling a regularly marked net or trellis-work of yellow, on a blue ground, graduating towards the under parts. Head yellow, with various forms and spots of blue. Eye brilliant; iris golden; caudal fin dark green, vertically tinged with reddish brown; dorsal and anal fins reddish brown, bordered with dark green. Pectoral and ventral fins yellowish brown, the front rays green; no spines. Laboo is the name of a species of gourd or pumpkin, to which the marks and colour of the fish have a resemblance.

Balance Shark, or Hammer head (S. Zygæna, *Linn.*)—Zope (Squalus Galeus, *Linn.*) – Blue Shark (S. glaucus, *Linn.*)—Shagreen or basking shark (S. Maximus, *Linn.*)—Squalus malleus. Sea Dragon (Pegasus draconis, *Cuv.*)

Sepelawah (Perca argentea.)

Body silvery, back bluish, graduating towards the lateral line, which is strongly marked. Fins pale yellow; the caudal singularly marked with fine black longitudinal stripes. The lower plate of the head marked with radii. The iris large, black, and brilliant. This fish inhabits the deep waters of the surrounding seas, and is found on the shores of Ceylon at certain seasons, when driven into shallow water by larger fishes of which it is the prey: it is then taken by the fishermen in large quantities within the shoal water of the coral banks. Rarely exceeds seven inches in length, and is excellent food.

Lena Girawé or Squirrel Parrot (Scarus Georgii quarti.)

Body green, with three longitudinal bright red lines, between which, on the green parts, are various irregularly placed touches of red; the form of each scale on the green portions is defined by an edging of blue. The dorsal and anal fins have each a stripe of red passing between their stripes of green, and each ray of the caudal fin is touched with red at its base, and terminates in a tinge of yellow, between the predominating green. Head irregularly marked with bright red; sharply defined. This, the most splendid of the Parrot fish, is found in rocky spots. About eighteen inches in length. Is not sought for food. Derives its Singhalese name from the three longitudinal stripes which distinguish the beautiful but common Lena or Squirrel of the Singhalese.

Gini-Maha or Great Fire (Scorpæna volitans.)

Pectoral fins longer than the body; the colours stronger on the spinous rays

than on the others ; the connecting membrane bluish and brown ; one spinous, bluish, spotted with white. Some say it is never used as food ; but the native fishermen maintain that it may be eaten, and that its flesh is white, solid, and nutritive. Linnæus describes the flesh as delicious ; but he is, perhaps, in error in his opinion that it possesses the power of flying, the pectoral fins not appearing sufficiently united or proportioned to the body to admit of volitation.

Seweya (Acanthurus vittatus.)

Body striated. This fish is scarce on the southern coast, inhabiting rocky localities ; not in request as an article of food. Seldom exceeds sixteen or seventeen inches in length, and is well armed near the caudal fin with a sharp curved spine, which it raises or depresses at pleasure, but seldom exhibits except excited or enraged. When depressed it is scarcely visible within its scabbard, which in appearance resembles a recent incision in the body of the animal. Specimens vary in the arrangement of the blue and yellow streaks near the caudal fin.

Koppra Girawé (Gomphosus fuscus, or Porpus Parrot Fish.)

Body brown. Gills, dorsal and anal fins brownish red. This fish inhabits rocky situations. The Singhalese sometimes eat it ; but it is not nutritious.

Kola Handah or Leaf Moon (Chætodon vespertilio.)

Dorsal and anal fins broad. Caudal fin with a brown band. Head without scales, iris golden, mouth small, lips thick, lateral line arched. This fish is occasionally found in rocky spots, but generally in deep water. It attains a large size, and derives its native name from the resemblance it bears in the dorsal fin to the leaf of a marine plant, and in the shape of the body to that of the moon. Is considered unwholesome by the natives, from its partiality for copperas and other food.

Pookoorowah (Holocentrus Argenteus.)

Body silvery, with reddish brown longitudinal lines. Pectoral, ventral, and anal fins yellow, tinged with red. Dorsal fin neutral tint. Caudal fin, dark indigo, inclining to black. This is a very delicious fish, seldom exceeding twelve or thirteen inches in length, and is fond of rocky situations.

Gal-Lellah or Stone Plank (Chætodon vagabundus.)

Body striate, snout cylindrical. Body pale yellow, with brownish purple lines ; above the eyes a black band ; another at the end of the trunk ; and a third through the middle of the tail. Scales of the body large ; of the head small. Flesh good. Inhabits rocky situations ; about twelve or thirteen inches long ; is eaten by the natives. In some specimens the purple lines on the body are straight ; in others, nearly so, or partially curved.

Kaha Bartikyah (C. Brownriggii.)

Tail entire. Body and fins yellow ; above the lateral line bright, small. Body, beneath the lateral line, and fins, yellow ; a deep black spot at the extremity of the dorsal fin. Lateral line marked by the termination of the yellow and bright blue of the body. From its small size—not exceeding two inches in length—not eatable.

Ratoo Gini Maha, Great Red Fire (Scorpæna miles.)

Spines round the eyes and partially on the lateral line near the head. Head large, with six cirri on the gills. Pectoral fin with large irregular black spots. Ventral, anal, dorsal, and caudal fins with small black spots. Inhabits rocky situations, and is described as a most voracious animal. The Singhalese fishermen vary in opinion with respect to its fitness for food. The S. miles, besides its colour, differs from S. volitans in the length of the pectoral fins, which in the former are not so long as the body, in the cirri on the top of the head, and in the formation of the membranes of the pectoral fins, which though in this animal they are more united, are certainly not sufficiently proportioned to the body to admit of volitation.

Ratoo-polobarah, or Mol-Kolah, Rice pounder (Balistes aculeatus) —B. viridis.

First dorsal fin three-rayed. Tail entire, with two rows of recumbent spines at its base, three in each row. Ventral spine strong-toothed. Fins short, first dorsal, very broad, and serrate forwards. Frequents rocky spots. Is eaten by the natives ; but from its insignificance, and its almost impenetrable skin, is not sought after by the fishermen. This fish seldom exceeds ten inches in length, and when that size, the green colour of the body gives place to a darker hue, and the fine orange of its lines and fins become of a dusky yellow.

Kara-Hamoowah (Acanthurus hirudo.)

Body strongly marked with five black stripes, three of them resembling leeches. Lateral line much curved, and armed near the caudal fin with a sharp spine. Inhabits rocky situations. Seldom exceeds twelve inches in length, and is esteemed wholesome by the Singhalese. The sharp spine, horizontally situated near the caudal fin, and pointing towards the head of the animal, can be raised or depressed at pleasure ; but when recumbent, is scarcely visible to the naked eye.

Mal-Girawé (Sparus Hardwickii.)

The body marked with six perpendicular dark stripes intersected with horizontal lines of purple, green, red, yellow, blue and grey, in gaudy colours. The head is variegated with red and green marks, radiating from the eye. The Mal-Girawé owes its name to the brilliant variety of its colours, mal signifying flower. This fish, though not sought after by the fishermen, is not objected to as food. It seldom exceeds fourteen inches in length, and loves rocky situations.

Dewi Boraloowah (Bodianus Cuvieri.)

The body marked with strong brown longitudinal lines ; the head, back, and tail, bright yellow, alternating with the brown stripes of the body. This is a wholesome, but very scarce fish, inhabiting rocky situations on the southern coast of Ceylon. Seldom exceeds eighteen inches in length.

Hembili Girawé, Basket Parrot (Sparus decussatus.)

The back green, gradually softening into a yellow tinge towards the lower fins ; the body regularly marked, like wicker-work, by graduated purple and grey tints. The head, green, ornamented with orange-coloured stripes and spots. The fins and tail yellow. The Hembili-Girawé derives its name from a sort of pouch or basket, in which the natives carry their betel leaf, chunam (shell lime) tobacco, and areka-nut, called Hembili ; Girawé, the Singhalese name for parrot, is a term indiscriminately applied by the natives to a variety of splendid fishes with which the coast of Ceylon abounds. This fish is edible, but not sought after for that purpose. It inhabits rocky situations, and seldom exceeds fourteen or fifteen inches in length.

Ankatilla (Balistes biaculeatus.)

Body silvery throughout. The fins of a dull yellow, except the first dorsal, which is black towards the base. Lateral line from the head to near the extremity of the dorsal fin, arched. This fish derives its specific name from the peculiar structure of the ventral fin. It is found principally on the northern coast. The outer skin is without scales and very tough. This fish seldom exceeds twelve or thirteen inches in length, and is considered wholesome food.

Ratoo-Girawé (Labrus formosus.)

Body grey, irregularly marked with circular black spots. Head bright yellow, intersected by two beautiful diagonal lines of blue, verging towards sea-green, one of which ranges with the eye. The first dorsal spine twice the length of the fin, and of a bright red colour, which passes through the extremity of the fin, above and through the centre of which passes a greenish blue line ; the caudal fin is curiously adapted, having its radii circular at the base, and alternately ornamented with circular black dots ; rather more than half of the fin is bright red, the remainder semi-transparent white, inclining to a very pale yellow. Lateral line very visible, convexing towards the head and also under the fifteenth ray, from

the termination of which it proceeds in a direct line to the centre of the caudal fin. This fish is one of the most beautiful of its species. It is scarce, and not sought for as food. Its flesh is firm, white, and nutritious. It is generally found in rocky situations, and has been known to reach twenty-four inches.

Gal-Handah (Chætodon araneus.)

Body very obtuse, perpendicularly striped with dark grey, approaching to black; the first stripe taking part of the dorsal fin, the shoulder, and the eye; the second about one-third of the centre of the dorsal fin, stretching forward to the pectoral, and terminating with the ventral fin; the third stripe takes a portion of the dorsal fin, crossing the body and terminating with the anal fin: the caudal fin is coloured like the stripes, the intervals are white, tinged with blue. The iris silvery. Lateral line very visible and arched, convexing towards the eye. This is a singular and much admired fish. Found among rocks, where it can escape from larger fish of prey. Flesh delicate and white, and much esteemed. About three inches in length.

Nil Talapat-Girawé (Gomphosus viridis.)

Body dark green. Snout elongated. The pectoral fin marked with a black streak; the other fins of a paler green than the body. Eyes rather dim; iris golden. This fish is very scarce on the southern coasts. It is found in rocky situations, but is not sought after by the fishermen as an article of food. The dorsal fin of this fish is thought to resemble the young leaf of the talapat tree when spread.

Green Talapat Parrot Fish.

Remarkable for losing its green colour after exceeding ten or twelve inches.

Dewi Koraleyah, *Singh.* (Chætodon Atro-maculatus.)

Body silvery, apparently shot with a lilac and pink hue above the lateral line, and irregularly marked with black spots of various forms. The fins remarkably prominent, and with radii strongly indicated; the spines on the dorsal and lower fins very powerful; the pectoral fin pale yellow. The general appearance inelegant and formidable. Lateral line very visible, and arched. This fish is found on rocky situations near the mouths of rivers, and as high as the tide flows. Its flesh partakes of the flavour of trout, and is much esteemed. It is found wherever the sea-weed, called by the Singhelese "Pendah," grows, of which it is particularly fond, and with this weed anglers bait their hooks for it.

Kaha Laweyah, *Singh.* (Perca flavo-purpurea.)

Body, from the eye to the dorsal and anal fins, purple; gradually lighter towards the latter part: the remainder of the body, and all the fins, bright yellow; the upper part and lower extremity of the caudal fin touched with an irregular black spot; the ventral has also a large and a smaller spot in conformity with the caudal fin. The iris of the eye is golden. The teeth are numerous. The general appearance of this fish is spendid and graceful. Is principally found on the eastern coast. Its flesh is considered excellent. It inhabits rocky situations, and is found only in deep water.

Pol Kitchyah, *Singh.* (Anthias Clarkii.)

Body dark purple, approaching to black, divided by three white streaks; the first curves from the front of the dorsal fin near the eye, and terminates on the lower plate; the second streak crosses the body from about the middle of the dorsal to the front spine of the anal fin; the third streak curves inwards from the outer rays of the caudal fin. Part of the head, the body between the pectoral and ventral fins, and the caudal fin are bright yellow, tinged with orange; dorsal and anal fins, purple. Mouth situated high; iris, golden. This fish is scarce; its name is derived from the beautiful Java sparrow. It is rarely more than four inches long, and is good, firm, and wholesome.

There is also a Balistes, the kangewena of the Singhalese, with one horn on the forehead; it grows to the length of two feet, and is esteemed good eating.—Balistes maculosus, or Pottoe bora elegantly spotted, also a good fish, grows to the length of fifteen inches.—

Balistes truncatus, seemingly cut in two, like our Mola.—A Diodon, a singular species, armed with strong short spines. The Ikon Toetomba, or box fish of the Malayans.—Among the fresh-water fish are the Cat fish (angoloowa, *Singh.*); the Eel, Barbet, Grey mullet, and the Mud fish, of the Perca genus

Dschirau-Malu (Labrus Ze,lanicus.)

The Ceylon wrasse. This species resembles in form the elegant European species, the L. Pavo and L. Julis. The head is blue; the coverts of the gills green, marked with purple lines; the whole body of a rich green, the dorsal and anal fins purple, edged with pale sky-blue; on the middle of the pectoral fin is an oblong purple spot, environed with light blue: the tail is lineated; the base blue: the two side rays purple: the intervening rays yellow. The size about a foot and a half. Is eaten by the natives.

Reptiles.

The Ophidia of Ceylon are numerous. Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 14, 15, 21, 23, are said by the Singhalese to be venomous; the rest are harmless. Noya, Nága, or hooded snake; Cobra di Capello.

This snake, though of the deadliest and largest, frequently attaining to six feet in length, is much venerated by the Singhalese, being thought to have an amiable disposition as regards mankind. It varies much in colour, those of a light hue are called high caste, and those of a dark, low caste snakes; and was formerly an object of worship. Accordingly it is never killed like the other species, which are gibbeted on branches of trees. The Nágas inhabiting the western coast of Ceylon, and converted by Gautama, were probably worshippers of this snake. The bite of the hooded snake is not necessarily fatal to other animals, fowls for instance; and in its effect varies a good deal, according to circumstances not easy to calculate; the poison is capable of being soon exhausted, the symptoms produced by it, though not uniformly the same, pretty generally correspond, and along with the appearances on dissection indicate that the lungs are the principal scene of action. In four experiments with fowls, by Dr. Davy, three, where the animals were severally bitten on the left pectoral muscle, breast, and thigh, were fatal; and one, where a cock was bitten on the comb, harmless. Three experiments on dogs all proved innocuous. For a detailed account, see Davy.

Berawa Nága.—Koboe Nága is said by the Singhalese to be the Nága (Cobra di Capello, or Coluber Nája, *Linn.*)

In its last stage, and that every time it has expended its poison, the reptile loses a joint of its tail, until it changes its nature, and assumes wings like the pectoral fins of the flying fish, at which time the head and mouth resemble the toad's. This transformation is credited by the most intelligent of the natives. With the exception of the various species of Nágas, and the Tik polonga, the bite of no other snake in Ceylon is known to be positively fatal to man, and recovery follows in the case of the former as often as death. The poison of each kind of snake being peculiar, requires a different mode of treatment; a circumstance not always kept in view.

Soeloe Nága.—Deput Nága, Dia Nága according to the Singhalese, is amphibious, living six months in water, during which period it is venomous; and for six months on land, when it is entirely harmless.—Polonga.—Lee Polonga.—Nidi Polonga; mortiferous sleep is said to follow the bite of this snake.—Pala Polonga.

The Tik Polonga,[1]

[1] A legend illustrative of the contrast which exists between the dispositions of the Cobra and the Tik-polonga, the former of which is considered a benevolent, the

Is difficult of procural, and is perhaps the most dangerous snake in the island. When full grown it is from four to five feet long, and very thick in proportion. The head is small, and nearly triangular; the tail tapering, round, and short. The colour of the upper surface is a dark, dull brownish grey; of the under, light yellow. The belly is not spotted, but the back is regularly marked. In some specimens the marks are oval; and in some more pointed, and rather trapezoidal; in others, surrounded with a white margin; in a fourth, lightest in the middle. This snake is rather indolent and inactive. It is averse to attack, lies coiled up, and when irritated, hisses furiously, and darts forward. The difference between a harmless and poisonous snake may be said to consist in the former being provided with a double row of teeth, and the other with a single row and two fangs, each of which is perforated with a canal; that at the base of the tooth communicates with the poison-duct from the poison-gland, and terminates in a longitudinal opening, just below the point of the fang, which is solid. The action of the poison of this snake is peculiar, judging from the symptoms, and the appearances on dissection, it seems to affect the blood and muscular system principally, tending to coagulate the former, and convulse and paralyse the latter. In six experiments, in each of which the bite affected a different member, it proved almost immediately fatal.

Pimbera or anaconda, is of the genus Python, *Cuv.*, and is known in English as the rock snake.

This snake has been known to attain twenty-five feet in length, and the thickness of a man. It twines round its prey like the boa, but is not much dreaded by the natives, as it seldom seizes any animal larger than a jackal. A couple of horny processes, in form and curvature not unlike the spurs of a common fowl, penetrate the skin, and project a little anterior to the anus; in this it differs from the genus Coluber, which it resembles in abdominal scuta and subcaudal squamæ. These horny spurs are useful to the animal in climbing trees and retaining its prey. They vary slightly in colour, but are generally a mixture of brown, and yellow; the back and sides are strongly and rather handsomely marked with irregular patches of dark brown, with very dark margins. The jaws are powerful,

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latter a malevolent being, runs as follows:—"In the isle of Serendib there is a happy valley, that men call the vale of Kotmalé. It is watered by numerous streams, and its fields produce rice in abundance; but at one season great drought prevails, and the mountain torrents then cease their constant roar, and subside into rivulets, or altogether disappear. At this period when the rays of the noontide sun beat fiercely and hotly on the parched earth, a tik-polonga encountered a cobra di capello. The polonga had in vain sought to quench his burning thirst, and gazed with envy on the cobra, who had been more successful in his search for the pure beverage. 'Oh! puissant cobra, I perish with thirst; tell me where I may find the stream wherein thou hast revelled.' 'Accursed polonga,' replied the cobra, 'thou cumberest the earth, wherefore should I add to the span of thy vile existence. Lo, near to this flows a mountain rill, but an only child is disporting herself therein, while her mother watches the offspring of her heart. Wilt thou then swear not to injure the infant, if I impart to thee where thou mayest cool thy parched tongue.' 'I swear by all the gods of Serendib,' rejoined the polonga, 'that I will not harm the infant.' 'Thou seest yonder hamlet; in front of it gushes forth a spring of water, that abates not during the intensity of the summer heat.' The polonga wended his way to the spot, and there beheld a dark-eyed girl bathing in the rushing waters. Having quaffed the delicious liquid, he repented him of his oath touching the infant. His evil soul prompted him to kill her, and as she lay beneath the shade of a leafy tamarind tree, he approached and inflicted a mortal wound. As he retired from his dying victim, he again met the cobra, who seeing blood on his fangs, and perceiving the cause, thus addressed him. 'Hast thou forgotten the sacred oath thou swearest unto me? The blood of thy victim cries for vengeance. Thou shalt surely die.' And darting his fangs into the body of the polonga, he slew him instantly."

and capable of great dilatation, and they are armed with large, strong sharp teeth, reclining backwards. As the muscular strength of this snake is immense, and its activity and courage great, it has been known to attack man: deer it overpowers, and swallows entire. The natives have the most absurd notions respecting it; hold that when young it was a polonga, and had poisonous fangs, but at a certain age it loses them, acquires spurs, and becomes a pimbera. Its spurs they suppose poisonous, and that the animal uses them in striking its prey. Parturition they believe to be fatal to the female, owing to the bursting of the abdomen, and that hence the males avoid them, and choose female nágas.

Ahedoella. The movements of this snake are rapid, and from its power of springing, it is called a flying snake.

Mapilla. The Karawilla

Is, after the hooded snake, the most common of the poisonous kind in Ceylon. It averages a foot in length, the back is of a dull, reddish brown colour: belly, a silvery white, greyish towards the tail. On each side, between the ridge of the back and the boundary line, between the back and the belly, there are two rows of black velvety spots. The head is nearly triangular and is compressed, darker than the body, and free from spots. The jaws are very dilatable. The fang teeth, long, slender, and sharp. It lies coiled up, its head projecting at right angles nearly to its body. When provoked, it hisses, darts its head with great rapidity, at the irritating object, and wounds almost to a certainty. It is active, and when frightened, and anxious to escape, moves with great rapidity. From experiments, it would appear that the bite of the Karawilla is rarely fatal to small animals; that its poison is not easily exhausted; that the symptoms it produces are pretty uniform, and different from those produced by the nága, the diseased action being more local and much more inflammatory, commencing in the part bitten, spreading progressively, losing its force as it extends, and seldom or never proving fatal except it reaches a vital organ. In the experiments made by Dr. Davy, dogs bitten by it, though suffering intense pain, much swollen in the affected part, and discharging an ichorous fluid, recovered in a few days, and of three fowls bitten, two recovered.

Pala Panoowa.—Dia Berya.—Garrendiya (rat snake).—Aharé Kocka.—Wal-Garwendiya.—Doenoo-Karawilla—Mal Karawilla.—Tib-Karawilla.—Kan-Koenda.—Galgoloowah—Hotambeyah.—Etetullah.—Mal Karabeta.—Mal Polon.—Matribilla.—Duberriya.

Boodroo Pam of Russell,

Is extremely rare, and has no native name. When full grown, it exceeds two feet in length, the head is large, and irregularly heart-shaped, neck small, body thin, sides compressed, and tail abrupt and tapering. It has two large cavities, one on each side, between the eye and the nostril, the diameter of each of which is about the tenth of an inch. Its lower surface is yellow variegated with green; its upper, bright apple green. This colour is confined to the scales; the cutis beneath is black, consequently where the scales are close, black is excluded, and where they do not completely overlap, the green is shaded with black. Above the upper jaw is a line of black scales, and a few appear along the ridge of the back.

It frequently happens that the traveller in crossing or proceeding along the rivers of Ceylon, discovers bags of matting tied at the mouth, and floating with the stream; these should be opened with caution, as they generally contain a nága or sacred snake, that some superstitious Buddhist has cast upon the waters, with a stock of provisions, consisting of boiled eggs and rice, on a similar principle, to that execrable practice of the Romish Church, in the case of recreant nuns, who, walled up with a portion of bread, were doomed to as sure, though lingering a death, as if the demon superior had, with her own hands, perpetrated the murder. In like manner the Buddhists, while objecting from religious or superstitious motives to kill the nága, deem it no offence to send it upon an aquatic cruise without a possibility of escape from its covert, conscious that, in the event of

meeting with Europeans, it will be taken up and dispatched prior to being deposited in their cabinets.

The Ichneumon or Mongoose, mentioned in due order in p. 734. (Goodoowa, *Singh.*) Herpestes, sp.

Is the mortal enemy of all venomous snakes, which it is supposed to distinguish from harmless ones by the pupil of the eye. It resembles the common ferret in shape and size, and when young, its fur is of a pencil grey, which changes in time to an iron grey, tipped at the extremities with brown. The eyes are of a bright flame-colour, ears small and rounded, nose long and slender, body thicker than others of the genus: tail very thick at the base, tapering to a point; legs, short; the hair hard and coarse. If placed in a room with closed doors, the snake, when perceiving its antagonist, will be as sensible of its power in that case, as the mongoose will be aware of its inability to oppose it, and while the one expands its hood, and rapidly darts backwards and forwards its forked tongue in its excitement, the other will exhibit its sense of danger, and will endeavour to escape. But remove both of the belligerents into a compound, and after taking precautions to prevent the escape of the snake, you will suddenly see the altered position of affairs. The mongoose first hastening away for a moment to furnish itself with the antidote which instinct has revealed to it, quickly returns, and boldly prepares itself for the contest. After several detours, it will gradually near its opponent, which is fixedly watching it, as if under the influence of the same fascination which, in its own turn, it has produced in other animals. On a sudden the mongoose may be seen crouching with its nose close to the ground, and having watched his opportunity, springs forward, and in a second has fastened his teeth in the back of the cobra's neck, which is never itself the assailant. The huge reptile twisting itself in every direction, fruitlessly endeavours to encircle the mongoose in its folds, and lashes its tail against the ground; the snake now begins to shew signs of exhaustion, whilst its little foe bravely retains its hold, till, at length, the overpowered monster, after receiving a final hug, is relinquished when life has become extinct. The mongoose, though generally uninjured by the contest, on quitting the snake, will again repair to its vegetable antidote. The name, and even the properties of this plant are unknown. Thus some maintain that it is the Ophiorhiza Mungos, *Linn.* (Mendi. *Singh.*), because almost every part of the tree is employed by the native doctors in healing snake bites; others have it, that it is the Ophioxylon serpentinum, which is every where abundant. Others, that it is a variety of Mimosa octandra or sensitiva (nakulishta or desired of Ichneumons, *Singh.*) Both these plants are of the Ekawariya family of the Singhalese botanists, though the stems of each differ in their properties.

It has also been affirmed, that the root and leaf of the Eupatorium Ayapana have been used by the mongoose, and that a pan of hot water, in which a decoction of its aromatic leaves was infused, along with the imbibing a similar liquid, has cured a native whose wounded leg was suspended over it. A yet more insignificant animal than the mongoose, is capable of destroying the Cobra di Capello, which may be kept alive for years upon eggs, frogs, and mice. Thus instances have occurred, where live mice have been placed along with a live snake, to serve as food, at the pleasure of the reptile, but the result has been the reverse; for instinct, having taught the little animals that the only means of preserving their own lives was by anticipating their enemy, they have effected it by eating its eyes, and depriving it of sight, from which it could not survive, while they remained uninjured.

The pretended snake charmers or samp-wallahs are Hindoos, who provoke the Cobra to bite at red rags, by which means it expends its venom, or lull it, by playing the Horanawa or country pipe, while another beats with his right hand upon the Oodikea, or by singing, or stroking it, though it can be only temporarily innocuous, for so long as the cylindrical fangs and poison ducts remain perfect, its power to inflict mischief will be restored by a reaccumulation of the venom. Great caution is required in purchasing a Cobra di Capello from itinerant snake charmers, for no reliance can be put on their profession of the harmlessness of the reptiles, for their

calling being deceptive, and dependent on the gullibility of their audience, so is also their mode of dealing; for they have been known to deceive, in more than one instance, to the great risk of the deceived purchaser. The purchaser should see that the fangs and poison ducts have been extracted. They are carried about in circular baskets, and when these are opened for the occasion of display, the music, or rather discord, is quickened; the snakes move about the space allotted to them with part of their bodies erect, and the rest of their lengths coiled, but their hoods expand and their forked tongues continually project and retract. The snakes are irritated to strike at the charmer's arms and knees, and blood flows, but he avoids, with great agility, the attacks of the animal when really enraged, after which he takes the reptiles by the neck, and holds their mouths close to his forehead, in which position they are perfectly harmless, and he declares they are innocuous or kutcha. In point of fact, the Samp-wallah saturates his hands and face with a vegetable juice, to which the snakes are repugnant, while his confidence, courage and acquaintance with the disposition of the snake, which he knows to be averse to use the fatal weapon nature has given it for its defence, except in extreme danger, and never to bite without much preparatory threatening, inspire in him a feeling of security. Eau de Luce, has been successfully used in healing the bite of the Cobra in various stages of the patient's sufferings, but it should be administered at an early period after the bite; thus, in two cases, where persons had been in strong convulsions, and had lost the use of their speech, foaming at the mouth in a dreadful manner, a mixture of nitric and muriatic acid dropped and rubbed into the punctures, made by the snake's fangs, and fifty drops of Eau de Luce, in a little water, proved efficacious, and they recovered in a few hours. Oil has been of use both when applied externally or internally. Sometimes a bite will almost immediately produce fatal effects, even in half an hour the face will become so disfigured as not to appear human, the mouth covered with saliva, and the part bitten, swollen to a monstrous size. Snakes, though comparatively abundant in certain localities, are seldom encountered by man, probably from a desire to shun his path, like all animals; the Polonga is the least active in removing from his approach, while its poison is most deadly. Sometimes they will be found in unoccupied houses, when they are frequently difficult to remove. In the Mahagamapattoo they are scarce, it is said, owing to their being destroyed by the pea fowl, with which the plains and trees abound, and which are partial to them as food. The groundless fear which some strangers first entertain on reaching Ceylon is soon dissipated, and they finally cease to think of them.

Thunberg describes the serpent-stone as an infallible antidote against the bite of serpents, but according to Dr. Davy, a large degree of qualification must be applied to this remark. It is manufactured by the natives, and is, generally, of the shape of a bean. It is prepared from the ashes of some root which is burnt, and from a particular sort of earth. These two ingredients being mixed together, are burnt a second time, and reduced to a paste, which is then moulded into the required form, and dried. All have not the same colour, the over burnt being of a lighter, and the under burnt of a darker grey: frequently they are variegated with black and grey spots. The stone is pierced through with fine holes, and is so brittle, that it will break in pieces if it falls. One of these stones is placed upon the wound of one bitten by a serpent, over which it is bound tight, and left there till all its pores are filled with the expressed poison. In this case it is said to drop off of its own accord, like a glutted leech, and if it be then steeped in sweet milk, the poison is supposed to be extracted from it, or, otherwise, the stone is applied fresh to the wound. Great virtue is attributed to this stone in malignant and even putrid fevers, if a small quantity scraped fine is taken in wine. Counterfeit serpent stones are frequently made in imitation of real ones, and possess no virtue, the true ones may be known by their fastening to the palate and forehead, when a man is warm, and by their emitting small bubbles when put into water. According to Dr. Davy, there are three different kinds of these stones, one of partially burnt bone, another of chalk, and the third resembles a bezoar, consisting chiefly of vegetable matter.

Ceylon crocodile (Crocodilus porosus.) Kimbolah, *Singh.* (Kayman, *Portuguese.*)

Is a very sluggish animal. They are caught in nets by the natives, as well as

in traps, and with baited hooks. The first is the best sport; for when dragged on land, they offer aim for the gun or spear. The crocodile possesses great strength, and is alike dreaded by men and animals. It has been occasionally caught in the jungles, which it passes on its way to the rivers, when the tanks become dry.

Natives have been seized when bathing, by crocodiles, and swallowed whole, and when the animal has been captured[1] and opened, the putrified body has been discovered within. Frequently, however, they will carry off their prey, and after life has departed, deposit it and repose beside it, in some dark and caverned

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[1] Crocodiles are frequently caught in kraals, composed of strong and high stakes. These animals are to be found in every small piece of water, in those flat districts, in which the population is scanty. In the mountainous regions they are seldom seen, but where they abound it is dangerous for a person to rest, as they have been known to eye a person in the water, and crawling up the bank, carry him off, while asleep, from fatigue. An instance has been known where a man, crossing a river in a small canoe, has been seized and dragged underneath the water by a crocodile. They destroy great numbers of deer, young cattle, and animals of all kinds, which come to drink, or lie down to cool themselves in the rivers and ponds. In hunting or coursing, it is advisable to ride well up with the dogs, and fire on approaching water, as otherwise the dogs run a great risk of being seized; in fact, this is so common an occurrence, that the pleasure of hunting is greatly diminished, and the difficulty of preserving good dogs increased. Crocodile charmers, from their acquaintance with the habits of the animal, are always successful in conducting a party through deep water, without accident. The party being assembled on the bank, wait, while the incantations which are accompanied by a splashing of water, are in progress, and on receiving an intimation that the crocodiles are effectually muzzled, rush in together, taking care to create a sufficient disturbance to frighten the cowardly, slothful reptiles, and imparting no less safety than confidence in their prowess. From the manner in which the natives of Putlam, and some other places, venture into water where crocodiles abound and drag them to the bank by means of a strong net, it may be inferred that they are neither active nor courageous. This is an extraordinary and interesting sight, but it is not without surprise and anxiety that the stranger, after noticing the movements of several crocodiles, sees the net arranged, and the hunters, generally Moormen, wade up to their necks in the water, and form a semicircular line round the spot where the animals had been last observed, which, on perceiving the unusual commotion, instinctively lower their heads beneath the surface. Those engaged in dragging the net move their legs rapidly, while others keep striking on the surface of the water with poles, the space within the net being gradually contracted, till the crocodiles are landed, when the party on the bank, armed with spears and guns, commences the work of destruction. The most vulnerable part of a crocodile is, that part of the body which is left exposed when the reptile moves its fore legs, but the spear should be so formed as to be easily extracted, with a view to striking a deadlier blow, in case the first should have been futile. The persons employed in dragging (though inside the net) or beating up the game, manifest no appearance of fear, and make no great exertion to get out of the way, when the reptiles plunge and attempt to regain a deep cover, which they will do on finding themselves in shallow water, and closely surrounded. "The best way of destroying crocodiles is," says Forbes, "by means of hooks, baited with flesh, attached to a strong cord not hard twisted, but composed of many small strings which get between the wide set teeth of the animal, and cannot then be gnawed; a block of wood to which the lines are attached, serves as a float, and points out the place to which the crocodile has retired after swallowing the bait. An attendant having laid hold of this float pulls very gently, until the animal's head appears above water; then a shot, directed between the head and neck, breaks the spine, and renders the creature powerless; after which it is dragged ashore, and the tackling recovered. In this manner, several hundreds have been killed, by a sportsman, in the course of a year, in one district. Although the hard and irregular surface of a crocodile's skin is apt to cause a ball to glance off, yet there is no part of one that would resist an ordinary sized ball if properly directed."—Pp. 274-5.

channel, until they can devour it piecemeal. The Ceylon crocodile differs greatly from the Lacerta Gangetica, the head being long and flat towards the extremity of the jaws, the eyes very small, and so placed within their orbits, that the outer part when shut, is not above an inch and a half in length, and parallel with the opening of the jaws; the nose is directly in the middle of the upper jaw, and about an inch and a quarter from the extremity of it; the neck is carinated, and both the head and back are covered with a hard coat; the tail, rough, with two lateral crests; but the belly is not musket proof. The size of the crocodile varies considerably; some of the larger size reaching seventeen and even twenty feet in length, while others, little exceed half that size. Whatever is once seized by the crocodile, can never escape; for there are alternate cavities between the teeth in both jaws. The upper jaw has upwards of thirty sharp-pointed teeth, and half that number of a smaller size in the lower. The crocodile lays from eighty to one hundred eggs, which are white, and of the size of a goose's egg, but more oblong and convex at the extremities.

Among the other Singhalese reptiles may be specified, Lacertæ.—Argyrophis Bramiciris. — Cabrita Leschenaultii. — Siluboura Ceylonica. — Hemidactylus Leschenaultii. — Hemidactylus frenatus. — Lyriocephalus scutatus.—Ceratophora Stoddartii, Calotes versicolor. Among the Batrachia are Epicrium glutinosum, Tree-frogs (Hyli), &c.

Ceylon turtle, or Hawk's-bill (Testudo Imbricata), Lili-kas-hewa, *Singh.*—Green turtle, (Testudo Mydas), or Gal-kas-hewa, *Singh.* —Fresh water turtle, or Kiri-ba.—Two species of Tortoise, Testudo stellata and Emys Seba.

Great varieties of SHELLS are to be obtained in Ceylon, but they principally belong to the following Linnæan and Lamarckian genera:—Anomia, Arca, Buccinum, Bulla, Cardium, Chama, Chione, Carocolla, Carinaria, Cerithium, Columbella, Conus, Cypræa, Dentalium, Donax, Glycimeris, Harpa, Haliotis, Helix, Mya, Mactra, Murex, Mytilus, Nautilus, Nerita, Ostrea, Pholas, Pinna, Pleurotoma, Pteroceras, Sufula, Solen, Strombus, Spondylus, Tellina, Teredo, Turbo, Trochus, Venus, Voluta.

Ceylon is equally rich in the Invertebrated animals. Among the Ceylonese Coleoptera are many fine species of Cicindelæ (Tiger Beetles.)—Colliuris.—Tricondyla.—Physodera.—Helluo, &c.

Elateridæ of the genera Campsosternus Templetonii, *Westw.* metallic green.—Alaus sordidus, *Westw.* and other species.

Buprestidæ of the genera Sternocera.—Chrysochroa.[1]—Chrysosdema.—Belionota.

Cetoniadæ of the genera Coryphocera.—Agestrata.—Clinteria.—Macronota.—Tæniodera.—Protætia.

Brentidæ and Curculionidæ.—Taphroderes.—Hypomeces.—Calandra.

Longicorns of the genera Trictenotoma Templetonii, *Westw.*—Hamaticherus.—Cerambyx Telephoroides, *Westw.*

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[1] So rich, splendid, and various are the beetles of Ceylon, that they have been used in the decorations of ladies' dresses, and with their many twinkling rays have added such a lustre to the garment to which they have been attached, as to excite universal admiration. The firefly, of Ceylon, is a species of beetle (Lampyris), which emits a light scarcely inferior to that of heaven in brilliance. It is found everywhere in the interior. More than one instance has occurred, where the eccentric motions of this insect, from being mistaken for the flickering of a more regular light, has led to accidents.

Chrysomelidæ of the genera Eumolpus, Chrysochus, &c.

Among the Lepidoptera, are the following:—

Papilionidæ:—Ornithoptera Haliphron, *Boisd?*—Papilio Polymnestor, *Fab.*—P. Crino, *Fab.*—P. Helenus, *Linn.*—P. Templetoni, *Doubleday.*—P. Agamemnon, *Linn.*—P. Eurypilus, *Linn.*—P. Sarpedon, *Linn.?*—P. Epius, *Linn.*—P. Polydorus F.—P. Hector, *Linn.*—P. Mutius, *Fab.*—P. Pammon, *Linn.*—P. Dissimilis, *Linn.*

Pieridæ:—Pontia Nina, (*Fab.*)—Pieris Eucharis, (*Drury.*)——P. Valeria, (*Cram.*)—P. Phryne, (*Fab.*)—P. Paulina, (*God.*)—P. Sererina, (*Cram.*), and 2 new species.—Iphias Glaucippe, (*Linn.*)—Idmais, n. sp.—Thestias Pirene, (*Linn.*)—T. Mariamne, (*Cram.*)—Terias Hecabe, (*Linn.*,) and 1 new species.—Callidryas Hilaria, (*Cram.*)—C. Alcmeone, (*Fab.*)—C. Pyranthe, (*Linn.*)

Danaidæ:—Euplœa Prothoe, *Boisd.*—E. Cora, (*Fab.*)—E. Midamus, (*Linn.*), and 2 new species.—Danais Chrysippus, (*Linn.*)—D. Plexippus, (*Linn.*)—Hestia Lynceus, (*Drury.*)—H. Jasonia, (*Westwood.*)

Acræadæ:—Acræa Violæ, *Fab.*

Nymphalidæ:—Cethosia, and 1 new species.—Argynnis Niphe, (*Linn.*)—A. Phalanta, (*Fab.*)—A. Erymanthis, (*Fab.*), and 1 new species.—Vanessa Asterie, (*Linn.*)—P. Œnone, (*Linn.*)—P. Orithyia, (*Linn.*)—P. Callirhöe, *Hübn.*—P. Cardui, (*Linn.*)—P. Charonia, (*Cram.*)—P. Lemonias, (*Linn.*)—P. Laomedia, (*Linn.*)—Salamis Iphita, (*Fab.*), and 1 new species.—Cynthia Arsinöe, *Fab.*—Minetra Gambrisius, (*Fab.*)—Limenitis Aceris, (*Fab.*) L. heliodora, (*Fab.*)—L. Procris, (*Fab.*)—Diadema Bolina, (*Linn.*)—D. Auge, (*Cram.*)—Adolias, and 3 new species.—Charaxes Bernhardus, (*Fab.*)—C. Paphon, (*Westw.*)—Amathusia Philarchus, (*Westw.*)

Satyridæ:—Hipparchia, 3 new species, Leda (*Linn.*)—Satyrus Chenu (*Guerin.*)—Libytheidæ: Lybithea, 1 new species.—Biblidæ. Ergolis, 1 new species.—E. ariadne, (*Linn.*)—E. coryta, (*Cram.*)—Melanitis undularis, (*Fab.*)—Lycænidæ: Emesis, new species, Loxura Atymnus, *Horsf.*—Polyommatus Nyseus, *Guérin.*—Rosimon.—Ethion, 9 new species.—Nila, 1 new species.—Thecla, *Jarbas and Forbes*, 7 new species.—Narada, *Horsf.* 8 new species.—Amblypodia Hercules, *Klug*, 2 new species.—Loxura.—Hesperia, 13 new species.

Sphingidæ:—Sphinx Nessus, *Cram. Fab.*—Nerii, *Linn.* 2 new species.—Morpheus, var?—Dyras, *Bdw.*—Casuarina, var.—Actæus, var. no specimen.—Norma.—Lycetas, *Cram.*—Celerio, *Linn.*—Thyelia, *Linn.* 1 new specimen, *Vigil. Guer.*—Convolvuli, *Linn.*—Acherontia Satanas, *Bdw.*—Macroglossus passalus, and one new species.—Sesia Hylas, *Linn.*—Deilephila Cyrene, *Westw.* C. O. E. t. 6. f. 1.—Bombycidæ:—Limacodes graciosa, *Westw.* Cab. Orc. Ert. t. 24. f. 1.—L. læta, *Westw.* p. 50.

There are three or four distinct species of Bees in Ceylon. The wax contains no elements of acidity like the wax of Europe; one of these is the carpenter bee (Xylocopa). There is also the carpenter wasp, a species of Eumenes.

The cockroach (Blatta orientalis.) The black-footed bug (Cata-

canthus nigripes) and C. aurantius. The green bug (Cimex viridis), Cicada, and other species of Hemiptera, abound. The mosquito (Culex molestus) is as troublesome in Ceylon as elsewhere. The dragon-fly is here magnificent.

The white ant (Termes fatale, *Linn.*) is one of the greatest pests in the island, and will devour or undermine almost any article with which it comes in contact, the greatest vigilance is therefore necessary, or the most fatal consequences may ensue, buildings have been known to have been overthrown from their foundations, and what would almost appear impervious to their approach has eventually yielded. The myriads of this insect that acquire wings and take flight after rains, are beyond all calculation; for attracted by the lights, open or latticed windows, afford no obstruction to the irruption of their overwhelming hordes.

The nest of the white ant is called "old boiled rice" by the natives, it is a curious substance, reminding one of the honey comb, but crumbles to pieces on the slightest touch.

The Mygale has legs, four inches in length, and the body is covered with thick black hair. It is said to form a web strong enough to entangle the smaller species of birds on which it feeds, but this opinion is thought to be exaggerated. The long bodied spider (Tetragnatha) is also found.

Ticks are to be found in all the dry parts of Ceylon.

They are one of the greatest torments within the tropics, completely overspreading a person, and biting him most pertinaciously. They are banded together in lumps, containing several thousand, and remain attached to some leaf, which, if touched by an unwary passenger, discharges a shower of these pestilent vermin, which prick like red-hot needles, and cause intolerable itching. Ticks are in general about the size of a pin's head, are round, hard, flat, and adhere to the skin of men or animals, into which they introduce themselves, disregarding all attempts to kill or remove them.

Among its MYRIAPODA are species of the

Genus CERMATIA. *Illiger*, C. nobilis, Templeton, Trans. Ent. Soc. Lond. Vol. iii. 1843; C. dispar. Temp. Myriapoda of Ceylon, (privately printed, Ceylon).—LITHOBIUS, *Leach*, L. umbratilis, Temp. id.—SCOLOPENDRA, *Linn.* S. crassa, Temp. id.; S. subspinipes; S. pallipes, Temp. id.; S. tuberculidens, Newport, An. Mag. Nat. Hist. Vol. xiii.; S. Ceylonensis, Newp. Lin. Trans. xix.; S. flava, Newp. Lin. Trans. xix.; S. trigonopoda, *Templeton*, not Leach; S. olivacea, *Temp.* loc. cit.; S. brevis, Temp. id.—S. abdominalis, Temp. id.; S. morsitans is not uncommon, and when it rains, issues from its place of concealment and creeps in shoals into the houses where doors are open.—CRYPTOPS, *Leach*, C. sordidus, Temp. id.; C. assimilis, Temp. id.—HETEROSTOMA, *Newport*, H. spinosa, Newp. Lin. Trans. xix.—GEOPHILUS, *Leach*, G. triangularis, Temp. loc. cit.; G. speciosus, Temp. id.—ZEPHRONIA, *Gray*, Z. conspicua, Temp. id.; Z. nigra, Temp. id. —Z. hirsuta, Temp. id.—CAMBALA, *Gray*, C. catenulata, Temp. loc. cit.—POLYDESMUS, *Latreille*, P. granulatus, Temp. id.—CRASPEDOSOMA, *Leach*, C. juloides, Temp. loc. cit.; C. præusta, Temp. loc. cit.—JULUS, *Linnæus*, J. ater, Temp. id.; J. dorsalis, Temp. id.; J. pallipes, Temp. id.; J. flaviceps, Temp. id.; J. pallidus, Temp. id.

The Centipedes are common; the bite is unpleasant, but not dangerous. The black scorpion (Scorpio ater) emits a severe sting, but not dangerous to persons in good health. Brown scorpion (Scorpio australis) is also found here.

CRUSTACEA.—Crayfish.—Prawns.—Crabs, Soldier Crab.—Shrimp (Cancer fulgens, *Linn.*)

Among the Leeches are the Land leech (Hirudo Zeylanica.)

This small but troublesome animal, which abounds in every uncultivated place where there is long grass, but chiefly in such parts of the interior as

are exempt from a continuance of dry weather, the excessive heat and drought of the maritime districts, and the cold of the mountains being alike uncongenial to its taste, is one of the greatest pests in Ceylon, as they will ferociously fasten themselves on the feet, hands, and even neck. The wounds caused by them will be irritated, if they are plucked off too forcibly or suddenly; touching them with brandy, or even salt, gunpowder or lime juice will quickly remove them. These vermin are of a brown colour, their ordinary size is about three-quarters of an inch in length, and one-tenth of an inch in diameter; they can, however, stretch themselves to two inches in length, and are then sufficiently small to pass through the stitches of a stocking. They move quickly, are difficult to kill, and it is impossible to turn them from their bloody purpose; for while in the act of pulling them from the legs, they will cling to the hands, and fix immediately on touching the skin: they draw a great deal of blood, which, with considerable itching and sometimes slight inflammation, is the chief annoyance their bites give to a man in good health, but animals which are less able to resist their attack, suffer more severely, and sheep will not thrive where they are found. In cases, where there is a bad habit of body, or a debilitated constitution, which cannot afford to lose blood, leech bites will frequently fester, become sores, and even degenerate into ulcers, that in some instances have occasioned the loss of limb, and even of life. Several of the troops both native and foreign, who served in the late war, were placed hors-de-combat, in this manner, and in many cases, it was found necessary to have recourse to amputation. Lime juice, vinegar, acids, or stimulants, will remove the itching of leech bites and prevent ulceration, but prevention being, in all cases, better than cure, the traveller, &c. should provide himself with leech gaiters or nankeen pantaloons, with feet attached, which should be made with well joined seams, and to tie round the waist.

Indigenous Plants[1] of Ceylon according to Linnean arrangement.

Class 1. MONANDRIA. Order MONOGYNIA; Of the *Canneæ* are Canna indica (But-saraná), C. coccinea (Wagapul-but-saraná), C. lutea (Kaha-but saraná); Maranta paniculata (Gæta-oluwa), M. spicata (Hulan-keeriya).—Of the *Scitamineæ;* Hedychium coronarium (Ela-mal); Globba racemosa, a deciduous herbaceous plant, perennial, ornamental, with yellow flowers; Alpinia allughas (Alu-gas), A. Galanga (Má-kaluwála), A. sericea (Ran-keeriya), A.

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[1] Ceylon is particularly distinguished by the rich varieties of its vegetable kingdom, and the natives have evinced greater industry in the cultivation of this branch of knowledge, upon principles of their own, than in any other department of natural philosophy. One object of attraction, the medicinal properties of their plants, has no doubt been the stimulus to exertion, and has had the effect of making almost every native in some degree acquainted with the botanical theories of his own country. Besides which, native authors, in every species of composition, have given force and beauty to their writings by a constant allusion to this delightful science: historians, mythologists, moralists, and poets have each laid the vegetable world under contribution for some of their most impressive and instructive figures. It is supposed that the Singhalese once had a complete system of Botanical arrangement, but it no longer remains, the uses of the different parts of a flower being their only knowledge. The flowers of Monæcious plants they divide into Nikan-mal or useless flower, and Gedi-mal or fruit flower, and Diæcious plants into Mal-gaha or flower tree, and Gedi-gaha or fruit tree. Their present division of genera approaches more nearly to a natural arrangement by families; thus the grasses are included under the genus Tana; the esculent greens, under Palá; the edible roots, under Ala; and the mosses under Pási. There are, however, exceptions; thus, Kæbella coincides with the Linnæan division of Agyneia; Tolabo with Crinum; Puwak with Areka; Bowitiya with Melastoma, &c. Generally speaking, the Singhalese names of plants indicate their qualities, as Rat-mul, red root; Kiriwæl, milky creeper; Kotala-mal, jug flower, from the resemblance of the corolla to a jug, and from Wila marsh or tank, a large genus that delights in such situations. One proof of the accuracy with which the Singhalese have kept exotic plants distinct from indigenous, is the constant prefix of Rata (foreign) to the former.

calcarata (Kæti-keeriya) ; Zingiber Zerumbet (Wal-inguru), Z. purpureum (Ratu-wal-inguru), Z. cylindricum (Heen-ratu-wal-inguru) ; Costus speciosus (Tebu-gas) ; Kæmpferia rotunda (Sau-kenda), Amomum villosum (Heen-niya-dandu), A. echinatum (Boo-keeriya) ; Curcuma longa (Haran-kaha), C. zedoaria (Wal-kaha) ; Phrynium capitatum (Æt-bæmi-keeriya).—Of *Chenopodeæ*, Salicornia indica.—Of the *Nyctagineæ* are Boerhaavia glutinosa (Pita-sudu-palá).

Class 2. DIANDRIA. Or. 1. MONOGYNIA.—Of the *Jasmineæ* are Nyctanthes arbor-tristis (Sepála-gaha) ; Jasminum pubescens (Boo-pichcha), J. undulatum (Wal-gæta-pichcha), J. angustifolium (Wal-saman pichcha), J. auriculatum, J. azoricum (Wal-pichcha), J. grandiflorum (Saman-pichcha). The Jasminum zeylanicum is an ornamental evergreen, climber, six feet high with white flowers.—Of the *Oleinæ* are Linociera cotinifolia (Heen-geri-æta), L. purpurea (Geri-œta).—Of the *Acanthaceæ* are with anthers simple, Justicia Ecbolium (Kawutumba), J. paniculata (Heen-bin-kohomba), J. echioides (Ha-kan), J. viscosa; with anthers double, corolla bilabiate, J. nasuta (Anitta), J. bivalvis (Ayiyápana), J. bycalyculata (Maha-nelu) ; anthers double, corolla ringent, J. adhatoda[1] Adátodá), J. gendarussa (Kalu-wæraniya), J. betonica (Sudu-puruk-gas), J. moretiana, J. repens (Sulunayi), J. procumbens (Mánayi), J. pectinata. J. purpurea, J. sanguinolenta ; Calyx single, corolla nearly equal, J. montana (heen-nelu) ; Elytraria crenata (Wal-æt-adiya) E. lyrata (Heen-æt-adiya).—Of the *Verbenaceæ* are, Stachytarpheta indica (nil-nakuta), S. urticifolia.—Of the *Lentibulariæ* are, Utricularia vulgaris (Kaha-mal-diya-pási), U. stellaris (Baru-diya-pási), U. cœrulea (Nil-monaræssa), U. bifida (Kaha-indinnaru), U. uliginosa (Nil-indinnaru), U. nivea (Sudu-indinnaru).—Of the *Scrophularinæ*, are Gratiola lobelioides. G. veronicifolia (Kana-kok-wila), G. ciliata (Dati-wila), G Monnieria (Lunu-wila), G. rotundifolia, G. lucida, G. parviflora (Bin-wila), G. integrifolia, G. oppositifolia (Dára-wila), G. trifida (Ela-rat-wila) G. tenuifolia (Heen-wila), G. cordifolia, (Handa-pat-wila), G. grandiflora (Rat-wila), G. hyssopioides, G. juncea (Bin-sawan).——Or. 2. DIGYNIA.—Of *Gramineæ*, are Anthoxanthum indicum (Heen-pini-baru), A. Avenaceum (Pini-baru-tana). Or. 3. TRIGYNIA.—Of the *Piperaceæ* are Piper sylvestre (Wal-gam-miris) P. malamiris (Mala-miris), P. longum (Tippili), P. diffusum (Wal-tippili), P. subpeltatum (Mala-labu), and several varieties of P. betel.

Class 3. TRIANDRIA. Or. 1. MONOGYNIA.—Of the *Valerianeæ*, are Valeriana villosa (Heen-kapuru).—Of *Olacineæ*, Olax zeylanica (Mælla), O. scandens ; Fissilia Psittacorum.— Of *Acerinæ*, Hippocratea indica, H. viridiflora (Diya-kirindi). —Of the *Commelineæ*, are Commelina paludosa (Girá-palá), C. cuculata (Diya-meneriya), C. nudiflora, C. diffusa (Tana-palá).—Of the *Junceæ*, are Xyris indica (Ran-mota).—Of the *Cyperaceæ*, are Schænus Bobartiæ (Is-gedi-tana), S. nemorum (Goda-hiri) ; Rhynchospora aurea ; Scirpus (with spikes, single, terminal) pygmæus (Heenkola-gæta-pan), S. polytrichioides (Goda-gæta-boru-pan), S. fluitans (Lendititana), S. atropurpureus (Heen-gæta-pan), S. capitatus (Ela-gæta-boru-pan), S. plantagineus (Boru-pan), S. spiralis, (Kámarangá-pan,) S nutans (Goma-talu-tana) ; with umbels lateral, S. lateralis (Gæta-pan), S. supinus (Mooda-gæta-pan), S. articulatus (Maha-gæta-pan), S. squarrosus (Heen-wæli-gata-pan), S. capillaris (Kurumini tana), S. glaucus (Elu-boru-pan), Umbels terminal ; S. glomeratus (Ooru-hiri), S. globosus (Hál-pan), S. arvensis, S. miliaceus (Moodu-hál-pan), S. quadratus (Dára-hál-pan), S. dichotomus, S. ciliaris, (Palu-tana), S. æstivalis, S. cinnamometorum ; Cyperus arenarius (Moodu-kalánduru), C. kyllingæoides (Wel-æt-kalánduru), C. pygmæus (Heen-wel-æt-kalánduru), C. Haspan. C. pumilus (Gó-hiri) C. rotundus (kalánduru), C. Pangoræi, C. canescens (Ela-hiri) C. Santonici (Wel-tun-hiri), C. iria (Wel-hiri), C. umbellatus (Nændun-hiri) ; Mariscus paniceus (Wel-mal-kalánduru), M. umbellatus (Má-wal-mal-kalánduru), M. Cyperinus (Goda-wal-mal-kalánduru) ; Kyllingia monocephala (Sudu-mottu-tana), K. brevifolia (Amu-mottu-tana), K. triceps.—Of the *Gramineæ*, are Pommereulla cornucopia ; Cenchrus muricatus. Or. 2. DIGYNIA. Of the *Gramineæ* are Saccharum spontaneum (Nalá-tana), S. dæmonum (Rambuk-gas), S. muti-

[1] The Singhalese attribute to this plant the imaginary power of attracting the fœtus.

cum (Wal-sæwændará), S. cylindricum (Iluk-tana); Perotis latifolia (Ela-balal-tana); Leersia ciliata (Wenu-tana); Paspalum scrobiculatum (Wal-amoo); Panicum (with spikes simple), polystachyon (Balu-tana) P. helvolum (Rat-wal-kawudu), P. muticum (Eeti-tana); with spikes alternate, secund P. brizoides (Há-tana), P. fluitans (Wal-bada-amu), P. flavidum (Heen-wal-máruku), P. colonum (Heen-máruku), P. cruscorvi (Wel-máruku), P. compositum. Spikes alternate, scattered, P. aristatum (Ratu-bata-tana), P. paspaloides (Wal-bin-amu), P. grossarium (Sudu-bata-tana), P. elatius (Béru-tana). Spikes fascicled, P. cimicinum (Boo-deni-tana); Panicled, P. Ischæmoides (Ætora-tana), P. miliaceum (Wal-meneri), P. arborescens (Nálá-gas), P. curvatum, P. trigonum (Deni-tana), P. repens (Bata-dælla), P. brevifolium. P. contractum. P. patens (Wal-tana), P. plicatum (Ræli-tana), P. hirsutum (Boo-bata-dælla); Digitaria umbrosa, D. ciliaris (Boo-tut-tiri), D. linearis (Hee-tana); D longiflora (Heen-kontéru), D. distachya (Kontéru); Milium ramosum (Heen-kurulu-tana); Agrostis panicea Boo-balu-tana) A. diandra (Gawara-tana); Melica nervosa (Gó-tana), M. barbata; Poa bifaria (Karalkuru-tana), P. Cynosuroides (Idal-kuru-tana), P. amabilis (Kooni-tana). P. chinensis, P. tenella (Heen-ela-balal-tana), P. reclinata (Mal-ætórá-tana), P. glaucoides (Ela-kuru-tana); Eleusine coracana (kurukkan, five varieties), E. ægyptia (Putu-tana) E. indica (Wal-mal-Kurukkan); Avena sativa. Aristida-setacea (Æt-tuttiri); A. biflora (Pini-tuttiri), A. biaristata (Ooru-tuttiri); Rottbœllia thomæa (Bin-puruk-tana), R. compressa (Puruk-tana), R. muricata (Góna-puruk-tana); Orthopogon compositus, uninteresting, apetalous. Or. 3. TRIGYNIA.—Of the *Eriocauleæ*, are Eriocaulon quinquangulare (kok-mota), E. sexangulare (Heen-kok-mota), E. setaceum (Penda-kok-mota).—Of the *Caryophylleæ*, are Mollugo oppositifolia, M. stricta, M. pentaphylla (Teliká-palá) M. spergula (Andahera).

Class 4. TETRANDRIA. Or. 1. MONOGYNIA.—Of the *Rubiaceæ*, are Hedyotis fruticosa (Wæraniya), H. auricularia (Má-boo-gæta-kola), H. racemosa (Pæpiliya), H. maritima (Moodu-bæmi-tiriya), H. pumila (Wel-kawudu-dala), H. diffusa (Œmbul-palá), H. herbacea, H. setacea, (Nil-wæli-wænna), H. graminifolia (Nil-kawudu-dala), H. stricta (Má-kawudu-dala); Spermacoce hispida (Heen-moodu-gæta-kola), S. scabra (Gæta-kola); Hydrophylax maritima (Moodu-gæta-kola), Knoxia zeylanica (Ela-rat-mul), K. corymbosa (Kayippu-gas), Oldenlandia, verticillata (Ul-wæraniya), O. depressa, O. biflora (Heen-kawudu-dala), O. pentandra, O. umbellata; (Sáyan-mul), Rubia secunda (Mandá mandina wæla); Ixora coccinea (Ratambalá), three varieties, I. parviflora (Má-ratambalá), I. alba (Sudu-ratambalá), I. latifolia (Má-pat-ela-ratambala); Pavetta indica (Páwattá).—Of *Verbenaceæ*, Callicarpa lanata.—Of *Gentianeæ*, Exacum pedunculatum, E. sessile, E. diffusum, E. heteroclitum, E. connatum.—Of *Plantagineæ*, Plantago asiatica.—Of *Sarmentaceæ*, Cissus vitiginea (Má-tó-wælla), C. suberosa (Wal-tó-wælla), C. latifolia (Wal-diya-labu), C. verrucosa (Wæl-mædiya), C. villosa (Boo-wal-wæl-midi), C. repanda (Heen-to-wælla), C. quadrangularis (Wæl.-heeræssa), C. dentata, C. crenata (Wal-goniká), C. carnosa (Wal-rat-diya-labu), C. pedata (Tun-angilla); Samara læta (Kora-kaha).—Of *Terebintaceæ*, are Fagara triphylla (Lunu-an-kenda)—Of *Incertæ*, are Monetia barlerioides (Katu-niyada).—Of *Onagrariæ*, are Ludwigia oppositifolia.—Of *Salicariæ*, are Ammannia octandra, A. baccifera, A debilis.—Of *Urticeæ*, are Dorstenia radiata.—Of *Aroideæ*, are Pothos scandens (Pótæ), P. elliptica (Œt-pótæ).—Of *Eleagneæ*, are Elæagnus latifolia (Katu-œmbilla).—Of *Santalaceæ*, are Santalum album (Rat-kikiri).—Of *Daphneæ*, Cansiera scandens (Œtta-murá). Or. 2. DIGYNIA.—Of *Convolvulaceæ*, are Cuscuta reflexa (Kaha-aga-mula-næti-wæla). Or. 4. TETRAGYNIA.—Of *Boragineæ*, are Coldenia procumbens.—Of *Alismaceæ*, are Potamogeton lateralis (Mal-kekatiya).

Class 5. PENTANDRIA. Or. 1. MONOGYNIA. Of *Rubiaceæ* are Canthium parviflorum (Kara-gaba); Nauclea orientalis (Æmbul-bak-mee), N. macrophylla (Kana-bak-mee), N. parvifolia (Hælamba), N. cordifolia (Kolong-gaha), N. triflora; Psychotria asiatica, P. scandens (Wal-gonika), P. herbacea (Agukarni); Dentella repens (Pati-æmiya); Coffea triflora (Gas-pichcha); Morinda umbellata, M. citrifolia (Ahu-gaha), M. scandens (Ma-kiri-wæla); Mussænda frondosa.—Of *Boragineæ* are Heliotropium indicum (Ek-sætiyá), H. parviflorum, H. Zeylanicum,

H. persicum (Ayiráwana); Cynoglossum decurrens ? (Goda-katu-handa), C. ovatum (Boo-katu-handa); Borago indica, B. Zeylanica (You-tumba); Tournefortia argentea (Garan-gaha); Anchusa tenella, a plant with white flowers. Of Primulaceæ, Cyclamen indicum (Oorala).—Of *Gentianeæ*, Menyanthes indica (Má-æmbala), M. cristata (Heen-æmbala), M. biflora (Renu-ólu), M. campestris (Bin-ólu).—Of *Primulaceæ*, Hottonia indica; Anagallis esculenta (kakkutu-palá). —Of *Plumbagineæ* are Plumbago zeylanica (Ela-nitol), P. rosea (Rat-nitol).—Of *Convolvulaceæ*, there are of the twining species, Convolvulus marginatus (Potu-palá), C. medius (Heen-madu), C. tridentatus (Hawari-madu), C. obscurus (Boo-tæl-kola), C. flavus (Kaha-tæl-kola), C. Batatas (Batala), five arieties, C. maximus (Rasa-tæl-kola), C. triflorus (Apasu madu), C. bifidus (maha-madu), C. malabaricus (Boo-wasa-tæl-kola), C. anceps, C. turpethum (Trasta-wálu), C. grandiflorus (Alangá), C. speciosus (Ela-wælla), C. nervosus (Heen-dumudá), C. paniculatus (Há-angilla); Stem prostrate or not twining; C. repens (Bin-tamburu), two varieties, C. reptans (Kankun), C. pes capræ (Moodu-bin-tamburu), Ipomæa bona nox (Kalu-álangá), I. campanulata (Má-handá), I. hepaticifolia (Nil-diwi-pahuu), I. pes tigridis (Sudu-diwi-pahuru), I. Zeylanica (Giritilla), I. scabra (Boo-giritilla).—Of *Campanulaceæ*, Campanula zeylanica; Sphenoclea zeylanica (Maha-muda-mahana); Lobelia zeylanica (Peti-wila), L. aromatica (Rásnee-gaha).—Of *Goodenoviæ*, Scævola lobelia (Má-takkada), S. kœnigii (Heen-takkada).—Of *Solaneæ* are Datura fastuosa (Kalu-attana), two varieties, D. metel (Sudu-attana); Solandra oppositifolia (Ætamburu); Physalis flexuosa (Amukkará), P. angulata (Má-mottu), P. minima (Heen-mottu); Solanum verbascifolium (Hækarilla), S. nodiflorum, S. nigrum (Kæn-wé-riya), two varieties; S. melongena (Wam-batu), four varieties, S. incanum (Katu-wam-batu), S. ferox (Mala-batu), S. jacquini (Katu-wæl-batu), S. indicum (Tib-batu), S. sodomeum (Kara-batu), S. trilobatum (Wæl-tib-batu), S. giganteum (Gona-tib-batu); Capsicum annuum, two varieties; C. grossum, C. frutescens, three varieties, C. minimum. I am unable to say whether this genus is indigenous to Ceylon. Of *Apocyneæ* are Strychnos Nux vomica (Goda-kaduru), S. potatorum (Ingini), S. colubrina, S. inermis (Æta-kirindi), S. recurva (Katu-kirindi); Fagræa zeylanica; Carissa carandas (Má-karamba), C. spinarum (Heen-karamba).—Of *Myrsineæ* are Ardisia humilis (Lunu-dan), A. solanacea (Balu-dan), A. longifolia (Má-balu-dan).—Of *Gentianeæ* are Chironia trinervia (Gini-hiriya). Of *Cordiaceæ*, Cordia myxa (Lólu); Ehretia aspera, E. lævis, E. buxifolia (Heen-tambala).—Of *Sapoteæ*, Bumelia octandra (Koskætiya).—Of *Rhamni*, Elæodendrum glaucum (Bat-hik); Zizyphus lineata, Z. Napeca (Má-eraminiyá), Z. jujuba (Ilanda), Z. Ænoplia (Heen-eraminiyá), Z. rotundifolia, Z. lucida, Z. spinosa; Celastrus emarginatus (Katu-pila); Evonymus zeylanicus; Ceanothus zeylanicus, C. asiaticus (Tel-hiriya); Ventilago madraspatana (Kola-wakka).—Of *Solanaceæ*, Scopolia aculeata (Kudu-miris).—Of *Ochnaceæ*, are Walkeria serrata (Bo-kæra). —Of *Terebintaceæ*, are Mangifera indica (Œtamba), eleven varieties.—Of *Grossulaceæ*, Ribes serratum (Mæti-bémbiya),—Of *Myrsinaceæ*, are Ægiceras major (Heen-kadol), Æ. minor (Wanda-kilala); Embelia paniculata (Wæl-æmbilla), E. robusta.—Of *Violaceæ*, are Viola enneasperma (Heen-yotu-wænna), V. suffruticosa (Má-yotu-wænna), V. hastata, V. crenata.—Of *Balsamineæ*, are with one flowered peduncles, Balsamina cornuta; Impatiens latifolia (Ratu-kudalu), I. oppositifolia (Heen-wel-kudalu), with many flowered peduncles, I. triflora (Wel-kudalu), I. biglandulosa, I. repens (Gal-demata), I. bulbosa (Ala-kudalu), I. serrata.—Of *Meliaceæ*, are Leea sambucina (Bur-ulla).—Of *Caprifoliaceæ*, Hedera terebinthinacea (Má-itta-wæla), H. emarginata (Heen-itta-wæla).—Of *Viniferæ*, Vitis indica.—Of *Amaranthaceæ*, Achyranthes aspera (Gas-karal-sæbó, three varieties, A. lappacea (Wælkaral-sæbó), A. prostrata (Bin-karal-sæbó), A. echinata, A. muricata, A. angustifolia, A. corymbosa, A. diandra; Celosia albida (Kiri-hænda), C. argentea, C. cristata (Kukulu-karal-mal), two varieties, C. corymbosa (Sudu-wæliwænna), C. Nodiflora (Weni-wælla); Illecebrum lanatum (Pol-kudu-palá) I. javanicum, I. sessile (Mukunu-wænna).—Of *Rubiaceæ*, Gardenia gummifera, G. uliginosa (Æt-kukuru-mán), G. dumetorum (Wæli-kukuru-mán). G. fragrans (Mágeta-kulu), G. micranthus; Webera corymbosa (Má-tarana), W. cerifera (Lákada-tarana), W. lucida (Má-séru), W. lanceolata (Gal-séru), W. internodis (Heen-

séru).—Of *Apocyneæ*, Cerbera manghas (Gon-kaduru), C. parviflora (Moodu-kaduru); Vinca rosea (Wæli-wara), three varieties; Nerium odorum, five varieties, N. zeylanicum (Sudu-iddu), N. divaricatum; Wrightia antidysenterica; Echites fragrans (Boo-wal-anguna), E. lævigata (Wal-anguna), E. scholaris (Ruk-attana), E. lanceolata (Kiri-walla); Ichnocarpus frutescens (Heen-kiri-wæla), I. paniculata (Gerandi-dool); Plumeria acuminata (Alariya); Cameraria zeylanica (Pattá-wallá), C. oppositifolia (Gas-mædiya); Tabernæ Montana dichotoma (Divi-kaduru), T. coronaria (Watu-sudda), three varieties. Of *Paronychieæ*, are Lahaya corymbosa, a curious under shrub with white flowers. Or. 2. DIGYNIA. —Of *Asclepiadeæ*, are Stapelia adsceudens (Heen-gal-heeræssa), S. umbellata (Má-gal-Heeræssa); Periploca esculenta, P. sylvestris; Hemidesmus[1] indicus (Irimusu), three varieties; Sarcostemma viminale (Muwa-keeriya); Dæmia reticulata; Calotropis gigantea (Moodu-wará); Gomphocarpus volubilis (Mæda-kangu); Asclepias lactifera, Asclepias maculata (Má-pat-anguna); A. Gigantea? Marsdenia asthmatica (Boo-hangulu), M. vomitoria (Kiri-hangulu), M. tenacissima (muruwá-dool); Hoya carnosa (Kiri-goniká), H. viridiflora (Kiri-anguna), H. alexicaca (Kan-kumbalá), H. hirsuta (Bin-nuga), H. reticulata (Wal-anguna), H. parviflora (Heen-aramæssa); Ceropegia candelabrum (Wæl-mottu), C. tuberosa, C. biflora, C. juncea; Gymnema[2] Sylvestre, eight feet high, with green flowers, G. lactiferum, G. asthmaticum, G. alexiaca.—Of *Chenopodeæ*, Salsola nudiflora, S. indica.—Of *Amaranthaceæ*, Gomphrena Globosa (Raja-pohottu), three varieties.—Of *Ulmaceæ*, are Ulmus integrifolia (Dada-hirilla).—Of *Convolvulaceæ*, Hydrolea zeylanica (Diya-kirilla.—Of *Umbelliferæ*, Hydrocotyle asiatica (Heen-gotu-kola), H. capitata (Má-gotu-kola); Bupleurum nervosum (Wal-ǽnduru); Sium lobatum (Peti-kapuru), S. triternatum (Wal-assamóda-gan). Or. 3. TRIGYNIA.—Of *Portulaceæ*,[3] Tamarix indica. Of *Caryophylleæ*, Pharnaceum Mollugo (Heen teliká-palá), P. Distichum, P. triflora (Pat-páda-gan), Alsine nervosa (Kukulu-palá), three species of Basella, rubra, alba, cordifolia. Or. 5. PENTAGYNIA.—Of *Convolvulaceæ*, Evolvulus alsinoides, E. hirsutus (Wisnu-kranti), E. capitatus. Of *Droseraceæ*, Drosera Burmanni (Wata-ressa), D. indica (Kandu-lessa), D. lanata. Of *Portulaceæ*, Gisekia pharnacioides (Æti-rilla-palá).

Class 6. HEXANDRIA. Or. I. MONOGYNIA.—Of *Musaceæ*, Musa paradisiaca (Anawálu-kesel), several varieties; M. sapientum (Kesel), nearly thirty varieties of this species are either indigenous or cultivated; M. rosacea, four varieties cultivated; M. troglodytarum (Nawari-kesel), four varieties; M. superba. —Of *Commelineæ*, Tradescantia cristata (Bol-hinda), three varieties; T. axillaris, T. paniculata (Wal-diya-meneri), T. tuberosa, T. malabarica; Pontederia vaginalis (Diya-habarala), P. hastata (Diya-beraliya), Cyanotis cristata, a biennial, blue flowers.—Of *Amaryllideæ*, Pancratium zeylanicum (Wal-loonu); Crinum zeylanicum, C. asiaticum (Heen-tolabo), C. Toxi-carum (Má-tolabó); Amaryllis zeylanica (Goda-manel); Burmannia disticha (Má-diya-jáwála), B. triflora (Heen diya jáwála).—Of *Liliaceæ*, Gloriosa superba (Niya-galá).—Of *Asphodeleæ*, Anthericum Japonicum (Goda-wilanda-wænna), A. tuberosum; Asparagus falcatus (Háta-wariya), A. sarmentosus; Dracæna terminalis (Wædi-kok-gaha); Dianella ensifolia (Má-monara-patan), D. graminifolia (Heen-monara-patan).—Of *Hypoxideæ*, Curculigo recurvata (Waga-pol), C. latifolia (Heen-bin-tal), C. angustifolia (Boo-bin-tal), C. pauciflora (Má-bin-tal).—Of *Hemerocallideæ*, Sanseviera zeylanica (Má-niyanda); Polyanthes tuberosa, three varieties.—Of *Aroideæ*, Acorus calamus (Wada-kaha).—Of *Palmæ*, Corypha

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[1] Th. ἥμισυς and δεσμος bondage, in allusion to the incomplete coherence of the anthers with the stigma, by which the genus is chiefly distinguished from Periploca.

[2] The γυμνος, naked, and νῆμα, a thread, or in botanical language, stamen, in allusion to the peculiar structure of the latter. The milk of one species is used instead of the vaccine ichor, and the leaves are employed in sauces instead of cream.

[3] Roots venomous. Plant, beautiful, so called from its poison being as potent as that of the Nága.

umbraculifera (Tala-gaha); Calamus rotang (Heen-wé-wæla), C. verus (Tambotu-wé-wæla), C. niger (Kukulu-wé-wæla), C. rudentum (Má-wé-wæla).—Of *Lorantheæ*, Loranthus biflorus, L. bicolor, L. longiflorus, L. elasticus, L. loniceroides, L. pubescens, L. incanus, L. spatulatus.—Of *Gramineæ*, Bambusa arundinacea (Una-lee), three varieties, B. spinosa (Katu-una-lee), B. stridula (Bata-lee). Or. 2. Digynia.—*Paddy*, Ooru-wee (Oryza sativa, *Linn.*); akurumba, pointed; angarœli, horny-plaited; Amba, Mango; *kahata, astringent; Ændi-gam*, Ændi-village; Æl, or hæl, ——; *Ændi-gam, Ændi-village; æmbala, acid; Indi, Date; Indi-pat, Date-leaved; Ooru, Pig's; kamburu, brown; kara, saltish; kalu, black; kalu-kara, black sea-coast; kaha, yellow; kahata, astringent; kiri, milky; kiri-baru, milky-pendulous; kitulpat, kitul-leaved; kudu, bent; kuru, short; kurulu, Bird's; kot, spiked; komadu, melon; kæli, ——; gana-kudu, thick-skinned; gal-bada, rocky-bank; Girátudu, Parrot-beaked; Gurulu, hawk; tatu, winged; tatu-pat, winged--leaved; Tala-mal, Sesamum-flower; tulunu, sharp; Del-pat, Del-leaved; Déwa, sacred; Déwa-rája, sacred king's; doluwa, watercourse; dó, shining; dó-watuwa, shining snipés; Nala, reed; Nalá-mal, Reed-flowered; Nuga-pat, Banyan-leaved; pat, leafy; pinna, ——; pot, spotted; Pol, cocoa-nut; Poson, June; batu, round; baru, pendulous; mada, mud; má, great; má-pat, great-leaved; Mee-pat, Bassia-leaved; Moodu-kiri, sea-milky; Monara, Peacock's; Mó-pat, soft leaved; Radá, washerman's; rat, red; rat-kara, red sea-coast; rat-tatu, red-winged; rat-pat, red-leaved; Ráwana, Ráwan's; Ruwan, golden; Léna, squirrels; Watuwá, snipe's; wangu, hooked; san-kunda, ——; Saman, Saman's; Sani, dung; sihin, fine; sudu, white; sudu-kiri, white-milky; sudu-mee-pat, white bassia leaved; suwanda, fragrant; háti, ——; hál, rice; hænati, fine-stemmed*· Æli or Æliya,—*white; Kaka-pot, yellow-husked; gal-bada, rocky-bank; tisalá, three-angled; Nála, reed; Náran, orange; bara-pot, heavy-spotted; bála-mee-pat, early bassia-leaved; má, great; Mee-pat, Bassia-leaved; mora-kæn, mora-cluster: rat-pat, red-leaved; hæl, rice;* Ilankáli,—— Ooru, Pigs; Kachchipota, ——; kalu, black; kahata, astringent; kunda, ——; *kalu, black*; *rat, red;* Kumára, Prince's; *kalu, black; sudu, white;* kumba, pot; *kiri, milky; rat, red;* kuru, dwarf; *ata, arm; paya, foot; maha, great;* kurumba, tender cocoa-nut; *giri,* ——; kurulu, birds; kurulu-tudu, Bird's beak; kot-wila, spiked-marsh; *kalu, black; sudu, white;* komadu, melon; kolo, ——; kos-æta, jack seed; *kalu, black; sudu, white;* kohu, coir; galpá, rock-bank; giniratna, fire-red; giris, ——; Gurulu, hawks; tulunga, sharp; dak, beautiful; dánahala, alms; *kalu, black; sudu, white;* dena, meadow; dewaræddiri, sacred two-cropped: *kohu, fibrous;* doluwa, watercourse; *má, great;* Náran, orange; *kiri, milky; kotti, ——; Maha, great,* næhunæti, sprigless; pat, leaved; *kitul, kitul; Del, bread fruit; Mee, Bassia; bála-mee, early Bassia; Hingul,* ——; patu, flat; pannati, leafless; *kalu, black; sudu, white;* podi, small; pola, ——; Poson, June; Balal-wáne, Cat's hard; mala-wáriya; má, great; *kalu, black; kaha, yellow; kuru, dwarf; goda, land; bála, early; maha, great; rat-kunda, red; sudu, white;* Muttæs, Pearl; *maha, great; sudu, white;* Muruná, Murunas; Mookala, late or forest; yal, ——; *kara, sea-coast: batu-kiri, round-milky; maha-kiri, great-milky; moodukiri, sea-milky; hati, ——;* rata, foreign; Radá, washerman's; Rája, king's; Rawana, Rawana's; ráyána, ——: ruwan, golden; Lena, squirrel's; wangu, hooked; watuwá, snipe's; wálu, Plantain; *goda-honara, land; tá, ——; poo, flower; madata, mud; Honara, ——;* wé-kola, Rattan-leafed; sáni, dung; sihin, fine; sudu, white; *hál, rice;* suwanda, fragrant; handiran, jointed-gold; *kalu, black; kahata, astringent; rata, foreign; sudu, white;* kál, rice; heenati, fine-stemmed; *kalu, black; gam-bada, village-border; podi, small; Hunu, Chunam;* kaha-pat-æli, yellow-leaved white; kalu-honarawalu, black; sudu-heenati, white, fine stemmed; sudu-honarawalu, white; heen-honarawalu, fine; *Kurukkan, Coracan*; karal, podded; kiri, milky; kumburu, mud; pas-mas, five months; mookalan, forest; wal-mal, wild-flowered; hanahu, sheathed; ha-mas, six months; hætadá, sixty days; kalu, black; kobo, large. Or. 3. Trigynia.—Of *Polygoneæ*, Rumex vesicarius (Soori). —Of *Junceæ*, Flagellaria indica (Goyi-wæl), three varieties. Or. 6. Hexagynia. Of *Alismaceæ*, Damasonium indicum.

Class 7. HEPTANDRIA. Or. 1. Monogynia.—Of *Leguminosæ*, Jonesia

pinnata (Diya-rat-mal).—Of *Aroideæ*, Dracontium polyphyllum (Kana-kidáran), D. spinosum (Má-kohila), D. pertusum (Nil-wælla), D. pinnatifidum (Dada-kehel).

Class 8. OCTANDRIA. Or. 1. MONOGYNIA.—Of *Melastomaceæ;* Osbeckia zeylanica, O. crenata.—Of *Combretaceæ*, Combretum decandrum (Ham-palanda).—Of *Malpighiaceæ*, Vitmannia elliptica (Samadará).—Of *Sapindaceæ;* Ornitrophe serrata (Moodu-kobbæ), O. Cobbe (Boo-kobbæ), O. allophylus; Dimocarpus pupilla (Rasa-mora); Molinæa canescens; Melicocca trijuga, evergreen tree, twenty feet high—Of *Sapoteæ*, Mimusops Elengi (Moona-mal), M. kauki, M. hexandra (Palu-gaha).—Of *Salicariæ*, Grislea tomentosa; Lawsonia inermis (Maritondi); L. spinosa.—Of *Terebintaceæ*, Jambolifera pedunculata (An-kænda); Amyris zeylanica (wæta-hik-gaha), A. agallocha (Gugul), Balsamodendrum zeylanicum, medicinal evergreen tree, thirty feet high.—Of *Rutaceæ*, Cyminosma pedunculata (On-solu).—Of *Santalaceæ*, Memecylon capitellatum (Wælikaha); M. tinctorium (Dædi-kaha), M. edule. Or. 3. TRIGYNIA.—Of *Polygoneæ*, Polygonum barbatum (Ratu-kimbul-wænna), P. tomentosum (Sudu-kimbul-wænna), P. chinense (Meean-wæla), P. recurvum (Patul-wænna).—Of *Sapindaceæ*, Cardiospermum Halicacabum (Wæl-penela); Sapindus laurifolius; S. emarginatus (Gas-penela.) Of *Crassulaceæ*, Calanchoe laciniata (Kaha-akká-pána), C. pinnata (Ratu-akká-pána).

Class 9. ENNEANDRIA. Or. 1. MONOGYNIA.—Of *Laurinæ*, Laurus Cinnamomum (Kurundu), four varieties, L. Cuhlaban (Wal-kurundu), L. cassia (Dawul-kurundu); Cassyta filiformis (Nil-aga-mula-næti-wæla).—Of *Terebintaceæ*, are Anacardium occidentale (Watu-kaju); Of *Laurinæ*, Tetranthera apetala (As-bómbi), T. cauliflora (Rat-kæliya).

Class 10. DECANDRIA. Or. 1. MONOGYNIA.—Of *Leguminosæ*, Sophora tomentosa (Moodu-murungá), S. heptaphylla; Bauhinia parviflora (Mayila), B. purpurea (Kobó-neela), three varieties; B. acuminata (Sudu-kobó-neela), B. tomentosa (Petan), three varieties; Cynometra cauliflora (Namnam), C. ramiflora (Gal-mændóra); Cassia absus (Boo-tóra), C. Tagera (Pœni-tora), C. Sophera (Ooru-tóra), C. Tora (Peti-tora), C. glauca (Wal-æhæla), C. Sumatrana (Aramana), C. debilis (O-márá), C. alata (Æt-tóra), C. auriculata (Rana-wara), C. mimosoides (Heen-bin-siyambalá); Cathartocarpus fistula (Æhæla-gaha), C. rosea (Wá-gaha); Poinciana elata; P. pulcherrima (monara-mal), two varieties; Cæsalpinia mimosoides (Goda-wawul-ætiyá), C. sappan (Patangee), three varieties; Guilandina Bonduc (Kalu-wawul-ætiyá), G. Bonducella (Wæl-kumburu), G. paniculata (Diya-wawul-ætiya; Hyperanthera moringa; Adenanthera pavonina (Madatiya-mara), A. bicolor (mas-móru); Prosopis spicigera.—Of *Ochnaceæ*, Gomphia zeylanica, an evergreen shrub, four feet high, with yellow flowers.—Of *Malpighiaceæ* (Puwak-gediyá-wæla).—Of *Aurantiaceæ*, are Murraya exotica (Ætteriya); Limonia (spiny) monophylla (yaki-náran); L. citrifolia (Gas-pamburu), L. scandens (katu--balu-diwa), L. trifoliata (Kasturi-dehi), L. cinnamomum (Tun-pat-kurundu), L. acidissima. Unarmed, L. pentaphylla (Wé-kurundu), L. arborea (Heen-dodan-paná), Bergera Kœnigii (Watu-karapincha).—Of *Meliaceæ*, Swietenia febrifuga (kokun), S. chloroxylon[1] (Buruta); Melia azedarach (Lunu-midella), M. azadirachta (Margosa); M. parviflora (Hal-bembiya), L. pumila (Bin-kohomba.)—Of *Zygophylleæ*, Tribulus lanuginosus (Sembu-nerenchi).—Of *Onagrariæ*, are Jussieua repens (Beru-diya-nilla), J. tenella, suffruticosa, erecta, villosa and parviflora.—Of *Melastomaceæ*, are Melastoma aspera (Heen-bowitiya), three varieties, M. malabathrica (Má-bowitiya), M. repens (Wæl-bowitiya), M. octandra, M. buxifolia.—Of *Rhodoraceæ*, are Rhododendron arboreum (má-rat-mal).—Of *Ericeæ*, Andromeda flexuosa (Wæl-kapuru).—Of *Samydaceæ*, Casearia ovata (Wal-moona-mal). Or. 3. TRIGYNIA.—Of *Erythroxyleæ* are Erythroxylon monogynum (kukul-mæssa), E. lucidum (Bata-kirilla). Or. 5. PENTAGYNIA.—Of *Terebintaceæ*, Averrhoa Bilimbi (Bilin), A. carambola (Kámarangá); A. acida; Spondias mangifera (Æmbærælla).—Of *Caryophylleæ*, Bergia verticillata

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[1] The satin wood is found chiefly in the eastern province. In appearance the trunk is like the teak: the wood is used for all kinds of ornamental furniture. It is of a beautiful colour, rather yellow, and takes a fine polish.

Gæta-puruk-wila).—Of *Oxalideæ*, Oxalis repens (Heen-æmbulæbiliya), O. sensitiva (Gas-nidi-kumba).

Class 11. DODECANDRIA. Or. 1. MONOGYNIA.—Of *Sapoteæ*, Bassia longifolia (Tel-mee, or Ilipi), B. neriifolia (Gan-mee), B. latifolia (Kiri-hæmbiliya).—Of *Rhizophoreæ*, Rhizophora gymnorhiza (Rat-kadol), R. candel (Ela-kadol), R. mangle (Pat-kadol).—Of *Guttiferæ*, Garcinia celebica, G. cambogia (Goraka), four varieties.—Of *Salicariæ*, Pemphis Acidula.—Of *Cappárideæ*, Cratæva tapia, C. religiosa (Lunu-warna).—Of *Tiliaceæ*, Triumfetta Bartramia (Heen-pattá-æpala), T. annua (Wæl-æpala.—Of *Portulaceæ*, Portulaca oleracea (Genda-kola), three varieties, P. quadrifida (Heen-genda-kola), P. axillaris (Heen-sarana). Or. 2. DIGYNIA.—Of *Rosaceæ*, Agrimonia zeylanica. Or. 3. TRIGYNIA.—Of *Euphorbiaceæ*, E. antiquorum (Daluk), E. neriifolium (Paluk), E. Tirucalli (Gas-nawa-handi), E. hirta (Boo-dada-keeriya), E. pilulifera (Sudu-boo-dada-keeriya), E. thymifolia (Bin-dada-keeriya), three varieties, E. parviflora (Ela-dada-keeriya), E. maritima (Moodu-dada-keeriya). Or. 4. TETRAGYNIA.—Of *Fluviales*, Aponogeton monostachyon (Kekatiya), A. crispum (Kokatiya), an aquatic perennial, flowers white.

Class 12. ICOSANDRIA. Or. 1. MONOGYNIA.—Of *Cacti*, Cactus pendulus (Wæl-nawa-handi).—Of *Myrtaceæ*, Psidium pyriferum (Sudu-perá), P. pomiferum (Ratu-péra), P. pumilum (Heen-péra); Eugenia malaccensis (Watu-jambu), E. jambos (Rata-jambu), E. sylvestris (Wal-jambu), E. zeylanica (Mà-tæmbiliya), E. uniflora, E. parviflora (Heen-tæmbiliya), E. laurina (Bombu); E. acutangula, E. racemosa, Stravadia alba (Ela-midella), S. rubra (Diya-midella), S. integrifolia (Godamidella); Myrtus communis; M. tomentosa (Sudu-kotala), M. zeylanica (Goda-maranda), M. adrosæmoides; Calyptranthes (Flowers terminal), Jambolana (Alu-bó-dan), C. cordifolia (Panu-kæra), C. caryophyllata (Gæta-dan); 2. Flowers lateral, C. cumini (Má-dan), C. caryophyllifolia (Bata-domba); Scolopia pusilla (Katu-kurundu), Soneratia acida (Gedi Kilala). Or. 5. PENTAGYNIA.—Of *Ficoidæ*, Sesuvium pedunculatum (Má-sarana).—Of *Rosaceæ*, Mespilus japonica (Lokwat). Or. 10. POLYGYNIA.—Of *Rosaceæ*, Rubus parvifolius (Rodu-kætambilla), R. paniculata (Nara-bootæ), R. moluccanus (Wæl-bootæ).

Class 13. POLYANDRIA. Or. 1. MONOGYNIA.—Of *Aurantiaceæ*, Ægle Marmelos (Beli), three varieties.—Of *Cappárideæ*, Capparis zeylanica; C. horrida, C. parviflora, C. grandis.—Of *Paparveraceæ*, Argemone mexicana.—Of *Tiliaceæ*, Berria ammonilla (Hal-milla).—Of *Nympheaceæ*, Nymphæa stellata (Tel-ólu), three varieties; N. Lotus (Æt-ólu), three varieties: the flowers of this plant are of a deep rose colour, the roots are eaten by the natives, and the seeds chewed by children.—Of *Bixineæ*, a variety of Bixa orellana.—Of *Ochnaceæ*, Ochna squarrosa (Bó-kæra), Vateria indica (Hal.), three varieties.—Of *Guttiferæ*, Calophyllum inophyllum (Teldomba), C. Calaba (Gæta-keena), C. acuminatum (Walu-keena).—Of *Tiliaceæ*, Grewia orientalis (Wæl-kæliya), G. lævigata (Gas-kæliya), G. asiatica (Dawaniya), G. tiliæfolia (Má-pat-kæliya); Corchorus olitorius, C. acutangutus (Jála-dara), C. capsularis, Microcos paniculata (Kohu kirilla); Dipterocarpus turbinatus (Hora-Gaha). Or. 4. TETRAGYNIA.—Of *Dilleniaceæ* are Delima sarmentosa (Korossa wæla). Or. 5. PENTAGYNIA.—Of *Dilleniaceæ*, Wormia dentata, ornamental evergreen tree, twenty feet high, with yellow flowers. Or. 10. POLYGYNIA.—Of *Dilleniacæ*, are Dillenia integra, D. speciosa (Honda-para), D. retusa, D. dentata (Goda-para), D. aquatica (Diyapara).—Of *Magnoliaceæ*, Liriodendron liliifera (Halu-hallá); Michelia graveolens (Suwanda-sapu).—Of *Nympheaceæ*, Nelumbium speciosum, three varieties (nelun).—Of *Annonaceæ*, Uvaria zeylanica (Palu-kæn); Unona tripetaloidea (Nætæwu), U. uncinata, U. esculenta (Panubambara); Guatteria suberosa (Kalati), G. Korinti (Mee-wænna), G. Montana, G. dulcis (Palu-weera), G. pumila (Heen-kotalá); Annona asiatica, used for a red dye.—Of *Ranunculaceæ*, are Naravelia zeylanica (Narawæla), Ranunculus zeylanicus.

Class 14. DIDYNAMIA. Or. 11. GYMNOSPERMIA.—Of *Labiatæ*, Nepeta indica (Má-gal-kappra-walli); Lavandula carnosa (Gal-kappra-walli); Mentha auricularia (Hæma-nilla), M. perilloides (Gan-kollan-kola); Perilla ocymoides? (Wal-kollan-kola), Ballota disticha (Heen-yak-wanassa); Leucas zeylanica (Gæta-

tumba), L. indica (Sudu-tumba), L. biflora; Leonotis nepetifolia (Má-yak-wa-anssa); Ocymum thyrsifolium, O. gratissimum (Gas-talá), O. minimum (Heen-tala), O. tenuiflorum, O. polystachyon (Karal-talá), O. menthoides, O. scutellarioides (Rat-talá); Plectranthus elongata (Wal-kappra-walli); Scutellaria indica. Or 12. Angiospermia.—Of *Scrophulariaceæ*, Rhinanthus indicus; Gerardia delphinifolia (Rénu-hædilla), another species; Torenia asiatica (Wæl-kotalá), T. hirsuta, T. stricta; Stemodia camphorata (Góna-kola), three var.; S. lutea (Kaha-góna-kola); Buchnera asiatica (Sudu-dadinnaru), B. euphrasioides (Dadinnaru), three varieties.—Of *Pedalinæ*, Martynia lanceolata, M. nervosa, M. crenata; Sesamum indicum (Tun-pat-tala); S. orientale; Æginetia indica; Pedalium murex (Æt-nerenchi). — Of *Bignoniaceæ*, are Bignonia chelonoides (Ela-palol), B. salina (Lunu-madalá); Spathodea longiflora (Diya-dángá); S. indica (Totilla). — Of *Verbenaceæ* are Gmelina asiatica (Gæta-demata); G. arborea (Æt-demata); Premna integrifolia (Má-midi), P. serratifolia (Heen-midi), P. tomentosa (Boo-séru), P. villosa (Lee-kola-palá), P. procumbens; Zapania nodiflora (Hiramana-dætta); Volkameria scandens; Clerodendrum infortunatum (Gas-pinna), C. serratum (Ken-hænda), C. phlomoides, C. inerme (Wæl-boo-hænda); Vitex pubescens, V. altissima, V. Leucoxylon, V. trifolia (Meean-milila), V. negundo (Sudu-nika), V. pinnata.—Of *Elæocarpaceæ*, Diceros longifolius (Gas-kotalá), D. aquaticus (Ræwul-puruk-wila), D. paniculatus (Puruk-wila).—Of *Acanthaceæ*, Ruellia fasciculata, R. undulata, R. ringens (Nil paruk), R. zeylanica (Dárá-paruk), three varieties, R. variabilis (Sudu-paruk) Barleria longifolia (Katu-ikiri), B. prionitis (Katu-karandu), B. buxifolia (Katu-nelu), B. cristata; Thunbergia fragrans; Acanthus maderaspatensis; Dilivaria ilicifolia (katu-ikili) is foundin swampy soil.

Class 15. TETRADYNAMIA. Or. 14. Siliquosa.—Of *Capparideæ*, Cleome heptaphylla, C. pentaphylla (Awusada-wélá-kola), C. icosandra (Boo-wal-aba), C. viscosa (Wal-aba), C. dodecandra, C. felina, C. monophylla (Ran-manissa), C. zeylanica.

Class 16. MONADELPHIA. Or. 17. Triandria. — Of *Leguminosæ*, Tamarindus indica (Má-siyambala). — Or. 19. Pentandria. — Of *Byttneriaceæ*, Waltheria indica (Heen-æpala), W. angustifolia; Melochia pyramidata, M. concatenata (Má-gal-koora); M. corchorifolia (Heen-gal-koora.). Or. 22. Octandria. — Of *Aroideæ*, Pistia stratiotes (Diya-parandæl). Or 24.—Of *Connaraceæ*, Connarus asiaticus (Ela-radaliya), C. pinnatus (Ratu radaliya), C. santaloides (Goda-kirindi). Decandria.—Of *Chlenaceis* affines; Hugonia mystax (Má-gætiyá), H. villosa (Boo-gætiya). Of *Connaraceæ* are Omphalobium indicum, an evergreen shrub, eight feet high, flowers a pale red. Of *Leg. pap.* Lot gen; Heylandia Hebecarpa, perennial trailer, flowers yellow. Of *Leg. Pap. Hed. Euh.* Zornia diphylla, Z. Ceylonensis, curious annual, flowers yellow. Or. 25. Dodecandria.—Of *Bombaceæ*, Helicteres Isora (Leeniya-gaha).—Of *Bytteneriaceæ*, are Pentapetes phœnicea, Pterospermum suberifolium (Má-welanga), P. canescens. Or. 27. Polyandria.—Of *Bombaceæ*, are Adansonia digitata; Bombax[1] pentandrum (Pulun-imbul), B. Ceiba (Katu-imbul), B. heptaphyllum (Má-telambu), B. Gossypinum (Ela-imbul). Of *Myrtaceæ*, Barringtonia speciosa (Moodilla).—Of *Malvaceæ* are Sida acuta (Gas-bæwila), S. lanceolata; S. spinosa; S. rhombifolia (Koti-kan-bæwila), S. alnifolia (Kirandi-bæwila), S. periplocifolia Wilwæra), S. persica? (Boo-anodá), S. asiatica, S. populifolia (Má-anodá), S. hirta (Wal-anodá), S. radicans (Bin-æpala); Malva tomentosa; Urena lobata (Pattá-æpala); U. tricuspis (Boo-pattá-æpala), U. sinuata (Heen-pattá-æpala); U. heterophylla; Gossypium indicum (Sinhala-kapu), Hibiscus populneus (Sooriya-gaha), H. tiliaceus (Beli-pattá), H. rigidus (Siri-wædi-bæwila), H. ficulneus; H. canna-binus; H. surattensis (Nápiritta), three varieties, H. Abelmoschus (Kapu-kinissa), H. truncatus, H. tubulosus, H. vitifolius (Má-æpala); Pavonia zeylanica (Gasbæwila); Mesua ferrea (Ná-gaha).

Class 17. DIADELPHIA. Or. 22. Octandria.—Of *Polygaleæ*, Polygala

[1] A tree growing to the size of our walnut, bears long pods filled with seeds, wrapped in a fine short down too short for spinning, but serving when dressed for stuffing beds.

theezans, P. triflora, P. glaucoides, P. ciliata. Or. 24. DECANDRIA.—Of *Leguminosæ*, Dalbergia arborea (Magul-karanda), D. lanceolaria (Nedun), D. zeylanica, D. scandens (Wæl-kalatiya), D. filiformis (Bokala-wæla), Pterocarpus bilobus (Gan-malu), P. santalinus; Abrus precatorius (Olinda), four varieties; Erythrina indica (Wæta-erabodu), E. picta (Yak-erabodu); Butea frondosa (Gas-kæla), B. superba (Wæl-kæla); Aspalathus indica; Crotalaria (with leaves C. micrantha, C. juncea (hana), simple, linifolia; C. retusa (Kaha-andana-hiriya), C.verrucosa (Nil-andana-hiriya), C. biflora, C. Nana, C. nummularia, C. humifusa (leaves compound), C. laburnifolia (Yak-bériya); Phaseolus caracalla (Moodu-mæ), P. trilobus (Bin-mæ), P. radiatus (Ulundu-mæ); Dolichos rotundifolius (Wal-awara), D. virosus (Moodu-awara), D. medicagineus (Má-wal-kollu), D. scarabæoides (Heen-wal-kollu); Stizolobium giganteum (Kana-pus-wæla), S. pruriens[1] (Wæl-damaniya), S. rugosum (Kápiri-pus-wæla); Glycine tenuiflora, G. parviflora, G. javanica, G. viscidum (Gas-gonika); Cylista tomentosa (Heen-goradiya), C. esculenta (Má-goradiya); Clitoria ternatea (Katarodu), three varieties; Lathyrus odoratus, two varieties; Sesbania aculeata; Smithia sensitiva; Æschynomene aspera (Má-diya-siyambalá), Æ. indica (Heen-diya-siyambalá), Æ. pumila (Bin-siyambalá); Stylosanthus mucronata; Hedysarum (leaves simple) nummularifolium, H. moniliferum, H. gangeticum, H. maculatum, H. vaginale (Aswænna), H. triquetrum (Báloliya), three varieties: leaves conjugate, H. diphyllum, H. conjugatum: leaves ternate; H. pulchellum (Ham-pilla), H. umbellatum, H. biarticulatum (Undu-piyali), H. heterocarpum (Æt-undu-piyali), H. gyrans, H. obtusum, H. capitatum (Gas-lætiya), H. heterophyllum (Boo-undu-piyali), H. triflorum (Heen-undu-piyali): leaves pinnate; H. sennoides; Flemingia lineata; F. semialata (Wal-undu), F strobilifera (Ham-pinna), F. biflora (Gas-kollu), F. viscosa; F. polysperma; Indigofera cinerea (Alu-awari), I. enneaphylla (Bin-awari), I. glabra, I. hirsuta. I. tinctoria(Nil-awari), I. atropurpurea (Má-awari); Galega villosa (Boo-pila), G. maxima, G. purpurea (Gam-pila), G. tinctoria (Alu-pila), G. senticosa; Psoralea corylifolia; Trifolium indicum; Trigonella indica. Of *Leg.* pap. Hed. Cor. Euh. Desmodium capitatum, a shrub with purple flowers. Or. 27. POLYANDRIA—Of *Aurantiaceæ* are Citrus acida (Dehi), three varieties; C. medica, three varieties; C. aurantium (Dodan), three varieties; C. nobilis (Náran), three varieties; C. decumana (Jambólu), four varieties.—Of *Malvaceæ*, Durio Zibethinus (Katu-móda).—Of *Hyperaceæ*. Hypericum Campestre (Sanda-rája), H. auritum Ooru-kan), H. mysurense.

Class 19. SYNGENESIA. Or. 30. POLYGAMIA ÆQUALIS.—Of *Compositæ* Sonchus oleraceus? (Gal-potu-kola); Prenanthes sarmentosa, P. sonchifolia; Vernonia anthelmintica (Sanni-náyan); Spilanthes Pseudo-acmella (Heen-akmælla), S. acmella (Má-akmælla); Bidens chinensis (Wal-té-kola); Lavenia erecta; Cacalia sonchifolia (Boo-kadu-pára), C. sagittata (Wal-kadu-pára), C. maritima (Mudu-kadu-pará), C. laciniata; Ethulia divaricata (Heen-mudamahana); Mikania tomentosa (Wel-daha-wiya), M. volubilis (Má-kihimbiya); Eupatorium zeylanicum (Wæl-pupula); Ageratum. Or. 31. POLYGAMIA SUPERFLUA.—Of *Compositæ*, are Artemisia indica (Wal-kolondu), A. maderaspatana (Wæl-kolondu); Gnaphalium indicum (Má-sudaná); Baccharis indica; Conyza balsamifera (Lé-wærælla), C. prolifera, C. cinerea (Heen-monara-kudimbiya), Inula indica; Tagetes erecta, two varieties (Yak-mal); Cotula minima Heen-kimbu), C. bicolor (Má-kimbu); Eclipta prostrata (Sudu-kirindi); Sigesbeckia orientalis; Verbesina biflora (Moodu-gam-pálu), V. calendulacea (Ranwan-keekirindiya), V. dichotoma (Agadá). Or. 34. POLYGAMIA SEGREGATA.—Of *Compositæ*, Elephantopus scaber (Æt-ádiya), Sphæranthus indicus (Æt-mudamahana).

Class 20. GYNANDRIA. Or. 15. MONANDRIA.—Of *Orchideæ*, Orchis, viridiflora, O. cubitalis, O. strateumatica; Habenaria undulata (Sudu-godabindara); Malaxis Rheedii; Geodorum dilatatum; Aerides odoratum; A. tenuifolium; Dendrobium crumenatum (Sudu-pareyiyá-mal), D. macrostyachum, a parasite with green flowers, Cymbidium aloifolium (Wisa-dooli), C. ovatum, C.

[1] Pods hairy, attach themselves to the hands and cause itching, celebrated as a vermifuge.

præmorsum, C. spatulatum; Limodorum virens (Kœna-hilla), L. carinatum; Epidendrum amabile: Vanilla aromatica (Heen-nilwælla). Or. 16. DIANDRIA. —Of *Stylideæ*, Stylidium uliginosum. Or. 20. HEXANDRIA.—Of *Aristolochiæ;* Aristolochia indica (Sat-sanda).

Class 21. MONÆCIA. Or. 15. MONANDRIA.—Of *Fluviales;* Caulinia indica (Katu-penda); Chara zeylanica.—Of *Urticeæ;* Artocarpus incisa (Ratádel), A. pubescens (Wal-del), A. integrifolia (Heralee), six varieties. Or. 16. DIANDRIA.—Of *Aroideæ;* Lemna minor (Diya-pánshi). Or. 17. TRIANDRIA. —Of *Aroideæ;* Typha latifolia (Hambu-pan).—Of *Gramineæ*, Heteropogon hirtus (Ee-tana); Coix lachryma (Kirindi-máná).—Of *Cyperaceæ;* Scleria tesellata, flowers panicled (Wel-karawu), S. hirsuta (Boo-karawu), S. lithosperma, S. zeylanica, S. majus, S. alata (Goda-karawu), S. latifolia (Má-potu-pan) flowers headed; S. strictá (Baka-munu-tana), S. axillaris.—Of *Euphorbiaceæ;* Tragia involucrata (Wæl-kahambiliyá), T. mercurialis (Gas-kuppuméniya), T. chamælea.—Of *Laurinæ;* Hernandia sonora (Palatu-gaha). Or. 18. TETRANDRIA.—Of *Onagrariæ;* Serpicula verticillata (Katu-diya-pási).—Of *Urticeæ;* Bœhmeria alienata, B. interrupta (Gas-kahambiliyá); Urtica heterophylla (Gætakahambiliyá), U. stimulans (Má-ussá), U. verrucosa (Gas-dool), U. aquatica Má-diya-dool), U. latifolia (Moodu-kænda). Or. 19. PENTANDRIA.—Of *Compositæ;* Xanthium orientale?—Of *Cucurbitaceæ;* Luffa fœtida (Dára-wætakolu). — Of *Amarantaceæ;* Amaranthus polygamus (Sulu-koora-tampalá), A. polygonoides (Koora-tam-palá), A. spinosus (Katu-tam-palá). Or. 20. HEXANDRIA.—Of *Rubiaceæ;* Guettarda speciosa, (Nil-pichcha).—Of *Palmæ;* Cocos nucifera (Pol), ten varieties; Elate sylvestris (Má-indi). Or. 27. POLYANDRIA. —Of *Onagrariæ;* Myriophyllum indicum.—Of *Alismaceæ;* Sagittaria obtusifolia.—Of *Begoniaceæ;* Begonia tenera (Bin-hakambalá), B. malabarica (Má-hakambalá), B. rupestris (Boo-hakambalá).—Of *Aroideæ*, Arum pentaphyllum (Wal-kidáran), A. minutum (Ati-udayan), A. Colocasia (Gahala) ten varieties; A. macrorhizon (Habarala), five varieties; A. divaricatum (Polong-ala), A. trilobatum (Panu-ala), A. spirale, A. auriculatum, A. fœtidum? Caladium ovatum (Má-kétala), C. nymphæifolium (Alu-habaralu).—Of *Palmæ*, Caryota urens (Kittool), three varieties; C. horrida (Katu-kittool), C. mitis (Dó-talu). Or. 28. MONADELPHIA.—Of *Euphorbiaceæ*, Acalypha betulina, A. indica (Wæl-kupaméniya), A. lanceolata; Stillingia populnea, an ornamental tree, fourteen feet high, with yellow flowers, Croton Tiglium (Jaya-pála), C. coccineum, C. punctatum (Gal-kæppetiyá), C. aromaticum (Gas-kæppetiyá), C. lacciferum (Wælkæppetiya), C. rhombifolium (Wal-kæppetiyá), C. moluccanum (Boo-kænda); Ricinus communis (Endaru), two varieties; R. mappa (Pat-kænda); Agyneia obliqua (Má-kæbella), A. multilocularis (Heen-kæbella), A. latifolia (Má-patkæbella); Sapium indicum (Mækiliya); Phyllanthus maderaspatensis; P. stellatus (Diya-hunu-kirilla), P. pubescens (Boo-hunu-kirilla), P. rhamnoides (Gaskayila), P. multiflorus (Wæl-kayila), P. Niruri (Pita-wakká), P. urinaria (Binnelli), P. emblica (Awusada-nelli), P. pomacea (Wal-murungá), P. myrtifolius. —Of *Palmæ*, Areka catechu (Puwak), three varieties; A. Dicksonii, or sylvestris, (Lenatæri-puwak); Nipa fruticans (Gin-pol).—Of *Cucurbitaceæ*, Trichosanthes anguina (Podi-wilangá), T. caudata (Patola), T. cucumerina (Dummælla), three varieties, T. incisa; Momordica charantia (Karawila), four varieties; M. muricata (Batu-karawila), M. luffa (Titta-wæta-kolu), M. cylindrica (Wæta-kolu), four varieties; M. dioica (Tumba karawila), Cucurbita umbellata (Boo-dummælla), Cucumis maderaspatanus (Kækiri), three varieties: C. Colocynthis (Yak-komadu); Bryonia grandis (Ken-kækiri), B. umbellata (Kawudukækiri), B. cordifolia (Heen-kækiri), B. Garcini, B. laciniosa (Gon-kækiri), B. palmata (Titta hondala).—Of the *Sterculiaceæ*, Heritiera littoralis, Sterculia Balanghas (Náwá-gaha), S. urens, S. fœtida (Telambu-gaha).

Class. 22. DIÆCIA. Or. 15. MONANDRIA.—Of *Pandaneæ*, are Pandanus odoratissimus (Wæta-keyiyá), P. humilis (Dunu-keyiyá), P. fascicularis Moodukeyiyá), P. pumila (Heen-keyiyá), P. scandens (Oya- keyiyá). Or. 16. DIANDRIA.—Of *Hydrocharideæ*, Vallisneria octandra (Diya-hawari). Or. 17. TRIANDRIA.—Of *Palmæ*, Phœnix farinifera (Heen-indi). Or. 18. TETRANDRIA.—Of *Rubiaceæ*, Trophis aspera (Gæta-nitul), T. spinosa (Katu-timbul).—Of *Loran-*

theæ, Viscum orientale, V. compressum, V. tomentosum. Or. 19. PENTANDRIA.—Of *Terebintaceæ*, Canarium balsamiferum (Mala-kækuna).—Of *Antidesmeæ*, Stilago lanceolaria; Antidesma alexiteria, A. zeylanica (Walæmbilla), A. pubescens (Boo-æmbilla).—Of *Passifloreæ*, Modecca tuberosa (Ala-hondala): Zanonia indica (Wal-rasa-kinda).—Of *Urticeæ*, Cannabis sativa (Mat-kanshá). Or. 20. HEXANDRIA.—Of *Ebenaceæ*, Maba buxifolia, (Kalu-habaraliya).—Of *Smilaceæ*, Smilax zeylanica (Heen-kabarossa), S. latifolia (Má-kabarossa).—Of *Dioscoreæ*, Dioscorea pentaphylla (Katuwala), D. triphylla (Gónala), D. aculeata (Katu-kukulala), D. alata (Kahata-kodol), D. bulbifera (Panu-kodol), D. sativa; D. oppositifolia (Hiritala).—Of *Palmæ*, Borassus flabelliformis (Tal-gaha). Or. 23. DIÆCIA ENNEANDRIA.—Of *Laurinæ*, Litsæa trinervia (Dawul Kurundu). Or. 24. DECANDRIA.—Of *Cucurbitaceæ*, Carica papaya, four varieties. Or. 25. DODECANDRIA.—Of *Hydrocharideæ*, Stratiotes acoroides.—Of *Menispermeæ*, Cocculus peltatus, C. Burmanni (Kehi-pittan); C. orbiculatus (Diyanutta), C. cordifolius; Menispermum fenestratum.—Or. 26. ICOSANDRIA.—Of *Tiliaceæ*, Flacourtia nivea (Heen-katu-pila).—Of *Euphorbiaceæ*, Rottleria tinctoria (Ham-parandalla), R. paniculata. Or. 27. POLYANDRIA.—Of *Cycadeæ*, Cycas circinalis (Maddu-gaha).—Of *Ebenaceæ*, Embryopteris glutinifera (Má-timbiri). Or. 28. MONADELPHIA.—Of *Euphorbiaceæ*, Excœcaria agallacha (Tela-keeriya), E. camettia; Cluytia retusa (Má-pat-kæta-kala), C. collina (Madárá).—Of *Menispermeæ*, Cissampelos hernandifolia (Wæla-titta), C. convolvulacea (Weni-wæla), three varieties.—Of *Myristaceæ*, Myristica tomentosa (Mala-boda), M. salicifolia (Heen-eeriya), M. iriya (Má-eeriya); Horsfieldia odorata, (Ruk-gaha).—Of *Nepentheæ*, Nepenthes distillatoria (Bándurá).

Class 23. POLYGAMIA. Or. 35. MONÆCIA.—Of *Rubiaceæ*, Ophiorrhiza mungos (Waleká-weriya).—Of *Apocyneæ*, Ophioxylon serpentinum (Ratu-eká-weriya).—Of *Gramineæ*, Andropogon caricosus (Gæta-mána), A. crinitus, A. acicularis (Rat-tuttiri), A. squarrosus, A. Nardus (Watu-sæwændara), A. cymbarius (Kara-wata-mána), A. schænanthus (Pengiri-mána), A. binatus; Chloris barbata (Mayura-tana); Ischæmum muticum (Bada-mal-tana), I. aristatum (Heen-kudu-mætta), I. barbatum (Má-kudu-mætta).—Of *Urticeæ*, Parietaria indica (Má-telika-palá), P. reclinata (Kæti-pálu).—Of *Chenopodeæ*, Atriplex coriacea.—Of *Combretaceæ*, Terminalia catappa (Kottambá), three varieties, T. alata (Kombook), T. Bilirica (Bulu), T. chebula (Aralu).—Of *Aurantiaceæ*, Feronia elephantum (Diwul).—Of *Terebintaceæ*, Ailanthus excelsa.—Of *Euphorbiaceæ*, Briedelia spinosa (Katu-kæta-kæla).—Of *Laurinæ affines*, Gyrocarpus asiaticus (Hema-gaha).—Of *Ulmaceæ*, Celtis orientalis (Gædumba).—Of *Leguminosæ*, Inga bigemina (Gaskalatiya), I. nodosa, I. umbellata; Mimosa rubicaulis, M. entada (Heen-pus-wæla); Desmanthus virgatus (Gas-nidi-kumba), D. cinereus; Acacia scandens, (Má-pus-wæla), A. odoratissima, A. vera, A. cæsia, A. pennata (Goda-hinguru).—Of *Guttiferæ*, Stalagmitis cambogioides (Kana-goraka). Or. 36. DIÆCIA.—Of *Gramineæ*, Spinifex squarrosus (Ma-ráwana-rewula).—Of *Sapindaceæ*, Schleichera trijuga (Æmbul-kōn).—Of *Flacourtianeæ*, Hydnocarpus inebrians (Má-makulu).—Of *Terebintaceæ*, Semicarpus latifolium (Kiri-badulla), S. obovatum (Kalu-badulla).—Of *Urticeæ*, Ficus Carica, F. glomerata (Gan-attikká), F. religiosa (Bo-gaha), F. parasitica (Wæl-æhætu), F. benjamina (Dehi-nuga), F. nitida (Panu-nuga), F. politoria (Sewana-mædiya), F. bengalensis (Má-nuga), F. cotinifolia, (Boo-nuga), F. oppositifolia, (Kota-dimbulá), F. indica, (Kiripælla), F. stipulata, F. repens debilis.—Of *Ebenaceæ*, Diospyros Ebenaster[1] (Kadum-bériya), D. ebenum (Kaluwara), D. hirsuta (Kalu-mædiriya).

Class 24. CRYPTOGAMIA. Or. 38. GONOPTERIDES. Of EQUISETACEÆ. *Equisetum*—(Aswalgátana). Or. 39. STACHIOPTERIDES. Of LYCOPODIACEÆ;

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[1] Diospyros Ebenaster in many respects resembles Calamander, though of lighter colour and inferior beauty. D. Ebenum is jet black, fine grained, takes a high polish, and is much used in making tables, chairs, &c. The wood is extremely heavy, and the furniture made of it is very dear. It is chiefly found in the jungles of the eastern province.

Lycopodium phlegmaria (Má-hædayá), L. mirabile (Kuda-hædayá), L. repens (Binhædayá), L. rupestre (Len-pahuru), L. cernuum (Badal-wanassa), L. ornithopodioides (Balal-pahuru), L. canaliculatum (Má-pana-dætta), L. ciliare (Heen-paná-dætta), L. serratum (Gas-hædayá), Bernhardia dichotoma (Æt-hawari). Or. 40. Filices.—*Ophioglossiæ*, Ophioglossum ovatum (Ek-pati-bénduru), O. pendulum (Pati-bénduru); Botrychium ternatum (Kærawu-wærælla), B. zeylanicum (Ken-kok-wærælla). Of *Polypodaceæ*, Hydroglossum pinnatifidum (Má-pamba), H. flexuosum (Heen-pamba), H. circinnatum (Æt-pamba); Mertensia dichotoma (Wil-kækilla); Schizæa digitata.—Alsophila comosa, A. crinita; Trichomanes rigidum and T. intermarginale, T. filicula; Acrostichum arifolium, A. quercifolium, A. appendiculatum, A. esculentum (Kæra-koku-wærælla); Hemionitis Boryana; Polypodium acrostichoides, P. nervosum, P. phymatodes (Wæl-bénduru), P. quercifolium (Gas-bénduru); Aspidium splendens (Watu-wærælla), A. auriculatum, A. pteroides, A. unitum (Rilla-wærælla), A. arboreum (Æt-miwana), A. speluncæ, A. viviparum (Ganga-miwana); Lowaria scandens (Wæl-barandara); Asplenium nidus, A. falcatum, A. ambiguum, A. esculentum (Miwana-palâ); Pteris piloselloides P. elliptica, P. scolopendrina, P. palustris, P. serrulata, P. crenata, P. thalictroides (Pilihudu-palá), P. quadrialata, P. tripartita, P. lanuginosa (An-kækilla); Blechnum orientale (Pattra-wærælla); Adiantum lanulatum (Kaha-wærælla), A. caudatum; Cheilanthus tenuifolia; Davallia patens, D. pedata, D. affinis, D. Emersoni, D. contigua, D. elegans, D. Khasiyana, D. lonchitidea, D. inæqualis, D. hirta, a very beautiful and distinct fern, with something of the rigid habit &c. of the Polystichum group of Aspidium, D. polypodioides, almost hispid beneath, D. tenuifolia, Lindsæa cultrata, L. Walkeræ, L. caudata, L. ensifolia; Dicksonia zeylanica; D. deltoidea; Cyathea simplicifolia; C. sinuata, fronds simple, lanceolate, very much elongated, sinuated at the margin, C. Walkeræ. Or. 43. Hydropterides. Marsilea coromandelina (Diya-æmbulæbiliya).

Timber, and the more valuable trees of Ceylon.

The jack tree, Artocarpus integrifolia, (Jaca), (see p. 768), grows to a very large size, and is not only the most useful, but also the most beautiful of the Ceylon forest trees, from the great size of its spreading top, and the deep shade of its dark green leaves. It produces an extraordinary quantity of fruit from its branches, its trunk, and even from its roots. The fruit has a rough green covering, and contains a great number of kernels about half the size of a pigeon's egg; these, when the fruit is ripe, are contained in a luscious yellow covering, which is too strong tasted for Europeans, but before it ripens, the kernels when cooked form a good vegetable, and are very commonly the foundation of the curries used by the labouring Singhalese. The size and weight of the fruit varies from one to fifty pounds weight, and contains from two to three hundred kernels, each, more than double the size of an almond; that of the smaller sort is larger than the finest oranges. The wood of the jack tree is generally used in making furniture, and much resembles the commonest kinds of mahogany.

There are two sorts of trees which produce the bread-fruit, one of which yields a smaller fruit without seed, while the fruit of the other is larger, of more general growth, and in higher repute. The fruit is all over prickles, with a thick and soft rind; the internal part of the fruit only is used for food by man, and the rind is left for the pigs. The larger sort of bread-fruit, which is almost universally used in Ceylon, is called by three different names, according to the period of its growth. When it has reached the size of an ostrich's egg, and is a month old, it is called "pollos;" hereli, when it is half ripe and of the size of a cocoa-nut; the pulpy esculent part is then still of a white and milky cast. At both these periods, the fruit cannot be eaten without previous preparation. When perfectly ripe, it is called warreka; the pulpy part is then fit for use, and that which environs the seed has a sweetish taste, is yellow, and without any preparation is both eatable and relishing. The seeds may be eaten either alone like chesnuts, or together with the pulpy part of the fruit itself prepared in different ways. They are used both boiled and roasted; the lower classes generally boil and eat them with the scrapings of cocoa-nut and salt, and the rich employ them in fattening pigs, geese, and

other fowls. Fifteen dishes are capable of being prepared from the fruit of this beneficent tree.

Calamander, or variegated ebony, Diospyros hirsuta. (See p. 769.) (Kalumindrie, from Kalu, black, and mindrie, flowing, *Singh.*) This beautiful wal-gaha, or forest tree, is now scarce, from the ruthless manner in which it has been felled whenever found, owing to the elegance of the wood, and the consequent demand for furniture made of it. Calamander, with its alternate shades of black, clouded like marble, and light brown, is much the prettiest of all the varieties of wood found in Ceylon. It is extremely hard, and receives a very high polish. The Ophioxylon serpentinum (see p. 769) has a bitter taste, and besides being used as an antidote against the bite of serpents, is employed in ardent and malignant fevers. Cups of the wood will yield a part of their virtue if wine be poured into them: this is drunk as a stomachic. Water likewise extracts a green tincture from it. The wood resembles that of the oak in colour, and by its pores, which are frequently so yielding as to let water filter through them.

The Talapat tree, Corypha umbraculifera. (Talagaha, *Singh.*) (See p. 763.) The size of this chief of the race of palms, in favourable situations, varies from 80 to 110 feet in height without the flower, which in some instances gives an addition of nearly 25 or 30 feet. The trunk of the tala is straight, but retains a mark wherever there has been a leaf, and the circumference near the ground is from seven to eight feet. The tala seldom lasts more than 100 years, for with the moment of its perfection, commences also its decay; the fruit, which is about the size of a chesnut and useless for any other purpose, is produced in great numbers, ripens by degrees as the flowers decay; the leaves then wither, the upper part of the trunk and the roots decay, and the only remaining part of the stem lies prostrate on the ground, about twelve months after it first began to shoot up the great spike which is the covering of the flower. This spike and its branches are from two to three months in reaching their full size; the flower, which is yellow, and of a strong and oppressive smell, then begins to appear from the extreme point, and when it bursts from the sheath, makes an explosion like the report of a cannon; from this time until all the minute stalks and numberless flowerets are disclosed, elapse about three months more; the remainder of its existence is but a course of rapid decay. When this tree is cut down for the sake of the seed, the pith yields a sort of meal, of which the natives make a cake, which tastes something like the finest bread. It serves also as an occasional substitute for rice. The leaves are largest when the tree is about 20 years of age, and are comparatively small when it has attained its utmost size, and exerts all its vitality to develop its flowers and perfect its fruit. The leaf is of a form which enables it without any preparation to be folded like a fan; it is 15 or 16 feet across, and (with the addition of the stalk) from the point of the leaf to the extremity of the stalk where it is united to the tree, is sometimes 25 feet. These leaves are used as umbrellas, and for thatching houses, and such is their circumference that it is large enough to preserve from six to a dozen persons from wet in a pouring rain. When it is dried it is very tough, but at the same time supple and flexible. Though nearly as thick as a man's arm, it is so light that a person may carry it a great way without fatigue. In its full expanse it has a circular appearance, but when cut in pieces, it has a triangular form. When a man lays it on his head in a journey, with the points projecting outwards, it serves to protect him through the bushes and thorns, while in other situations it assists in shading him from the scorching rays of the sun. One of these leaves cut off about five feet in length, and nearly the same in breadth, decorated with various elegant embellishments, is carried over the heads of people of distinction, both native and European, instead of an umbrella. They are also formed into tents, and when prepared in strips from two to three inches broad, and 20 to 30 in length, they form the leaves of Singhalese books, called olas. The immense quantity of seed produced by every tree is spread by animals over a great extent of country, and the seeds all spring up, but few survive; as the young leaves are devoured the moment they appear by every animal feeding on vegetables.

Mee-tree. (See p. 765.) The flowers of this tree have a heavy and disagreeable smell, the colour is white, and they sometimes fall in such profusion, as to cover

the ground for several inches in depth. In the districts where mee-trees are abundant, the natives assert that if rains wash down and accumulate quantities of flowers on the surface of the tanks, a noxious effluvia proceeds from the mass, and gives rise to malignant fevers. This the natives endure on account of the oil yielded by the fruit of the tree.

The kabuk, or kombook, a species of terminalia, flourishes on the banks of all streams in the level and dry districts, and is even found at an elevation of 2000 feet. It grows to a large size, and is a strong and durable timber, of a red colour. By natives it is believed that water will always be found by digging near kabuk trees.

Nelu. (See p. 759.) Is a brittle jointed plant, of which there are several varieties in Ceylon. It flowers once in eight years, and then decays; the blossom smells strongly of honey, and attracts a large number of bees in consequence. On the joints of the nelu plants may frequently be seen clusters of the large deep bell-shaped flowers of some parasite, with yellow hearts and scarlet edges; these have no separate leaves, and appear so general and so completely united to the nelu roots, as to induce a belief among the natives that they are two different flowers proceeding from the same plant. It forms the chief jungle of the highlands, and is from 12 to 15 years in coming to maturity.

Bogaha. (See p. 769.) The trees of Buddha form one of the most beautiful characteristics of Ceylon; they are most commonly met with in travelling through the central province; they are generally of great age, and guarded from injury by superstition, while their huge trunks, rendered cavernous through age, seem appropriate emblems of an ancient worship. Two or three terraces, built up with stone and filled with earth, surround the sacred bo-tree, on every side of which are raised rough miniature temples of stone, about two feet high, including the little cupolas with which they are surmounted. The long, broad and beautiful leaves of this tree, which are in the shape of a heart, are reported to have often furnished a cooling shade and soft repose to Buddha, when relaxing from the devout labours of his mission. Hence tradition has consecrated it to his memory, and so holy was it esteemed that the form of its leaves was not permitted to be painted on any article of furniture, but what was designed for the palace of the king of Kandy.

Palmyra, or Fan Palm, (Borassus Willd.) (*Singh.* Talgaha.) (See p. 769.) The leaves of this tree, as well as those of the talapat tree, are used instead of paper by the natives, and all their olas, or books treating of religion and the healing art, are transcribed on them, but in a language elevated above the common idiom. The leaves of both these palm trees lie in folds like a fan, and the slips stand in need of no other preparation than merely to be separated and cut smooth and even with a knife, after having been slowly dried in the shade and rubbed with oil. Their mode of writing upon them, consists in carving the letters with a fine pointed style, and, in order that the characters may be the better seen and read, they rub them over with an ink made of lampblack, or some other substance, and a solution of gum, so that the letters have altogether the appearance of being engraved. The iron point made use of on these occasions, is either set in a brass handle, which the Moormen and others carry about them in a wooden case, and which is sometimes six inches in length, or else it is formed entirely of iron, and together with the blade of a knife designed for the purpose of cutting the leaves and making them even, set in a knife handle common to them both, into which handle it shuts up, so that it may be carried by the owner about with him, and be always ready at hand. On such slips all the letters and edicts of the Dutch Government used to be written, and sent round open and unsealed. When a single slip was not sufficient, several were bound together by means of a hole made at one end, and a thread on which they were strung. If a book had to be made for the use of the wiharés or any other purpose, they sought for broad and handsome slips of talapat leaves, upon which they engraved the characters very elegantly and accurately, with the addition of various figures delineated upon them by way of ornament. All the slips had then two holes made in them, and were strung upon an elegantly twisted silken cord, and covered with two thin lacquered wooden boards. By

means of the cords the leaves are held even together, and by being drawn out when required for use, they are separated from each other at pleasure. Occasionally their books were made of thin copper plates.

The Kittool-gaha, Caryota, (see p. 768.) grows very straight, but not so tall as the cocoa-nut tree. It contains a pith like the talapat tree, which yields an uncommonly sweet sap of very pleasant taste and wholesome qualities. A tree of the ordinary size will yield several quarts a day. From this juice, after boiling, a brown sugar, called jaggery, is prepared, and when particular care is used, it is scarcely inferior to white. The leaves of this species of palm resemble those of the areca, and are attached to a strong skin, which is as hard as a board, but full of fibres. These they employ as thread, and make into cordage. The leaves keep falling off as long as the tree continues to grow, but when it has attained its full growth, they adhere for many years to the stem, and no fresh ones are produced. When the buds on the top become ripe and wither away, they are annually succeeded by others which keep continually growing lower and lower down the branches till they reach the stem. The tree is then worn out, but will still remain for eight or ten years before it rots. Of C. urens there are three varieties. There are also two other species, horrida (Katu-kittool) and mitis (Dó-talu).

Areka Catechu or Betel Nut (Puwak-gaha, *Singh.*) (See p. 768). This tree is principally found on the south and west sides of the island. It cannot be said to grow wild, being generally found in the vicinity of houses, but it is seldom planted, the nuts when ripe falling on the ground and sowing themselves. This tree is very straight and tall, but of no great girth; the nuts grow in bunches at the top, and when ripe are red, and have a beautiful appearance; when gathered they are laid in heaps until the shell be somewhat rotted, and then dried in the sun, upon which the process of shelling commences. These trees vary in their yield from 300 to 1000 nuts; they bear but once a year generally, but there are green nuts enough to eat all the year long; the leaves of this tree somewhat resemble those of the cocoa-nut tree; they are five or six feet long, and smaller leaves sprout from their sides, like the feathers on each side of a quill. The Singhalese, in consequence, call the large leaves the boughs, and the small ones the leaves; they fall off annually, and the skin on which they grow with them. This skin is a sort of medium between bark and leather; and is of great service to the natives, whom it serves for basons to eat rice out of, and to tie up provisions for a journey, being capable of containing either oil or water, by being doubled up in the middle, and rolled like a purse. These skins vary in size according to the trees, generally they are about two feet in length, and a foot and a half in breadth. The wood will split from one end to the other, though it is hard and strong; it is much used for laths to houses and for fences. Formerly there was a considerable trade in this article with the Coromandel coast, from whence the natives brought back manufactured goods and other necessaries in return, but this has ceased for more than a century. The common price was 20,000 for a dollar. The chewing this nut has much of the same effect on the natives as opium, &c. on an European, when taken to excess, it will produce stupor, and even intoxication, and when eaten green, diarrhœa.

Cocos Nucifera (Pol-gaha, *Singh.*) (see p. 768), delights in a sandy soil, and the nearer to the sea, the quicker its growth, and the more productive its yield. It requires little or no attention, except being secured from the inroads of cattle; for fanned by the winds of the Indian Ocean, it gains strength by exposure, and though its average height ranges from sixty to eighty feet, it frequently exceeds a hundred. Its diameter at the base is from two to three feet, and the root, which is composed of strong flexible fibres, spreads in a circle, and of these some sink down deep, and others creep along the surface of the soil. One of these beautiful and verdant circles, formed of feathery fronds from fourteen to sixteen feet in length, radiating from a common centre at the top of a tapering stem, eighty feet high, is one of the most charming objects in nature. The fronds are supported at the base by diagonal and horizontal layers of strong elastic fibres, capable of sustaining great weight, and so closely united as to form, when gently stretched, an excellent substitute for a hair sieve for straining liquids. This fibrous support

lies in laminæ between the branches which it envelops, as well as the incipient ones even to their rudiments, or what is called the cabbage, and seems providentially adapted for the security of the passing traveller from the constant dangers that would otherwise attend him while traversing the cocoa-nut topes, as the groves are called, from the sudden falling of decayed branches, which its very firm adhesion to the trunk prevents, but it is not made into gunny bags, as some authors have stated, and is merely used for straining toddy and other liquids, and for kindling fires.

The finest arrack in the world is distilled by the Singhalese from the toddy in a fermented state, which, in the course of a few hours, becomes an intoxicating beverage, owing to the rapidity of the process. One hundred gallons produce by the simple chymical process of the Singhalese, twenty-five of arrack (Pol-wakéré), which, when taken new, is injurious, but gradually acquires wholesome properties. Toddy is also used by bakers for the purposes of yeast. Pine-apples steeped in arrack, impart a delicious flavour, and reduce its strength to that of a liqueur unrivalled for making the nectarial punch, or puntjee of the Hindoos.

Lamp-oil is made from the kernel of the ripe cocoa-nut, after it has been exposed to the sun on mats, until it has become rancid and discoloured (in which state the natives call it Kopperah), by means of a simple press turned by bullocks, and oil for culinary purposes by boiling the fresh pulp, and skimming is as it rises. The former is now made into candles and soap, and the oil-cake or poonac, is used for feeding cattle and poultry.

Vinegar is made by putting toddy drawn in dry weather into jars, and keeping them closely covered, but exposed to the sun, for a month; the toddy is then strained, and replaced in the same jar with a little bird pepper (Capsicum frutescens, *Linn.*), a small piece of the red ghorka, and of moringa pod (Hyperanthera moringa); the jars are then laid in the earth for a month or five weeks, and thus a very excellent vinegar, little inferior to that made from white wine, is produced, which serves for making pickles from the young shoots.

Jaggery, a species of sugar, is made by suspending a clean and dry calabash, or chatty, instead of one in common use for toddy drawing, and containing some chips of the bark of the Shorea robusta (Halghas, *Singh.*), which will induce sweetness in the toddy. Eight gallons of it, boiled over a slow fire, produce two gallons of syrup, called Penni by the Singhalese; which, being again boiled, produces a coarse strong-grained brown sugar, named as before said, that is well adapted for crystallization or refining in England; this is formed into cakes in bottoms of cocoa-nut shells by way of moulds; which having been enveloped in pieces of dried plantain leaf are hardened and preserved from humidity by being suspended where smoke has free access to them. A cocoa-nut tree planted near the sea generally blossoms in the fourth or fifth year, but in elevated situations of the interior, it is six or seven years before this takes place, and from thence forward for sixty years and upwards this most prolific palm will continue to produce fruit in abundance, unless the tree be devoted entirely to the toddy drawer, in which case it ceases to produce fruit.

The maturity of cocoa-nuts reserved for planting is indicated by the brown colour of the husk; they are then plucked, and having been laid aside for a few days, are ranged in rows, and partly covered with earth, or, as in many parts of the country, suspended from the branches of trees until vegetation has commenced. In about three months, more or less, the plant will have appeared, and in less than five months from that time will have attained the height of sixteen or eighteen inches, and have thrown out three or four foliaceous fronds. The best time for transplanting is during the rainy season, when the plants receive that abundant nourishment which their nature requires.

The Singhalese are so extremely superstitious that they invariably throw a little salt into the holes before they place the young plants in them, and they observe great regularity in forming their topes by making holes for the plants in parallel lines from twenty to twenty-four feet apart, about three feet deep, of the same diameter at the top, and in the shape of inverted cones for the purpose of

collecting the necessary moisture. If the salt were omitted, they would not expect the plant to flourish.

The green fronds split, and their pinnated leaves interwoven, make covers for plants, baskets, and cajan, or thatch, and when burnt produce a superior alkali. The young pinnæ, which are white and tough, make beautiful brushes, brooms, mats, baskets, and boxes for ladies' work, and from the strips of the leaf Eolian harps are made; while tablets for writing upon, with an iron stylus, are formed from the leaflets, and translucent lanterns from the young leaves.

The stem is at first of a very spongy nature, and full of tough perpendicular and ligneous fibres; and until it is about twenty years old, is applicable only to the purposes of gutters, water pipes, and fences, but when it becomes old it is fit for rafters, shingles, ornamental cabinet work, rice pounders, walking sticks, and for building country vessels of from 80 to 200 tons burthen, called Dhonies. Drums are formed from the crest of the trunk. The water of the green cocoa-nut is a delicious drink, if it be plucked before sunrise; it is also used by house plasterers for its adhesiveness in mixing their white and coloured washes, and conjointly with jaggery and shell lime for stucco.

The pulp of the young cocoa-nut is an admirable vegetable blanc mange, and the kernel of the seed cocoa-nut, after vegetation has commenced, is among the delicacies of a Singhalese dessert. It is spongy, but pleasant to the taste, and greatly esteemed by the natives. The expressed juice of the pulp of the ripe nut is properly the milk, and is obtained by first rasping it with an instrument called Hieromané,[1] then soaking it in water and pressing it through a cloth, when it forms an ingredient in all good curries. The cabbage is delicious whether fricasseed or pickled, or in its raw state, when it is as sweet and crisp as the Catappa almond.

A bunch of cocoa-nuts seldom exceeds fifteen or twenty good ones, and from trees growing in sandy situations, the fruit is gathered four or five times a year. The external husk, after having been soaked in water for a certain period, is beaten out into a fibre called Koir, of which yarn, ropes,[2] cables, brooms, plasterers' brushes, and stuffing for beds, sofas, mattrasses, saddles, &c., and bags are manufactured. Cocoa-nut shells are made into cups, basons, lamps, sportsmen's liquor flasks, ladles, skimmers, spoons, lampblack and charcoal, which last forms an excellent dentifrice when pulverised.

A powerful oil is extracted from the bark of the cocoa-nut tree, which is employed as a liniment in cutaneous diseases, and considered by the Singhalese doctors eminently efficacious, provided a free use of the green cocoa-nut be strictly adhered to as a principal article of diet, and an ointment is prepared from the kernel, which is a certain cure for the ringworm in children. The list of articles manufactured from the cocoa-nut tree has been enumerated at one hundred and upwards, and the Tamuls have a poem descriptive of its various uses.

The root, which is sometimes masticated instead of areca-nut, is considered by native practitioners so efficacious in intermittent and remittent fevers, that it is almost invariably employed by them. Small pieces of it are boiled with dried ginger and jaggery, and the decoction is given to the patient at regular intervals. The same decoction, when used as a gargle, is mixed with the oil of the nut freshly

[1] "The Hieromané," says Mr. Bennett, "is the best kind of grater that can be employed to reduce the kernel for culinary purposes, because it obviates the necessity of breaking the nut-shell in pieces, or the previous removal of the kernel from it, which in its ripe state is difficult. It consists of a circle of notched iron fastened to the end of a stout piece of wood cut in a peculiar shape, (which custom has induced the Singhalese to consider the most convenient for this domestic purpose,) and considered by Europeans to resemble a boot-jack."

[2] This rope, from its strength and elasticity, and its possessing the peculiar property of being best preserved for use in sea water, is well adapted for mooring, and is used for running rigging in the India shipping. It is, notwithstanding, considered inferior to rope made from Laccadive Koir, though it admits of improvement in the manufacture and its mode of preservation.

made, and generally affords considerable relief to the patient in cases where pustules have formed in the mouth or glands of the throat.

In hemorrhoids, the expressed juice of the leaves, mixed with fresh oil of the nut, and taken internally, is considered a sovereign remedy; and in ophthalmic complaints, the external application of the expressed juice of the nut, mixed with new milk from the cow or goat, mitigates, if it do not entirely remove inflammation. The juice of the flower is of so astringent a nature, that it has the same effect as a solution of alum upon the inside of the mouth; this mixed with new milk and taken in small quantities, not exceeding a wine-glass full, but at regular periods, affords almost immediate temporary relief, and if persevered in, effectual cure, in that most debilitating disease in tropical climates, Lues Gonorrhæa. The shade of the cocoa-nut tree is salutary; for wherever cocoa-nut topes are found, very little underwood is met with. Accidents, which might be expected to be of constant occurrence through the fall of cocoa-nuts on passers by, seldom or never occur, and still rarer prove fatal.

Trees intended for toddy drawing are prevented from producing fruit by the following process: the toddy drawer first ties the spathe in three places, with strips of the tough white pinnæ of the young fronds, which are of a beautiful white when they first shoot up perpendicularly, but soon change to a straw colour; these are concave towards the heart of the crest, and when they are successively forced from their position by new fronds, they gradually expand their pinnated leaves, and ultimately become horizontal. The old fronds have a strong mid-rib, with the footstalks nearest the tree proportionably thick; these embrace the stem, and as they gradually fall off, after hanging for weeks together by their fibrous support, or are pulled down for fuel, torches or chules, and fences, they leave successive and very visible scars. The purpose of tying the spathe is to prevent its expansion; it is then cut transversely to the extent of about two inches from the point, and beaten with an ebony or iron-wood baton by the toddy drawer for five or six mornings and evenings successively. The next operation is to remove a portion of the footstalk of the spathe, so as to admit of its depression for the juice to flow freely, and it is kept in that position by attaching it to an inferior branch; in the course of five or six days the toddy drawer suspends a calabash, or earthen pot called a chatty, from the decapitated spathe so as to receive the juice as it exudes from the flower, and this he repeats every morning and evening, taking off a slice of the flower as occasion requires while any part of it remains.—Toddy begins to ferment soon after the power of the sun is felt.

This delicious liquid, combining a pleasant but slight degree of sweetness, with a still less degree of acidity, when fresh and of peculiar flavour, is called toddy by Europeans; Ra, by the Singhalese; and Suri,[1] or Sura, (palm wine), by the Hindoos, and being considered a gentle aperient is very often resorted to at early dawn by the bon-vivant to remove the unpleasant effects of the previous night's libations. There are five varieties of this palm at Ceylon, and the grounds adjoining the wiharés generally contain the best specimens of the indigenous species. The nuts present different shades of colour, from the Koroomba, or water cocoa-nut, to that which approaches or has arrived at maturity. The peculiar shape and bright orange colour of the king cocoa-nut is remarkable, yet it is seldom procurable at the bazaars. It is occasionally presented by the priests or headmen by way of compliment to Europeans. The next in beauty is of an orange colour, but not of the beautiful pear shape of the first. The third is of a pale yellow, rather cordiform, and the fleshy substance of its husk, which is between the epidermis and the nut, is edible in its green state. The fourth is the common cocoa-nut so common in the East and West Indies; and the fifth is the Maldive, or dwarf cocoa-nut, about the size of a duck's egg; this is rare and highly prized. No country in the world produces the cocoa-nut tree to such perfection as Ceylon, either as regards height, or any other of its qualifications.

Lemon-grass (Andropogon Schænanthus). This plant gives out a strong flavour of lemon when bruised.

[1] The word "Sura," in Sanscrit, signifies both wine and true wealth.

APPENDIX.

I.

Narrative of the Visit of Iambulus to Taprobane, as given by Diodorus Siculus.

IAMBULUS, the son of a merchant, and a youth of enterprising habits, in following his father's calling, was made captive in his travels, and carried into Ethiopia. A custom prevailed in that country of purging the land, by sending away two of the inhabitants on board a ship, which, when provisioned, was left to the mercy of the waves, the crew being forbidden to return under pain of death. Iambulus, thus expelled, arrived at Ceylon at the end of four months, and found the island to be of a circular form, and 5000 furlongs in circumference. On nearing the shore, the natives came to meet them, and bringing their ship into harbour, hospitably received them. "Unlike Europeans," says Iambulus, "both in person and mode of living, they were tall, bending their bones like nerves, and as the nervous parts after motion return to their former state, so did their bones. Their bodies were tender, but their nerves were stronger than ours, for what they grasped, none could wrest from them. They had no hair other than that on their heads, eyebrows, and chins, yet were they comely and well shaped. The holes of their ears were much wider than ours, and had something like little tongues growing out of them. Their tongues, too, were singular and remarkable, the effect both of nature and art; for they had partly a double tongue, for being naturally a little divided, it was cut further inwards by art, so that it seemed two as far as the very root; there was therefore great variety of speech among them; they could imitate the chattering of birds, and what was yet more wonderful, they could speak perfectly to two men at once, both by answering what was said, and aptly carrying on a continued discourse.

"The climate was temperate and excellent, and though lying under the equator, was neither pinched with cold, nor scorched with heat, and fruits they had ripe all the year long. The days and nights were of an equal length, and there was no shadow at noonday, the sun being directly in the zenith over head. They lived divided into tribes and distinct societies, and in plains where they were plentifully supplied with food from the earth. Such was the fertility of the soil, that it grew a surplus stock of corn, and a fruit which, on gathering, they steeped in hot water, till it swelled to the size of a pigeon's egg, then bruising it and rubbing it skilfully in their hands, they kneaded it into dough, and baked and ate it. It was sweet and excellent to the taste. Their hot and cold baths, for curing and preventing distempers, were sweet and pleasant. They were learned in all sorts of sciences, especially astrology. Their speech contained twenty-eight letters, and seven characters, every one of which were formed in four ways. They wrote not across the sheet as we, but began at the top of the leaf, and went on in a direct line to the bottom. They were long lived, often reaching 150 years. The lame or weak (according to the severe law of their coun-

try) were put to death. One of their laws fixed a certain number of years for a man's life, at the expiration of which he poisoned himself with an herb of a double nature, on which, if any one lay down, he silently passed away and died, without any sense of pain, as if in sleep. The men never married, but made a promiscuous use of women, and bred up the children so begotten, as common to them all, and with equal care and affection. The children were often changed by their nurses in infancy, that they might not be known to their mothers, and there being thus no ambition among them, they lived in peace and amity. There were small beasts among them, the flesh of which was good, and the blood had rare properties. The body was round like a tortoise, divided by two streaks, which ran down the back, at each end of every streak they had an eye and a mouth, so that they had four eyes, and four mouths, but their food was conveyed through one throat, and thence into the belly, the common receptacle of all. They had but one gut, and but one of the other inner parts. The feet, placed round the body, and which they used for moving on what side they please, were numerous. The virtue in the blood of this little creature was such, that it instantly closed all cuts and gaping wounds in the body, *that had still life in it*, and if any member (that was not vital) were cut off, the application of this blood would (while the wound continued green) heal it up again. Every caste kept large birds of a singular nature, wherewith to try the courage of their children, placing them on the birds' backs, and as many of them as sat fast when the birds flew, they brought up, but the timid they cast away, as unable to endure hardship, and as deficient in a generous spirit.

"In every tribe or society, the eldest governed the rest as king, and all yielded him perfect obedience. If the first put himself to death, after he had lived out his due time, the next in age succeeded in the chief authority.

"The seas round the isle were rough, causing high tides, but the water of the rivers was fresh and sweet. The bear star, and many others visible with us, were never seen here. These islands (I suppose he alludes to the isles off the north coast) were seven in number, of equal size and distance from each other, and the same laws and customs prevailed. Though they afforded plenty of food, yet the people used it not profusely, but were frugal, and gathered no more than they wanted. Flesh was eaten, &c. but they were ignorant of sauces and luxuries, and the savours contrived for curious palates. For gods they worshipped the whole frame of heaven; *next to that* the sun, and then all celestial bodies. They caught fish and fowl in various ways, and had abundance of fruit trees, vines, and olive trees. The serpents, which were large, did no harm to any, but their flesh was even thought good and sweet. Their garments were of a soft fine cotton, contained in reeds and canes. This cotton was dyed with the shell-fish called Ostreses, and being made up into bales, and wrought in among the wool, made purple garments. The isle produced strange and even incredible creatures. Their diet was regular but varied, on some days fish, others fowl, on some flesh, on others olives, or meaner diet. They assisted each other in their callings. Some employed themselves in fishing, others in manufacture, &c. Some held public offices. On festivals and times of invocation upon their gods, they celebrated their praises in acclamations and songs, especially the sun, to whom they dedicated their islands. Their dead they carried to the sea shore at the fall of the tide, covering them with a little sand, that at the full, heaps of sand mght be raised upon them. The canes whence

they gathered fruit to eat, were the compass of a crown in thickness; they believed them to increase towards the full of the moon, and decrease at the new moon. The water of their hot springs continued so, unless mixed with cold."

Iambulus was expelled, and after sundry adventures, ultimately arrived in Greece, where he put into writing an account of his voyage.

Some writers have cast doubt both on the identity of the narrator, and the authenticity of his narrative. On the first little remark is required; for it is unimportant from what source Diodorus derived his information; but on the latter we may observe, that Ceylon was at that time next to a *terra incognita* to the writers in question, who contrived to dogmatise in a matter in which they have only displayed their ignorance. To me, bating the tincture of fable, and the love of the marvellous pervading it, the narrative appears remarkably coincident with the account of Knox some 2000 years later.

II.

One point noticed by most ancient writers on Taprobane, Pliny among the rest, is the long duration of human life, a hundred years being considered in no way extraordinary. Pliny relates, in reference to its geography, that Megasthenes reported, that there was a great river that divided it in twain; and that the people dwelling on its banks were called Palæogoni[1] or aborigines (Yakkas; if so, an extraordinary fact). That Eratosthenes had taken its measure, which he found to be 7000 stadia in length, and 5000 in breadth. That the passage from the Prasian country, in vessels of large burden, was at one time twenty days, but when bamboo boats and lighter tackling were substituted, seven days. The sea between the island and continent he describes as full of shallows and shoals, but there were certain channels without soundings, and so straight and narrow, that a ship could not turn within them, and to avoid the difficulty had prows at both ends pointed each way. Their course was not regulated by the stars, but by the direction taken by birds, which they carried out with them for the purpose. Pliny then alludes to the monsoons, and mentions that in the time of Claudius, a freedman of Annius Plocamus, who farmed the customs of the Red Sea, whilst cruising on the Arabian coast, was driven by a storm beyond the shores of Carmania, and after being tossed about for fifteen days, arrived at an harbour called Hippuros, in Taprobane. On landing, he met with great courtesy from the local prince, and in return, he explained to him the power and resources of the Romans. The chief was struck with their love of justice, and the equality in the weight of their coins, notwithstanding the impressions shewed that they were the work of various persons. He accordingly despatched four ambassadors,

[1] To those who for a moment consider the medium through which Pliny derived his information of Taprobane, it will appear strange that any of the commentators, much as they have contrived to involve every thing by a misplaced ingenuity, could have for a moment doubted the etymology of this word, and traced its root to Bali, the Indian Hercules. The infliction of wading through the geographical commentators of the French and English schools, I have endured with great patience, but with the exception of MM. Gosselin and Larcher, who occasionally make a successful hit, the rest offer hardly a ray of enlightenment in consequence of their total ignorance of the theatre they have attempted to describe.

and one of his chiefs among the rest to Rome. These ambassadors informed the Romans that their island contained 500 towns, and that the south coast possessed an excellent haven, at no great distance from Palesimundum,[1] the principal cityof the realm, and that the population was 200,000 in number. That in the interior of the island there was a lake, more than 200 miles in circumference, dotted with numerous islets, and that out of it issued two rivers, Palesimundus and Cydara; that the promontory stretching nearest to India from their island, was called Colaicum, that it was four days' sail from the former, and that several islands lay between. The water of the strait they described as of a greenish hue (to the astronomical errors of the ambassador it is needless to allude). They then referred to the Seres, with whom they had commercial transactions, and mentioned the mode of barter with the wild people, whom I take to mean the Yakkas, as they are described as giants of horrible form, and speaking an unintelligible jargon. The ambassadors went on to declare, that though they had more wealth than the Romans, the latter turned theirs to better account. The manner of building their houses, and the price of provisions, were both correctly described. The king was chosen by election, and if he acted tyrannically, he was exposed to the wild beasts, but not put to death by his subjects. Pliny would seem to repeat much of the information already given by Solinus, and contained in p. 7.

III.

Though the Hindoos do not generally identify Lanka with Ceylon, but believe it to be a distant region, yet the testimony of a Fakeer, who visited the island in the middle of the last century, and whose narrative is to be found in the fourth vol. of the Asiatic Researches, singularly corroborates the unanimous opinion of European orientalists, and confirms in a remarkable degree the more specific researches of Forbes into the locality and scenes of the Ramayana. "From Jaggernauth, our traveller returned by nearly the same route to Ramisher (Ramisseram), whence he passed over into Silan (Ceylon), and proceded to its capital, Khundi (Kandy) noora (Nuwara), whose king is called Khundi Maha Raja, and from thence to Katlgang (Kattragam), on the Manik-ganga, where there is a temple of Kartikiya, son of Mahadeiyo, to which he paid his respects, and then went on to visit the Sreepad, or divine foot, situated upon a mountain of immense height, on one part of which there is an extensive miry cavity, called the Bhoput tank (there is a tradition among the natives of a plain called the Bhoput Talawa, near Nuwera Elliya), called also the tank of Ravan, one of the former kings of this island, well known in Hindoo legends from his wars with Rama, and from whom this Tapu (island) may probably have received its appellation of Taprobane (*i.e.* the isle of Raban). Leaving this tank, our traveller proceeded to Seeta Koonda, where Rama placed his wife during his war with her ravisher Ravan, and then ascended the Sreepad, where on the top, and on a flat surface, is a bungalow, built over a print of the divine foot, after worshipping which he returned by the same route."

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[1] Considering the source of Pliny's information, the etymology I venture to propose for this much disputed word is Pulo-Saman-du, *i. e.* dib (island)

IV.

ORIGIN OF THE SINGHA DYNASTY.—*See* p. 26.

Although the following early mythus of the Singha family, is to the last degree absurd, yet as it is gravely recorded in all the native histories, and implicitly believed by the natives, it cannot legitimately be excluded by the historian.

The Raja of Kalingoo (Northern Circars), having given his daughter in marriage to the Raja of Waggoo (a principality of Madhyadaisaya or the Magadha empire, which comprised South Bahar and the Gangetic provinces), that princess gave birth to a beautiful daughter, whose union with a lion on her arriving at a certain age was predicted by the astrologers. Informed thereof, the king ordered her to be strictly confined within the palace, and jealously watched. Inflamed, however, by sensual desire, she contrived to escape, and making for the road to Lalaa (another principality of Maghada), joined a company of merchants bent on the same direction. While passing through the wilderness, a lion burst forth upon them, and seeing the beauty of the princess, caught and carried her into his lair, and there enjoyed sexual intercourse with her. Twins, the one a male, and the other a female, were the result of the union. When the former had arrived at years of discretion, he ventured to interrogate his mother, with respect to the startling difference between herself and his sire. She, in reply, unfolded the whole tale of his birth, and the cause of the union, whereupon her son, seizing the first occasion on which his sire was absent in search of food, opened the door of the cave, and walked a distance of several miles. Then returning to the cave, he took his mother and sister upon his shoulders, and directed his course for the city of Waggoo Ratté, where he arrived in safety. That city was then governed by a cousin of his mother's, and the princess, presenting to him her two children, took up her residence there.

On the return of the lion to his cave, he became greatly distressed at the loss of his wife and children, and leaving his retreat, approached the city and slew some people in the outskirts. The tidings being brought to the king, he sent a party to destroy the animal, but the latter, breaking forth with a terrible roar, fell upon and killed several, and dispersed the rest. The failure of the enterprise served but to stimulate the royal will, and a proclamation was issued by beat of drum, that the vanquisher of the lion should be rewarded with an allotment of territory. The lion's son, hearing thereof, eagerly stepped forth, and offered his services, and taking his bow and arrows, and approaching the cave of his sire, called to him to come forth. The lion, though aware of his mission, and grieved at his ingratitude, could not refrain from meeting him. On coming near, three arrows were successively shot at him by the son, but the points of all were inverted, and fell harmless to the ground. On his seizing the fourth arrow, the lion could no longer restrain his fury at his parricidal offspring, and eyeing him fixedly, resolved to tear him in pieces. While thus engaged, the son shot the fourth arrow, which, wounding him in the forehead, caused instant death. In his last agony, he forgot the parricide in the son, and calling him tenderly, laid his head on his lap, and making affectionate mention of his wife and daughter, expired.

After cutting off the lion's head, and presenting it to the king, a new city, called Sinhaba-poora Nuwara, was apportioned to the young prince, and taking his sister to wife, he begat a numerous offspring, the first-born of which was Wijeya, whose subsequent life is recorded in pp. 26, 27, &c.

V.

LOVE OF THE PRINCE SALI.

Sali was son of Dootoogaimoonoo (see p. 43), and from the very hour of his birth was begirt with a halo of miraculous accompaniments. The courtly page of the historiographer, not content with assigning to him the ordinary endowments of princes, hesitates not to ascribe to him a combination of every manly virtue. Delighted with his accomplishments, the king raised him to the dignity of viceroy, and built him a stately palace at the south-end of Anuradhapoora. On a certain day, Sali, attended by a numerous retinue, betook himself to the pleasure gardens, where a crowd of young chieftains were disporting themselves among the flowers. Attracted by an asoka tree of surpassing beauty, he approached it, and looking up, beheld among the boughs, a maiden who had climbed it for the flowers hanging from its branches. The splendour of her naked form, as it shone in contrast with the deep green of the surrounding foliage, and the flowers that bedecked her, seemed as it were an embodiment of lightning, or like the full moon in a dark cloud. The courtiers, enraptured, began severally to be seized with desire, and accosted her. "Beloved, who and whence art thou? Art thou a daughter of man or goddess? for never in the world was beauty seen like thine. Tell us who are thy parents, and whether thou art married or unmarried?" "Lords," replied the maiden, "I am the daughter of the chief of the Chandalls (a low caste)." Sali, hearing the same, beckoned her to alight from the tree, exclaiming, "The precious stones and the pearl are never rejected by man, though they be found lying in a heap of excrement; wherefore should this damsel, though she be born in the caste of the Chandalls?" Thereupon conducting her to a linen conveyance, he escorted her to his palace, and as no woman in Lanka equalled her in beauty, named her Asoka-malla, from the tree on which she was found. Fame, with her thousand tongues, suffered no long time to elapse, ere the whole city of Anuradhapoora had learnt the tale of Sali's amour with the Chandall maiden, till it finally came to the ears of the king. Dootoogaimoonoo, displeased thereat, sent for the favourite lady of his harem, and said, "Go to my son, and tell him, Lord, thy father will get thee a princess of the royal or of the Brahmin's caste for thy wife, and thou shalt be proclaimed king, wherefore forsake this daughter of the Chandalls, and stain not the royal caste." Sali declared his unalterable attachment to the damsel, and replied, "A woman in pregnancy cannot be satisfied with the ripe mango, while she desires the pomegranate; so will not I be content with a goddess, much less a woman, except this very one." The king, learning his resolution, sent for the priests skilled in soothsaying, and bade them go and examine Asoka-malla, and report on the tokens of fortune she possessed. On coming into her presence,

the Brahmins were amazed at the tokens of beauty and good fortune in her person, and returning to the king, intoxicated at the sight of her charms, exclaimed, "O king, Asoka-malla is blessed with a body the colour of gold, her large eyes resemble the petals of the blue mahanel, and the soft soles of her feet the petal of the red tank flower. Endowed thus, she is certainly propitious, and is fit for the chief consort of Sakreya." Seized with the contagion, the king became desirous of seeing her, and sent word of his intention to the prince. Sali, glad thereat, called Asoka-malla, and said, "Beloved one, the king is this day coming to the palace, I think, for the purpose of seeing thee, delay not therefore in due preparation." Hastening therefore to prepare the choicest viands, she advanced with her husband to meet the king and his ministers, at the entrance of the palace, and deporting themselves with great respect and obeisance, they stood aside in an humble posture. The king, touched by the beauty with which she was illumined, accosted her: "Art thou then that happy maiden, Asoka-malla?" "I am," said she, "my lord." The sweet scent which issued from her mouth at the utterance of these words, in a moment filled the palace, and the king, taking his seat, was served by her in person. Repenting of the intention he had formed of depriving his son of this excellent maiden, after beholding her enchanting qualities, he called the prince, his son, and giving them advice for the future, placed them upon a heap of gold, and performing the marriage ceremony, returned to his palace. Sali, far from becoming palled with the charms of his wife, continued to enjoy the most perfect happiness, and she, spending her time in acts of charity, balanced the sufferings of the unfortunate from the superabundance of her own good fortune. Before his death, Dootoogaimoonoo sent for Prince Sali, and said, "Son, thou may'st succeed to the throne, and reign by protecting the world and our religion." But he, aware of the alternative, and preferring Asoka-malla to the kingdom, refused it. The legend of the amour of Sali is still current among the Singhalese, and is probably one of the most authentic in their history.

VI.

KANDIAN COURT ESTABLISHMENT.

THE officers of the palace were as numerous and miscellaneous as the general wants of the monarch on whom they attended. The following summary will afford an insight into the arrangements of the Kandian court. The Gajenayaka nilamé (elephant chief), was the first officer of the domestic household. He had the superintendence of the royal elephant keepers, of whom a register was kept by the Kooroonè lekam, a subordinate officer. The functions of all the different lekamships were originally of a military nature. Each lekamship was under the control of a Lekam mahatmeya, whom the King called Mohottala and by a Lekamy mohandiram, and certain petty officers. The six lekams first on the list had each the command of a certain number of men, whose duties were very similar, and consisted principally of carrying messages, and conveying the king's orders. The Koodituakkoo-lekam commanded the king's artillery, consisting of jingalls. The Bondikkulla-lekam was at the head of a department instituted by the last king, to take charge of the iron cannon belonging to his majesty. The Madoowa-lekam had the command of a class of men whose duty it was to guard

the capital at fourteen different stations, armed with muskets. While they were posted around the environs of the city, the king's Malabar troops kept sentry round the palace and protected his person. The Aspantia mohandiram nilamé was the master of the horse, and, with other subordinate officers, had the superintendence of the royal stables. The Hoodooharakpantia mohandiram nilamé was intrusted with the care of the king's herd of white cattle, which were brought from the Indian peninsula, and were highly esteemed on account of their colour. The Patteavidane nilamé had the general control over the king's cattle in different parts of the country, under the care of the Pattea people. The Maha-aramoodaly-wannakoo nilamé, the king's chief treasurer, was one of the first officers in the household. There were five Lekams, and the same number of Kanganamas under him, appointed by the king, and dignified with the title of Mahatmeya, or Nilamé ; they were the king's receivers and paymasters general, and had charge of all the royal treasures, over which they were expected to exercise the greatest vigilance. The Mahagabada nilamé was the royal storekeeper, and took post after the treasurer ; his office was to see that the royal dues in kind were properly paid and taken care of. He had under him four lekams and four Kanganamas, appointed by the king at his nomination, besides four Gayballanaralles and a number of workmen. The duty of the lekams was to keep an account of the things stored and issued ; that of the Kanganama to guard and open and shut the doors ; that of the gayballanaralles to take care of the things within as regarded packing, unpacking, and preservation, and the workmen were employed in the ordinary business of the store, &c. The Udagaba nilamé had the superintendence of the king's private store for the reception of the dues of the royal villages, and derived his name from the circumstance of his store being built on higher ground than the preceding ; from these two stores the king's household was supplied with every necessary. The Maha-haiti-penangé mohandiram nilamé commanded the Appohamies, or gentlemen in waiting on the king, and had under him a lekam-mahatmeya and a kanganama nilamé ; the duty of the former was to take care of the jewels that the king was in the daily habit of wearing, while that of the latter was to command the guard of appohamies about the king under the direction of the mohandiram. Formerly the number of these appohamies was not limited by the late king ; after the war of 1803 their number was reduced to forty-eight. The situation was considered honourable, and was in great request, and was always held by the sons of chiefs and people of rank, whom the king promoted to higher posts as vacancies ensued. Their principal duty was to be in attendance to receive his majesty's orders and communicate them to the chiefs ; when called, they approached the king moving on their knees, but after having received their instructions, they were permitted to rise and retire. They had no direct stipend, except that their lands were exempted from paying duty to the Gabadawe.

The Attepattoo-madoowa mohandiram nilamé, like the last officer, had the command of forty-eight appohamies, who were also the sons of chiefs. It was their duty to be in waiting in the attepattoo-madoowa, a room near the king's, to convey his messages and carry his "golden arms" in public. It must not be inferred that these arms were really of gold ; the term was one of reverence, and was a common oriental court expression.

The Ranauda-madoowa lekam mahatmeya, with the aid of forty-eight young men of quality, kept a register of the royal arms, and took care that they were preserved in good order by the different kinds of smiths attached to the department. The Audagéwannakoo nilamé, with two lekam and two kanganama nilamies under him, had the charge of all the king's muskets, swords, and iron and brass instruments. The Diawadenè nilamé had the care of the royal bath, and when the king used it, it was his office to wash and comb and dress his majesty's hair. Under him were ten Satambis, and the same number of Panuvidakarayos ; the former acted as the petty chiefs of the people (about 500 families) that were attached to the bath. Two satambis were required to be in constant attendance in the palace ; and at the new year, when the king performed a ceremonial ablution, the presence of the whole ten was required. Their duty, besides

taking care of the bath, was to pour water on the king, and those of the best families might touch him and wash his feet. The pannivida-karayos were employed in carrying messages to summon the services of the people of the bath.

The Haloowadenè nilamé had the superintendence of the king's wardrobe, and was expected to lend his services in the attiring of royalty. The ordinary dress of the late king was a shirt, a jacket over it with long sleeves, and a rich topetty in the Singhalese fashion, or a loose trowsers in the Malabar: he wore a high four-cornered cap of a particular form, and ornamented with tassels. The Batwadenè nilamé was the king's caterer; he had under him two Madapparalles and many Piaharalles. The business of the former was to dress the royal table and arrange the dishes: the latter were master-cooks, who presided in the royal kitchen. The king's table was covered with a white cloth, and furnished with a service of gold plate. When all was prepared, the table was brought before his Majesty, sitting with a white carpet under his feet, and a white canopy over his head. The batwadenè nilamé, using knives and forks and spoons, helped the king, who ate with his fingers off a fresh plantain leaf that was laid on a gold plate. His principal aliment was different kinds of curries; his drink, water, and the liquor of the cocoa-nut. He always dined alone, except on special occasions, when he admitted, as a great mark of his favour and affection, a favourite queen to execute the office of the batwadenè nilamé, who was then dismissed, and no one else allowed to be present.

The Panivida-karoona nilamé had the preparation of betel, and setting it before the king. The ingredients of the royal betel, independent of the leaf which gave name to the whole, were, the areka nut in four states, dried whole, dried in slices, fresh, and macerated in water; chunam or lime; mandandoo, which is a mixture of the buds and roots of an aromatic plant; cardamums; camphor; kypoo, which is an astringent exactly resembling catechu; katchoondam, a compound of different perfumes; and extract of liquorice. The king never masticated all these at once, but used them variously compounded according to his fancy.

The Baitgé mohandiram nilamé was at the head of the king's physicians, about fifty in number, and had the charge of the medical stores, to which forty assistants were added for the purpose of collecting medicinal plants, and making medicinal preparations under the prescription of the physicians. Some of the physicians attended particularly to one disease, and some to another: thus, some to diseases of the eye, some to the treatment of boils, and some to the removal of charms. There was no distinction among them of surgeon and physician. Some received their education at Kandy, and were taught the art by the Baitgé mohandiram; others were taught in the country, and having acquired reputation for learning and skill, were summoned to the capital. It was only the mohandiram nilamé and the most respectable of the physicians, who were permitted to have a personal interview with the king in cases where their advice was required, and it was only in cases of great emergency that any of them were admitted to see the queens; in general they had to prescribe for the disease as described to them. If they succeeded, they were rewarded by a gratuity; but if they failed, they had none.

The two Koonam-madoowa lekam mahatmeyas were the superintendents of the king's palanquin, and were required to be constantly at their post. Ten Satambis were appointed under them who did duty alternately, two at a time. The bearers of the royal palanquin, consisting of three or four hundred families, were under their immediate orders.

The Soodalia mohandiram nilamé and Mauroowalia mohandiram nilamé, each commanded a class of fencers; one called Soodalia, and the other Mauroowalia, terms applied to the people generally, the whole country having been formerly divided between the two parties. The champions on one side or party were always opposed to those of the other; their engagements were single combats, either with the fist, or with sword and shield, or with clubs. Formerly they exhibited before the court like gladiators, endeavouring to draw blood and inflict wounds. The bloody combat was at length discontinued, as it gave rise to serious quarrels and feuds among the people. Of each set of fencers there were ten

maîtres d'armes in different parts of the country to instruct all who were desirous to learn their art.

The Naitoom-elangamé mohandiram nilamé had the superintendence of the king's company of dancers, who, according to the Malabar fashion, were women. It being distasteful, from its indelicacy, in the opinion of the natives, they were seldom employed at court.

The Kawiekara-madoowa mohandiram nilamé had the direction of the king's company of singers. The late king was fond of music, and his band frequently performed before him, playing on certain instruments simultaneously with vocalization.

The Wahala-elangamè mohandiram nilamé had the command of about thirty men, performers of different kinds, some accomplished in slight-of-hand tricks, some in vaulting, some in walking on sticks, and others in dancing, &c.

The Tamboroo-purampeetoo-kara mohandiram nilamé commanded the king's drummers and trumpeters; hence it may be inferred that both the instruments from which it was derived were borrowed from the Portuguese.

The Sinharack-kara mohandiram nilamé had charge of a company of tom-tom beaters, formed by the late king for his own use; it was their duty to beat these discordant instruments at the palace at eight intervals during the day.

All these officers, who received their appointments from the king, were privileged to enter the hall of audience and appear before the throne. In no court perhaps was there ever a greater display of barbarous pomp than in the Kandian, or greater adulation paid to a monarch, or more rigorous attention to unmeaning etiquette.

VII.

TENURE OF LANDS, &c.

THE tenure of land in Ceylon was perfectly feudal under the native dynasty. All the land belonged to the king by law, as the descendant of the first king who conquered the island, and expelled the demons, by whom he found it inhabited; and where it had all been granted, or was still occasionally granted by him to certain castes or families, it was under the imposition either of personal services to be performed, or of certain shares of the produce, or it was granted to individuals for one life, subject to the will of the crown, or as a compensation for executing the duties of certain public offices, and, consequently, held only as long as the individual held those offices. The power of the chiefs was, therefore, greatly circumscribed, and it was only by antagonistic influences, such as the imbecility of the supreme power, that the all-controlling influence, naturally in the hands of the lord and disposer of the soil, was in any degree modified. The chain of duties and services thus established, bound every class and every individual, from the highest to the lowest rank, and was a great moving machine, applied to enforce the civil and judicial administration of government, to regulate the pursuits of agriculture, or to carry on an offensive and defensive war; and though resembling in some measure the duties and services established by the feudal law in Europe, differ, in that the latter were introduced with a view to check and keep within proper boundaries the power of barons, who were nevertheless actual lords of the soil, and held in servitude the population attached to that soil, while in the former the sole right to the land was centred in the king or lord paramount; from which it must be evident that the real foundation of the two systems (the one being an allodial, the other a feudal tenure) was essentially different, and in like manner also their effects. These facts will serve as a key to the otherwise inexplicable endurance with which the natives groaned under the oppressive rule of some of their monarchs, and though satisfied of obtaining freedom from the galling chain by espousing the cause of the European invader, invariably kept aloof from his standard.

All lands in the Singhalese provinces were distinguished by some peculiar denomination, indicating whether they still remained under the immediate occupancy of Government, or whether, and upon what conditions they had been granted to the inhabitants, and the nature of the tenure under which they held it. The variety of these tenures was great. In the first class were all those lands which had not been alienated by Government for a life, or during the performance of certain services, or granted in fee-simple and made inheritable upon condition of merely paying a certain share of the produce to Government, but had been immediately retained by it.

1st, Moottettoo-lands, of which the Government has retained possession, and which continue to be cultivated on its account, and the rice produced in them was reserved for the use of the king and his household. 2ndly, Ratneinde-lands, also unalienated by Government and still cultivated on its account. 3rdly, Ratmahara Government lands cultivated or capable of cultivation. Sometimes these lands were waste tracts of jungle, which the natives took possession of, cleared and cultivated without previously asking Government leave : in that case those lands were subject to the payment of one-half of the produce, which was generally of dry grain of inferior quality. When these lands were granted by Government for cultivation, the conditions naturally depended on the agreement made between the parties at the time. In general, they were, that the holder should enjoy the revenue for the first five years without paying any tax to Government, and at the expiration of that period, should pay, if on high soil, one-tenth, and if on low soil, one-fourth of the produce to Government. Other lands similar to these were called Chenas, and were generally elevated spots of land covered with low jungle. The natives, with or without leave of Government, set fire to the jungles, worked the ground in a very superficial manner after fencing it in, and sowed it with dry grains, and after collecting the first year's crop, abandoned it again for eight or ten years, until the jungle grew again so as to make the ashes a sufficient manure to yield another crop. If worked without the consent of Government, it was subject to the payment of one-half of the produce; if with it, it then payed according to agreement. The cultivator had, however, no actual or even qualified right of possession, unless leave of occupation had been solicited of the king through one of his ministers. That obtained, a security or title was given by the king under the name of a sanus* or deed of gift. This instrument was generally of copper, occasionally of silver gilt, and some were of stone, on which the royal signature, such as "Sree" was inscribed. The land thus granted, could be sold or given away by the occupier without asking permission, except he wished to make a present of it to a wiharé, when it was usual to petition the king in the following manner : "I am desirous of making this present to the wiharé for my good, and

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* Here is the exordium of a sannas granted by King Kirti-Sri : "Our Buddha who acquired Nirwané, who came into the world like other Buddhas ; from whom is derived the food of life (religion), who is celebrated for his thirty-two great manly beauties, and for the eighty-two signs connected with them, and for the light which shines a fathom round his body, and for the beams of light that dart from the top of his head ; who is the preceptor of three worlds, and acquainted with the past, present, and future ; who during four asankeas of kalpés so conducted himself as to be an example of the thirty great qualities ; who subdued Mareya and his attendants ; in the eighth year from thence rose into the air, spread beams of light of six different colours round his person, and stamped the impression of his foot, bearing the noble marks Chakkra-laksana, and the one hundred and eight auspicious tokens, on the rock Samanta-koota-parwatia ; which is celebrated for the cold and lovely waters of its rivers, for its mountain torrents and its flowery groves, spreading in the air their sweet-scented pollen, which is the crown of the virgin island, rich in mines of all precious stones, like a maid decked with jewels, &c. &c."

I pray your Majesty will permit me, as it is equally for yours." The necessity of this request arose from the fact, that land granted to a temple was lost to the king, temple lands paying no dues. If the original cultivator died intestate, or was guilty of rebellion, the land returned to the king, who could dispose of it in three different ways; he might give it to a wiharé, when it would be exempt from all dues and services; or he might bestow it on a favourite or a deserving officer as a reward to be held at the royal pleasure, exempt from duties; or he might give the land to an indifferent person without any exemption. 4thly, Mallapalla, land that was formerly granted under a tenure subject to personal services to Government, and which reverted to it from failure of male issue to perform those services. 5thly, Nellipalla, land granted under the same tenure as the former, and also reverting to Government in consequence of the failure of holders to perform the services under which they were bound by that tenure. When cultivated, both kinds paid one-half of the produce.

The second class consisted of lands alienated by the sovereign; the possession of which had been granted to families, and made saleable or heritable by male or females; the produce of such lands being subject to the payment of a share to Government.

1st, Parveny, the general denomination of all lands ceded by the sovereign. Sometimes these lands were acquired by purchase, at other times by gift. These lands were frequently granted originally under service tenure; but these services having been neglected, and yet possession kept of the land, the right to it became confirmed by prescription, which, under the Singhalese law, required three full generations; under the Dutch it was restricted to thirty years, and by the British Government to ten. When this land consisted of gardens or plantations of trees, it paid nothing to Government; when of rice fields, it was divided into two heads, *viz.* Otto-Parveny, heritable and saleable land, held in fee-simple, and paying to Government one-tenth of the produce; or Anda Parveny—land of the same description, but paying one-half instead of one-tenth.

Otto Kombra Parveny, Owitte Parveny, and Kanoys Parveny, were lands of the same kind as the above, held in some parts of the Chilaw district in fee-simple, under the condition of paying one-fifth of their produce to Government.

Karwoodeny Parveny, lands similarly held, but paying one-fifth of the produce, and distinguished by a different name, from being covered with low jungle, and impregnated with salt water.

The third, and last class, was composed, first of the lands granted in accommodesans, namely, under the tenure of personal service; in compensation of the services which certain individuals were bound to perform for Government. These lands were inalienable by the holder, either by will, sale, or mortgage, and the possession was not transferable by inheritance, but the land reverted to Government when the person to whom the accommodesan was granted died, or was removed from his office. Under the native Princes, and the Portuguese and the Dutch Governments, almost every native officer, high or low, was paid by similar grants of land in accommodesans, by which title they held them without paying any share of their produce to Government; and in several districts or villages, where Government had no lands to grant under that tenure to native officers, it resigned to them part of the share to which Government was entitled upon the produce of the other fields belonging to that village or district. Secondly, Divil Parveny, or lands granted under personal service tenure, and also termed Weddawassan, or service land. The possession of these lands was granted sometimes to certain castes, at other times to families, free of paying any tax to the sovereign, but binding the occupant to perform certain personal services in return for that grant. These lands, on the non-fulfilment of the imposed service, or in default of male issue, to perform these services, returned to Government, and became Mallapalla, or Nellipalla. The Weddawassan and Divil Parveny could not be made liable to seizure for payment of the debts of

the occupant, and at his death reverted undivided to the male heir. In this manner the Singhalese civil and military service was paid, and was therefore no pecuniary charge to Government.

A regulated number of public servants were summoned out of each rank at a time, and they were relieved from that service at the expiration of fifteen days, when others were called for. These public servants, moreover, were not bound to personal attendance in any korle or province but their own, unless paid for it. The people employed in hunting elephants were obliged to serve in different korles without salary.

The tenure of land in the northern province, inhabited by Malabars, was totally different and much more simple. The Government share on paddy fields was invariably one-tenth of the gross produce. Although the right of the sovereign upon the soil was equally acknowledged in these provinces, it was less positively so. It is related, that the kings of Kandy, after subjugating the Malabar Princes, distributed their land among the chiefs who had followed, and whose families fixed themselves in the lands they had thus acquired; many of them, however, were afterwards dispossessed of them, either for misconduct, or through the intrigues and private views of the Adigaars and Dissaves, and they were granted to others, who offered a better remuneration.

VIII.

ABRIDGED ACCOUNT OF KNOX'S CAPTIVITY IN CEYLON, AND HIS ULTIMATE ESCAPE.

In 1657, the Anne frigate, of London, Captain Robert Knox, left England for Fort St. George, in the service of the East India Company, to trade from port to port in India. While lading for their return to England, a violent hurricane forced them, while lying in the roads of Masulipatam, to cut away their mainmast, which so disabled the ship, that she could not proceed, and she was ordered to make for the bay of Kotti-aar in Ceylon, and there to trade until she had refitted. At first they were shy of the natives, as the English had not yet opened a trade with them, but being unmolested, and even welcomed by the local chief, they at length laid aside suspicion. At length, the king of Kandy heard of their arrival, and as the captain had not, through ignorance of the Singhalese customs, sent to apprize him of the object of his arrival, he despatched a dissave with a small force, who sent to the captain to come on shore, intimating that he had a letter from the king. His request was complied with, when he asked the party sent, who they were, and how long they should stay? They replied, that they were English, should not stay longer than thirty days, and asked leave to trade. He replied, that the king was glad that the English had come into his country, had directed him to assist them, and had sent a letter to be delivered to none but the captain himself. As they were twelve miles from the ship, they told him the captain could not come so far, but if he would accompany them to the ship, the captain would there wait upon him, and receive the letter, to which the dissave agreed. The same day the dissave sent to say that he was sending a present to the captain, and if they wished to send a letter, they could do so. This raised their suspicions, and in their letter they advised the captain to let none come on shore, until he saw them. This letter was not delivered. The next

morning, the present, consisting of cattle, fruit, &c., was brought to the sea side, and delivered to the captain, who was invited on shore, and told that the dissave was coming.

The captain, mistrusting nothing, came up in his boat with seven of the men, and sat down under a tamarind tree till he should arrive. On a sudden he was surrounded and seized by a party of soldiers, who carried him without violence before the dissave on their shoulders. The next day, the crew of the long boat who had come on shore to cut timber for the mainmast were also seized, and on resisting, were bound with withs. Ropes were afterwards brought out, at which the men were greatly terrified, supposing they were about to be hung, but they were only used for securing them better, and were loosened when they became more quiet, and had got further up the country. The parties were not allowed to communicate with each other. The house wherein the captain was confined was hung with white calico, as a mark of respect, and all had as good food provided as the country afforded. The boats and a part of the crew being secured, their next aim was to secure the ship; the dissave therefore informed the captain, that they were detained, that the king might send letters and a present to the English nation by him, and that the ship must not sail till the king was ready, and requested the captain to send and order her up the river, lest the Dutch should fire her in the bay. Concealing his dislike, the captain replied, "that unless he could send two of his men on board with orders, the crew would not obey him, but would quickly sail away." At length the dissave consented, and the captain sent two of his men, the natives carrying them in a canoe to the ship; these he ordered the crew to treat kindly, and set on shore, keeping the canoe, and to secure the ship till further orders.

The men remaining, and the ship not coming up, the dissave angrily demanded the reason. The captain replied, "that being detained on shore, the men on board would not obey his command." On hearing this, he bade him send his son with the same orders, he being security for his return. The captain ordered Robert to see the guns shotted, and to tell the crew, that, as they valued their lives, they should keep watch, and suffer no boat to come near after dark, and charged him, as he should answer it at the great day, to return, and not leave him in that condition, which he solemnly promised to do. Having drawn up a letter to clear his father, stating on the part of the crew, "that they would not obey the captain, but were resolved to stand upon their own defence," he returned and delivered it to the dissave, who ceased to urge the point, and gave him leave to send for what he pleased out of the ship, stating that the king's order for his release would soon come. Fearing that he had nothing before him but a sad captivity, the captain ordered the ship's departure, of which the king hearing, recalled the dissave. The captives were now carried higher up the country; and hence was a plan which they had formed of seizing a Moorish vessel which lay in the river (which had been captured in the same manner as their vessel would have been but for the firmness of Knox), and making their escape, frustrated. In their new quarters they were as well treated as before; indeed the people on the coast, who, from their former subjection to the Portuguese, had imbibed European manners, were courteous and pitiful, and their behaviour contrasted strongly with that of the highlanders, who were rude and insolent in comparison.

At length their condition altered for the worse, in consequence of an order for their separation into different villages, Knox and his father being made the only exception. Before parting, the united party supped together. Their escort conveyed their clothes, and behaved kindly, desiring them to proceed at what rate they pleased, and took care that they should be plundered of nothing. The road lay through forests, so that for four or five nights, they reposed under the shade of trees. Their food was dried flesh, salt fish, and rice, besides venison, and honey from the trees. On reaching the inhabited part of the country, they got boiled rice, flesh and every kind of fruit. Though they were billeted upon the people, yet the novelty of their appearance, and their manner of eating, prepossessed them in their favour.

In September, 1660, Knox was placed in a village about thirty miles to the north of Kandy, to wait the king's summons. The choice of a hut being offered them, they selected one roofed, but unwalled, the others being dark and dirty, wherein were placed a sort of bedstead, with a mat upon it for the father, and a mat upon the ground for the son. They were now scarce of money, for though they could have procured a supply from the ship at first, they refrained, conceiving that it would be appropriated by their captors. Their food was supplied as regularly as could be expected, considering that the prevalence of ague and jungle fever rendered the people frequently unable to bring it. At length the fever extended to them, and the father grew worse, in his grief that he had induced his son to return, contrasting his younger days spent amidst dangers he had escaped, with his latter days spent in hopeless captivity. A black servant, whom they had brought from Porto Nova, seeing moreover their helpless state, obeyed their commands as he pleased. The elder Knox, reduced to a skeleton by abstinence from food, at length died, after blessing his son, and giving directions respecting his affairs and his burial. Though himself weak and sick, Knox wrapped up his corpse ready for burial, and asked the assistance of the natives to carry him to the grave; they sent him back a great rope, used for tieing their cattle, that he might drag it into the woods, saying, "they could not further help him, unless he would pay for it." This insolence sadly dispirited him, as he had nothing to dig a grave with, and the ground was dry and hard. At length he procured assistance, and performed the sad offices of sepulture. The news of his father's death being carried to the court, messengers were sent to inquire into the cause, and as to what he had left behind, but not with a view to its seizure, and to direct that he should have the best food that could be provided, lest he should also be carried off.

In this manner he spent several months with his black attendant, with nothing to divert his mind but some books he had brought with him. His ague having left him at the end of sixteen months, for a change of diet he amused himself with angling for small fish in the brooks. While thus engaged, an old man passed by and questioned the boy as to his master's ability to read. Being answered in the affirmative, the old man intimated that he had got a book, when the Portuguese left Colombo, which he would sell, if his master pleased. Knox despatched the boy with the old man, supposing it was some Portuguese book, and was startled in no slight degree, when the boy ran up to him, and cried that it was a Bible. Flinging down his rod in his joy, he took and opened it, when his eyes fell on the 30th and 31st

verses of the 16th chapter of Acts, so remarkably applicable to his own case. He now feared lest the owner should ask more than he could pay, and in his joy was about to proffer all he had, but was stopped by his boy, who offered to procure it at a small price, if he would only seem to slight it in the eyes of the old man, and it was eventually obtained in exchange for a knitted cap. Knox was soon after permitted to communicate with the other captives, who had been placed in different villages to the westward of Kandy, and had been billeted upon the inhabitants, and though the guards were at first watchful, yet in time they allowed them to stay two or three days with one another.

They were now astonished that they had never been called upon to labour, and had been kept only to eat, but the king's order was to feed them well, and look after them till he should send for them. They soon therefore began to think themselves privileged, and the natives their servants, and would no longer be content with their former food, but would throw the vessels in which it was brought at the heads of the natives, unless it pleased them, and they bore it patiently. As their clothes were now almost worn out, they consulted on the best means to procure native garments, and resolved to put themselves on half rations, and barter the other half for clothing. Some of them having learned to knit, the whole party took to that mode of industry, to supply themselves with clothing, &c., but the supply exceeding the demand, the trade grew unprofitable. The sailors, however, had now regained their spirits, and where they did not receive the full allowance of food, would enter the houses, and carry off what goods they found, until the people came to redeem them with the full quota of provisions. On another occasion, one of them went to buy pots of a potter, and not meeting with them at his own price, became abusive, and was roughly handled, on which he made complaint before a magistrate, as being a person belonging to the king. The result was, that the potter was condemned to be bound, and the Englishman told to go and beat him in full satisfaction, and the pots were given up to him without payment. Again, at a feast, when they wanted more wine, and sent money to procure it, a native refused to sell, upon which they went with clubs to take it by force, when the natives set on them, and beat them. But the English fought so stoutly as to break several natives' heads, and the latter went in a body before the magistrate to complain. He asked if they had ever sold them wine before; they replied, yes. He then asked why they refused to sell it on this occasion: that they were rightly served, and laughed at them.

By this time, Knox had learnt a little of Singhalese, which enabled him to converse with the natives, and intimate that he would prefer his food raw, to obtain a double quantity as the others. After many protests on the part of the natives, who reminded him that it was not seemly, that he as an officer should take the duties of a menial, and that he would be shortly sent for by the king, and promoted to some place of honour, he, after much ado, obtained his request, and was thus enabled to provide himself with native clothing. He now bethought himself of increasing his house room, and having selected a pleasant site in one of the king's cocoa-nut gardens, built himself, by the help of the natives, a suitable residence, the walls of which, in ignorance of the Singhalese law, he whitened with lime; in doing this he committed a capital offence, the use of this wash being forbidden to all but royal

houses and temples. But being a stranger, no notice was taken of it. He now began to keep hogs and hens, which thrived well; the cocoa-nuts in his garden also afforded him oil for lamps, and for frying his meat in, and the caps which he learnt to knit, supplied him with all other necessaries. In this manner they lived, seeing very little hopes of release. Some of the party had attempted to escape before they knew which way to go, and were taken by the inhabitants, who suspected all whites they met travelling in the country to be runaways, and, unless they could give a satisfactory answer, would carry them back, where they would be kept prisoners under guard, perhaps for their lives, without any other allowance of food than that they could obtain by begging. The captors were no gainers by their zeal, for they were often appointed to feed and watch them until the king called for them, when he promised to reward them. But this promise was never kept, being never again thought of, while they were little less prisoners than those they had captured, as they dared not go home without leave. After some years' stay, they endeavoured, by giving the dissave of the district a fee, to obtain leave of absence, and this was their sole reward.

Besides Knox and his crew, another party of English had been taken captive in landing from their boats for refreshment and to buy provisions, their vessel having been lost on one of the Maldives. The Singhalese plundered them of every thing but their clothes, and when they were carried before the king, he demanded whether the English were at war with the Dutch, and if they could beat them. They replied, yes, and had done it lately; on which the king ordered them all some clothes, and selected two young men for his own service. This party was lodged in the city of Kandy, and their food was dressed and brought them twice a day from the palace. This reception led them to look forward to their liberation: they therefore questioned an old Portuguese priest on the point, mentioning how they had been treated. But he told them the plain truth, which was, that it was not customary to release white men. At this they were offended, and began abusing him as a Papist and Jesuit, thinking that his predictions accorded with his wishes. Their provisions were good considering the country, but they thought otherwise, and contrary to the king's order; and that he might perceive how they were used, each man took the limb of a fowl in his hand, and marched through the streets with it to the court, as a proof to the courtiers of their ill fare, thinking the king on hearing through them of their treatment, might order better rations for the future. But this proved sport to the nobles, who, knowing the country diet, laughed at their ignorance for complaining where they had so little cause, and in fact the men themselves were ashamed of their proceedings, when they came to understand the country. As they were unaccustomed to so little flesh, and had no money to buy more, they resolved to slaughter some of the native cows, but doubting whether it would be right to take them without leave, they applied again to the priest, who gave them a dispensation, and told them, "that as the Singhalese were their enemies, and had taken their bodies, it was lawful for them to satisfy their bodies with their goods;" and to illustrate this logic, bade them bring him some, that he might partake with them. On another occasion, a similar incident occurred. The party in question were located in a house that had formerly belonged to a nobleman, whom the king had cut off, and escheated his

property. In his grounds stood a jack tree full of fruit. Such was the absolute power of the king, that his servants could enter any man's grounds, and gather any quantity for the use of his elephants. Some natives entering on this errand, and beginning to pluck the fruit, were stopped and turned out of the garden, though there were a great many more than the party required. The officers overlooked the offence, but the party were shortly after removed to a house and garden without trees, and thus, because they would not allow the king a few, they lost all.

The two young men who had been taken to court, soon became such favourites, as to be kept always in the king's presence, and he would often affably converse with them respecting their king and country. One of these, in his anxiety to hear from home, obtained a secret audience with the Dutch ambassador, of which the king became informed, and ordered him to be watched and caught in the act. This being done, the king was very angry; for he permitted no one to hold intercourse with the ambassadors at his court, much less those residing in the palace. Had a native transgressed this rule, he would have been impaled, but the young man in question was banished to the mountains, where he was well treated, and married a native woman. Shortly after, in gathering a jack from a tree with a crook, it fell down on his side, and bruised him so severely, as to cause his death. The other youth yet remained in favour, and was promoted over all the native servants in the palace. At last, having broken one of the king's china dishes, he became so alarmed, that he fled for refuge to a wiharé. This greatly incensed the king, who was annoyed at his supposing that the priests could secure him against his displeasure. However, he did not violently drag him from thence, but sent and bade him not be alarmed for so small a matter, but return and act in his place as before. Obeying the summons, he was immediately laid hold of, and his arms being tightly bound above the elbows behind, swelled alarmingly, and the cords cut through the flesh into the bones. Next day the king ordered the ropes to be loosened from his arms, and chains being put on his legs, that he should be kept in one of his noble's houses, and there fed and cured. At the end of six months he was cured, but no strength was left in his arms. He was now again taken into favour, and resumed his former office, and the king often pitied his folly in having thus caused his own ruin. Not long after he again offended the king. A Portuguese had been sent for to Kandy, to be taken into the king's service. Wishing to avoid it, he wrote to the young Englishman, and entreated him to use his interest in his behalf. Being ignorant of Portuguese, the latter handed it to another to read, who, on learning the contents, thought it best to keep out of the affair, and concealed the letter. On subsequently informing the king thereof, the Portuguese, Englishman, and himself, because he had not informed before, were all three seized and torn to pieces by elephants. After this occurrence, the king, supposing that the English would become discontented or ill treated by the natives, sent special injunctions that they should be of good cheer, and not be discouraged. Thus jealous was the king of letters. When, therefore, the captain of the wreck before spoken of, received some letters, and learnt that it was known, he judged it best to go to court and present them himself. Presenting the letters, which he professed to have received long ago, he observed,

"that when he received them he was ignorant of its illegality, and as soon as he had learnt his error, he consulted a Portuguese priest of experience, who advised him to defer carrying them to the king, until a more convenient opportunity arose. On his attempting to bring them afterwards, he was prevented by the guards, and that was his first chance." The king on hearing this, was not displeased, but bade him read them in English, and listened attentively, as though he understood every word. At the conclusion, the king handed him a letter from the Agent at Fort St. George that he had intercepted, and asked him as to the contents, which related to the victory gained by the English over the Dutch, when Obdam, Admiral of Holland, was slain. The number of English ships being mentioned at 150, the king inquired as to the number of guns and men they carried. The Englishman computed the number of men, whereupon the king demanded the total, which he was about to cast up on the sand with his finger, when the king anticipated him by naming it.

This defeat of the Dutch pleased the king, who was particular in his inquiries about it, and pretended that he would send a letter to Fort St. George, requesting the Englishman to inform him of a trusty bearer. This he did, but he was objected to by one of the nobles, who asked him if he knew of no other, at which, suspecting their design, which was to learn who had brought his letters to him, he answered them accordingly. On leaving, the king privately told him he would send him home secretly, or otherwise he would dismiss him with drums and honour. But he never kept his word, and the messenger he had named was sent a prisoner into the country and kept in chains, under the belief that he had brought the letters. In 1664, the Governor of Fort St. George, and the Dutch ambasasador, treated for the release of the captives, and the king again promised to send them away, and commanded them all to be brought to Kandy, where the two parties met, and were overjoyed for a time at the prospect of a speedy release. A few days after their arrival they were summoned to court, and the nobles, by the king's order, informed them that it was his Majesty's pleasure to grant them their liberty, and to send them home to their country, either with the Dutch ambassador, or in the boat Sir E. Winter had sent, at which they bowed and thanked his Majesty. Knox preferred going with the Dutch ambassador, fearing the boat's insufficiency, and the excuses for delay that might hence be made. The nobles here offered very great rewards, in the shape of lands, money, slaves, and honours to all who would stay and serve his Majesty, but all refused. They were then ordered to depart, till they had carried their answer to the king. When they returned, the same offers were again made and refused, and each man was interrogated as to his trade, handicraftsmen and trumpeters being most desired by the king. They had now to wait at the palace gate daily, an order having been given that they should personally appear before his Majesty.

Meanwhile happened a general rebellion of the people, who assaulted the palace in the night, but their courage failing them, they stopped short at the royal apartments, in which the king remained till day break, and fleeing to the mountains, escaped out of their hands. The captives were now in danger; for the natives, thinking they might oppose their designs, had resolved on cutting them off, but being reminded that the king might hear the noise thereby occasioned, and

their designs be thereby frustrated, they determined, as they were ignorant of what had transpired, and were quiet in their apartments, not to harm them. The people of the city having followed the king, and abandoned their houses and property, the English were permitted to ransack the houses, and select what plunder they might find. They were now carried away by the insurgents, who endeavoured to cheer them by intimating that the king's ill government in detaining foreigners, discouraging trade, and his cruelty to his subjects, were the causes of the insurrection, and that having been informed that it was contrary to the custom of other countries thus to act, they assured them as soon as matters were settled, they should be no longer detained. On Christmas day, the English were summoned to the palace at Kandy, and money and clothes presented to them, with a view to enlisting them into the service of the insurgents, who designed to follow in pursuit of the king. But the flight of the prince, their captive, so amazed and discouraged them, that the gifts were scattered about the court, and the whole body took to their heels, some of them slaying each other to make it appear that they had either remained loyal, or were making amends for having joined the rebellion. Knox and party seized the opportunity of collecting the money thus scattered, as their provisions had of late been neglected by the natives, and provided themselves with necessaries. They were, however, alarmed lest the king might hear of their proceedings, and retired to their lodgings. Shortly after they were summoned by a noble (who had drawn out his men and proclaimed his adhesion to the old king) to aid him in seizing the rebels, who having escaped, they returned to the city, and were dismissed with a promise from the leader that he would acquaint the king how ready they were to fight for him, if there had been occasion. Accordingly, when the king heard of what they had received from the rebels, this antidote was also mentioned, on hearing which he was satisfied, and said, "Since my absence they have been without food, and have been driven to take what they did from want." The tumult being appeased, the king recovered his authority. And all this transpired in five days. They were now distressed for food, requiring fresh orders from the king, and were obliged to have recourse to begging. At length the king heard of their distress, and ordered them to be billeted in the country as before, but said nothing about sending them away as he had promised. They were now placed one in a town, as before, and were better off than they had ever been, from their knowledge of the manners and customs of the people. They resumed also their former employments, and were suffered to wander about, but not to approach the coast. The suspicions of the natives as to their escape had now abated, many of the English having married Singhalese women, by whom they had families.

Quartered to the west of Kandy, and nearer the sea than before, Knox cherished a hope of escape, and to avert the suspicions of the people, who, as a stranger, watched all his movements, he built himself a hut on the bank of a river, and commenced going about the country as a pedlar. Knowing that he was his own cook, the natives earnestly advised him to marry, saying, it would be a help to him, and that it was not suitable for a young man to live alone in a house, and if the king should send him hereafter to his own country, their manner of marriage would allow his leaving his wife. Knox affected to weigh their advice, and excused himself, under the plea that he would look for one he could

love, never dreaming of marrying there. Thus passed two years, during which no opportunity of escape presented itself. In 1666, the Dutch built a fort on the other side of the ridge of mountains near him, but though only a few miles off, he could not communicate with them, watch being kept at every outlet. Some years after the Kandians surprised this fort, and carried the garrison prisoners to Kandy: the Dutch invasion led the king to give orders for the removal of the English to Kandy Uda, lest they should make their escape. Knox thus saw himself deprived of his little estate, and all the fruits of his industry sacrificed. They were now brought up into a village on the top of a mountain, where three of them were placed in one house, the other English despairing of their release, having married native women: on their first arrival, they were very much dejected, it being a dismal and isolated place, and one to which the king used to send malefactors designed for execution.

At length, the king, apprehensive that they would become sad at changing a pleasant country for one so desolate, sent a considerate message through the headman of the place, and enjoined upon the people "that they should not deem them malefactors, but men whom he highly esteemed, and meant to promote to great honour, and that they should entertain them accordingly: and if their means did not suffice, it was the king's order that they should sell their cattle and goods, and even their wives and children, sooner than they should want their due allowance, and if they had not thatched houses to put them in, that the English should take theirs." Knox and his party reassured, now saw the king's motive in placing them there, which was as instruments of vengeance on the people, who, being attached to the court during the late rebellion, had plundered the king's palace in his absence. The services they had to perform for the king were to carry his palanquin, and, as keepers of the king's cattle, to bring milk every morning to the palace. In this village the captives remained three years, several times repairing to the court to obtain a license of removal, but in vain, till they were quite weary of the place, and the place and people weary of them, as they were troublesome guests, from the authority given them, and required their food good, and to be regularly brought.

Leave having been refused to Knox to visit his old quarters, he resolved to take it, and hired a guide, whose prisoner he assumed to be, to carry him through the military posts. On arriving at his former abode, by pretending that his servant was sent down by the magistrate to see that his debts were duly paid, he recovered some of them. Being no longer in dread of the king's command, as he found that it was forgotten in time, he went to the headman of the district, to inquire whether he could lawfully purchase a piece of land that was for sale, and being answered, after some inquiries as to the owner, that he might act as he thought fit, he purchased it for five dollars, the writings of his new property being inscribed on a talapat leaf, and witnessed by seven of the principal men of the village. This land was about ten miles to the south of Kandy. He now built a house upon the land, in which he was assisted by three of his countrymen, and the natives approved of their proceedings, thinking it would tie them to the country. Knox now thought it was time to return to his former quarters on the mountain; leaving his comrades in possession of the new abode; he visited it, but

soon after returned, and the rest of his companions left that place. He now commenced planting his little estate with fruit trees, which soon yielded an abundance for all, Knox having permitted three of his companions whom he had found here, to live with him. It was previously agreed, however, that they should all remain single, to prevent the dissension that would be caused by the introduction of women. In this manner they lived contentedly and amicably for two years, taking it in turn to keep at home, while the rest went about their business, and occasionally visited their other companions who were farther removed. They could now walk where they pleased among the mountains, as the people, seeing most of them were married, had laid aside suspicion. At length, two of Knox's companions grew tired of a single life, and married native women, as the rest had done. He was, however, as averse as ever to an union with heathen women, and considered the Singhalese marriages little better than whoredom, the parties not being united by a Christian priest, nor could the better logic of the others persuade him to the contrary.

Most of the English now betook themselves to the cultivation of rice, and breeding cattle, others distilled arrack for sale, or traded about the country, exchanging in one part the commodities of the other. One of Knox's countrymen having been assaulted by a native, the whole body went to court to complain and demand satisfaction from the adigaar. The offender, finding that it might go hard with him, bribed the judge, but so pertinaciously did the English follow up the complaint, that he was imprisoned, and was not released till he had again bribed the judge. The king now took one of the English into his service, giving him the command of 1,000 men, and the direction of his artillery, besides the defence of several villages. This man was one of the few Europeans who ever died a natural death in the Kandian service. The Dutch having erected a small fort in the Kandian country, the king sent a native force to dispossess them. Finding that they could make no impression, he invited the foreigners to enter his service, and invest it, promising them ample rewards. About thirty Portuguese, English, and Dutch renegades were enrolled, but before they had arrived, the fort had yielded. The king, remembering that they had received his gifts without having encountered his enemies, kept them for several years at his gate without any pay or allowance, and it was only by handing over the original gifts to others to take their place, that they finally escaped.

The breeding of goats, hens, and hogs, &c. now furnished Knox with every necessary the country afforded. He had now brought his house and grounds to such perfection, that few noblemen's seats in the land excelled it, having fenced it in with thorn gates in the usual native mode, and built himself an open bungalow for enjoying the air. He was already the envy of his neighbours, who continually resorted to him to beg or borrow, and confessed that God had been more bountiful to him as a stranger, than to themselves. Having discovered that advances of corn, for the native seed time, was a profitable speculation, and an easy way of living, Knox embarked in the trade. The trouble of collecting the debt was commensurate to the profit; for unless the creditor watched when his debtor's field was ripe, and claimed his due in time, other creditors would step in and clear the land. In this man-

ner many were left without payment at all till the next year, when the debt was doubled. On the whole, however, the return was remunerative.

The people among whom Knox and his friends had been quartered in the mountains had hitherto continued his allowance, but finding that he prospered above themselves, they refused to send it any longer. Knox, therefore, went to the court and appealed to the adigaar, who ordered him to come monthly to the king's palace, and receive his allowance out of the king's stores. His frequent appearance at court caused him to be noticed by the courtiers, who wondered that he had not been taken into the king's service, as he appeared capable. They assured him that henceforward he would fare well, for the king should be apprised of his merits. On hearing this, Knox resolved to forsake the court and give up his allowance, as he dreaded nothing so much as the service in question. Soon after, a soldier was despatched to him by the adigaar, with an order, that he should immediately hasten to the court, and appear before the king, and the bearer was authorised, in case of delay, to call in the assistance of the local officers. On his arrival, he found that a neighbour and friend, who knew his manner of life, had recommended him to notice out of good will. Reporting himself to that chief, he asked him the cause of the summons. He replied, "Here is good news for you; you are to appear in the king's presence, where you will find favour and honourable employment greater than any of your countrymen have yet enjoyed." Having considered what was the best reply to make, he reminded him, that his nation had never done any violence or wrong to his king, either in word or deed. That the cause of his coming into the island was not like that of other strangers, who were either enemies taken in war, or by distress were driven to seek relief from the king's liberality, or had fled from fear of punishment; whereas he came to trade, and to give an account to the dissave of the reason of their putting into Kotti-aar; that his detention had made him unhappy, his heart being always absent from his body. Moreover, that he was unfit for employment from bodily infirmity. He was then asked, if he could not read nor write English? the king not requiring manual labour from him. He replied, that having come ashore when he was young, he had forgotten, through want of practice, what he then knew. He added, that it was contrary to the custom of kings to detain men that came into their countries upon peaceable errands, much less to compel them to serve them beyond their ability. The smiles with which he first greeted Knox were now exchanged for frowns, and he told him to go and to tell his tale to the adigaar, which he did; but that officer not being at leisure, paid no attention, and Knox departed as before to his house in the country to procure food, no remuneration having been allowed for his attendance. He was again sent for to court, and blamed by his countrymen for refusing the offer that had been made him. Hearing, on arrival, no more of the matter, he again returned home, his stock of provisions being exhausted. He now returned to his former employments, cooking his own food, and fetching both wood and water, but reflecting how helpless he would be when age should overtake him, he took one of his countrymen's children to assist him in his employments.

In travelling about the country, he frequently entered into conversation with the people respecting the roads and districts, and the position

of the watchers, and the commodities in demand in the respective localities. Suspecting nothing, they gave him every information, and he began to comprehend that the best way of escape was by travelling northward, where the country was thinly inhabited. Furnishing himself with such wares as were saleable in those parts, such as tobacco, pepper, garlic, combs, all sorts of iron wares, they bent their course thither. They found the tracks intricate and difficult (there being no highways), some from one village to the other, some into the fields, others into the woods, with which the country so much abounded, that a man could only see just before him. The change in the direction of these paths, and their abandonment to the jungle after the crop had been taken off, increased the difficulty, while it was dangerous to inquire the way, lest they should be suspected of intending an escape. Guides were generally engaged by the Singhalese of other districts to conduct them. At length, having surmounted all difficulties, they reached the district of Newarakalawa. Their wares being sold, they could not proceed further, nor devise excuses. They were afraid, also, lest their neighbours, perceiving their long absence, should give the alarm. In this manner they went into this district eight or ten times, but were prevented from reaching the coast by the drought, which compelled them to drink putrid water: this brought on jungle fever and ague, which carries off numbers of Singhalese. At length they learnt an antidote in the shape of a leaf, which being beaten to powder with jaggery, intoxicated the brain, and expelled the nauseous effects of the water.

Thus gaining experience by every journey, they got farther and farther, realising the Singhalese proverb, "the beggar and the merchant are never out of their way; for the one begs, and the other trades, wherever he goes." In this district he met with his black servant, whom he had parted with years before, and who had now a wife and children: he was of great service in conductiug him along the paths, having lived many years in the vicinity. Perceiving him to be poor, and unable to maintain his family, Knox offered him a reward to guide them down to the Dutch, shewing him that he might return again without its being known. He at once consented to the proposal, but advised its postponement during the harvest time, as from the number of people in the fields, it could not be so well contrived as in the two following months. When the time arrived, and everything was prepared for their departure on the next day, Knox was seized with violent pains, which rendered him unable to move. On his recovery, he was accompanied by another of the English for greater security, having to travel in the night through the woods. But though they took him with them, they did not, as he had a wife, divulge their aim, till they had proceeded further, lest he should acquaint her with it. Their guide having absented himself previous to their arrival, they could not carry out their design on that occasion. For many years the drought which pervaded the northern province, and prevented the tillage of the ground, hindered their design, as water could scarcely be procured in the towns, much less in the woods.

In September, 1679, taking advantage of the full moon, they again set forth, furnished with such arms as they could safely carry, and with several sorts of wares to sell as before; leaving an old man at the house to look after the goats, &c. Passing through the thinly populated

country of Neuwarakalawa, and its jungles full of elephants, tigers, and bears, they made for Anuradhapoora, the last inhabited spot in the king's dominions, where a watch was always kept. Having heard that the collectors of the revenue were at that time in the district, they retired to a more secluded part of the country, lest they should be discovered and sent back by them, employing the interval in knitting caps. As soon as they had departed, they resumed their route, having kept the greater part of their goods to barter for food, and to serve as a pretence. Their way now lay of necessity through the headman's yard of the district, whose duty it was to examine all passers. This greatly alarmed them. First, because he was a stranger and would feel convinced that they as prisoners were beyond bounds. There being no mode of escaping him, they resolved to put on a bold face, and to appear as if they had leave to travel where they would. They had brought knives with fine carved handles, and a red Tunis cap to sell or give him as occasion required, knowing that they would have to pass by his house; and to prevent suspicion, they had sold their wares on the road, bargaining for payment on their return. Having reached his house, they went and sat down in the ambulam, to which the headman came, and sat down by them. Making him a present of tobacco, they shewed him the wares they had brought, telling him that their expenses were greater than were met by the king's allowance, and that as dried flesh was the chief commodity of that district, and they had failed to procure the articles they were used to carry back, they would be glad to barter or buy some, promising for the future to bring him any necessaries he might require. To this he replied, that he was sorry they were come at such a dry time, when deer could not be caught; but if rain fell, he would soon be able to supply them with flesh. In the meantime, he advised them to go to the villages and see if they could procure any. This reply satisfied them that he had no suspicions of their design, and they were glad at the dearth of flesh, which, by obtaining, they would have had no excuse for proceeding farther.

They were now six miles from Anuradhapoora, from whence it was a further distance of two days' journey to the country inhabited by the Malabars. Of these people they were no little afraid, as there was a correspondence between them and the King of Kandy, and they might send them back. Wishing to exhibit no symptoms of haste, they remained at the headman's two or three days, one staying at the governor's house to knit, while the others went about the towns to seek for flesh. The ponds in the country being now dry, there was everywhere an abundance of fish, which the natives dried over the fire: these they now offered for sale, but Knox refused them, saying, they would not bring so great a profit as flesh, which they would wait for. Meanwhile, the king having quarrelled with and imprisoned some of his nobles, sent down soldiers to the headman to order him to keep a strict guard at the watches, that no suspicious or disaffected persons might pass. The fugitives were greatly alarmed, lest they should be ordered to return; but the former departed after the delivery of their message, and spoke kindly to them. In return, they professed to lament that they could not return in their good company, for they were neighbours. They bade them, however, carry their remembrances to their countrymen. The next morning they resolved to proceed, packed up every thing necessary, left the remainder of their goods behind them,

giving the headman some gunpowder to shoot deer for them, while they went on as they told him to Anuradhapoora in quest of flesh. The headman, if he had indulged any suspicions, could not, after this, retain them, and they left, before others could arise.

Although they knew not the road, and dared not ask, they passed through a desolate wood, and came up with the Malwatté-oya, which it struck them might run into the sea, and serve them if other routes failed. Anuradhapoora, Knox describes as more of a territory than a town, being situate in a vast plain, unlike any other in the island, in the midst of which was an artificial lake, which served the inhabitants for irrigating their fields. This plain was environed with woods, and dotted with small towns inhabited by Malabars. Hearing a cock crow, they advanced to the quarter whence the sound had issued, and entered one of these places. Sitting under a tree, they began to cry their wares, for they were afraid of rushing into the yards, as among the Singhalese, lest they should frighten the people. The latter were astonished at their appearance, but neither party could understand each other's language, till one who spoke Singhalese accosted them, and asked them whence they came? They replied, from Kandy-Uda. This they disbelieved, supposing they had come from Manaar. They led them, therefore, before the chief, who again questioned them through an interpreter, and to test them, asked the news at court, inquiring who were governors of such and such places, and what was become of certain noblemen, whom the king had lately cut off, &c. &c. To all these queries they gave a satisfactory answer, on which he asked who had given them leave to come down so low. They replied, the king himself, fifteen years before, who had declared that they were no longer prisoners. To prove the truth of their statements, they reminded him of the distance they had already come, and their passage through several provinces. The governor was now satisfied that they were innocent traders, which was confirmed by the fact that they had brought commodities to dispose of. The people were glad of their coming, and desired them to stay two or three days, till they could procure dried flesh for them, which they consented to do, hoping by that time to learn the position of the watch and the roads. Having purchased a number of necessaries for the journey, they found that a watch was placed on the great road leading to Jaffnapatam. Had they known the spot, their design was to slip away at night, the people being then afraid to travel, and on coming up to the watch, to slip aside into the woods, and having passed it, to strike into the road again. But this project did not appear feasible, as they would have been missed in the morning and pursued; nor did their making for the woods and steering their course by the sun and moon, appear more prudent, as the drought had dried up the pools. They resolved, therefore, to retrace their steps to the Malwatté-oya.

Taking their leave of the Governor, who had kindly entertained them, they told him they were returning back to the headman, to whom they had given the gunpowder to shoot deer, and doubted not he had by that time obtained flesh enough for their lading home, on which they retired with the good wishes of the people. To avoid the discovery of their route, they remained in the town till it was so late, that they knew none would venture to travel afterwards through fear of wild beasts, while, if pursued, they would have several hours start. The moon was now

eighteen days old, and they were furnished with every necessary, *viz.* ten days' provisions, talapat leaves for tents, deerskins for shoes to prevent thorns running into their feet, as they travelled through the woods, and axes and knives to defend themselves against chetahs or bears. Having reached the river, they now left the road, and struck into the woods by its side, being careful to tread backwards in any places where footsteps could be traced. Rain coming on, they pitched their tents, and prepared themselves for the journey. Having thrown away their wares, retaining only food, they travelled for three or four hours, till they fell in with a huge elephant, whom they could not scare away. They were forced, therefore, to kindle a fire, and wait till morning. Looking around them, nothing appeared but wilderness, and no signs of inhabitants, which led them to think, that they had passed all danger of detection, and might safely travel by day.

A bend of the river in a northerly direction brought them, to their surprise, in the midst of several villages, before they were aware, on account of the density of the woods obstructing their view. They were much alarmed at hearing the men's voices near them, knowing, that if they had fallen into their hands, they would have been carried back to the king, and beaten and plundered. But to return, after they had passed so many paths and fields where people resorted, they did not consider advisable, and that the danger might be greater than in going forward. Spying a great tree, which they found to be hollow, they crept into it, and sat there for several hours in the mud and wet, and when it was dark they crept out and hastened across the great road they had so long been expecting to find, keeping close to the river side. Hearing shouting behind they thought they were pursued, but they soon found by the crackling of the underwood and small trees, that they were on the track of elephants. This reassured them; for they knew the people would not dare to pass before those animals. In this condition they pitched their tents, and making a frugal repast, laid down to sleep, the shouting of the people, who lay watching the corn fields, being continued all night. Next morning they resumed their route, as soon as the moon began to shine, and passed out of the inhabited country into that occupied by the Veddahs, by whom they ran the risk of being shot if discovered.

All along the sides of the river till they reached the Malabar districts, they had discovered the tents of these wild men, made of the boughs of trees, which in some places had only been recently left, as they could see by the bones of cattle and shells of fruit scattered about. Once, about noon, while sitting down upon a rock by the river side, they had nearly been discovered by some of the women, who came down laughing and chattering to the river to wash, on which they hastened away, lest they should be discovered. Thus they kept travelling from morning to night for some days, following the bend of the river, which was difficult, from the bushes and thorns on its banks. The lower they got down the river, the less water, so that at times they passed over its dry bed for more than a mile, and in other places three or four streams would meet together. They frequently encountered bears, hogs, deer, and wild buffaloes, all of which took to their heels as soon as they saw them. The river was full of alligators, and the upper part of it nothing but rocks. Here and there was a mass of hewn stone pillars standing upright, and other heaps of hewn stone, the remains of buildings, and in three or four

places were the ruins of stone bridges, some portions yet standing upon stone pillars. In some places were points like wharves built out into the river, but of no use for traffic, the river being so full of rocks that boats could never come up into it. The woods in this northern province were short and scrubby. In the evenings they used, on pitching their tent, to make a great fire on both sides of it, to prevent the approach of wild beasts, whose howls they constantly heard.

They now arrived at the Kurundu-oya, which separated the king's country from the Malabar districts. They saw no sign of inhabitants here; the woods were thorny and scrubby, with clefts and broken land, but the river grew better, being clear of rocks, and dry, water being only found in the holes. They marched, therefore, along the bed. Next day they came among the inhabitants, whose footsteps they traced on the sand, and heard the jingling of the bells on the cattle's necks. They kept on their way, however, in the bed of the river, the banks being impassable from the herds of elephants who came down to water, wishing to shun the people, whose chief, though paying tribute to the Dutch, was better affected to the king of Kandy, and might in consequence send them back. They saw crops of kurukkan in the fields, but no villages.

In turning a point, they came up with two Brahmins, who were sitting under a tree boiling rice, who seemed astonished and alarmed at their appearance. They, no less fearful, thought it better to treat with them than to escape, thinking they might have bows and arrows, while they were only armed with axes and knives. Making a stand, they asked leave to approach in Singhalese, which the Brahmins did not understand, while Tamul was equally unintelligible to the English. Perceiving they were unarmed, Knox laid down his own arms and approached them, signifying whence they had come, and whither they were going. They seemed to commiserate his condition, and wondered at his escape, lifting up their hands and faces to heaven. They next offered him a share of their frugal repast of rice and herbs, in return for which he presented them with some tobacco. He now signified his desire to be led within the Dutch settlements, but they were unwilling, saying his greatest danger was past, and that he could reach them that night. At length, persuaded by his importunities, one of them conducted him about a mile, and after another present led them a mile further, and then left them, telling them they were out of danger, and he could go no further. Their money being thus thrown away, they feared to exasperate him by demanding it back, but kept on their route down the river until night, and spread their tent upon a bank under a tree, where they were disturbed by elephants, whom they eventually drove off by flinging firebrands at them. The next morning, at daybreak, they continued their progress down the river, but were somewhat impeded by the looseness of the sand. The country here was as smooth as a bowling green, but the grass was burnt up for want of rain.

At length they met a man proceeding slowly in their direction; after considering their position, and concluding they had reached the Dutch territory, they at length accosted him, and asked him to whom he belonged. He replied, in Singhalese, to the Dutch, and that all the country was under their command; that they were out of all danger, the fort of Arippo being but six miles off. They now began to rejoice, and explained their case, assuring him that the commandant at the fort would reward

him, if he would conduct them thither. But whether he doubted that, or expected present payment, he excused himself on the plea of urgency, but advised them to leave the river, as it wound about, and to make for the villages, where the people would direct them. The variety of paths baffling their efforts, and the land being so exceedingly low that they could see nothing but trees; after much wandering they sat down under a tree, waiting until the sun set or some people came by. At length some Malabars, one of whom spoke Portuguese, was finally prevailed upon by the present of a knife to conduct them to a village, from whence a man was sent with them to the next, and so on to Arippo, which they reached on October the 18th, 1679, after a captivity of nineteen years and a half, Knox having been nineteen when taken prisoner.

In this their flight through the woods and desolate wilderness, they had had little fear of wild beasts, and had slept soundly every night in the midst of them, a proof how repellent of fear is habit. The Dutch were greatly surprised at their arrival, it being the first escape yet made from Kandy, and entertained them kindly, sending them to Manaar on the following day. At Manaar they were brought before the commandant, who was equally courteous. Every thing seemed strange to them, who had so long dwelt in straw cottages, and were used to sit on the ground and eat their meat on leaves, now to sit on chairs and partake of European luxuries, and that in such guise, that, except for their natural colour, they seemed unfit to eat with the captain's servants. After dinner, the captain interrogated them as to Kandian affairs, and the condition of the Dutch envoys, to all of which they replied. He then promised to send them by a vessel sailing to Jaffnapatam, to the commander of which he would recommend them, and from thence they could proceed to Fort St. George. After making them a present of money, he dismissed them, and they began to inquire if there were no Englishmen among the troops. Having discovered a Scotchman and Irishman, they were invited by them to their quarters, and hospitably treated. The news of their arrival being spread about the town, they became an object of curiosity, and the people came to inquire about their relations imprisoned at Kandy. Their passage to Jaffnapatam being delayed, they received rations at the castle until the arrival of the Governor, who, having to set sail for Colombo on the next day, carried them with him.

On landing they inquired if there were any Englishmen in the city. News of their arrival having been circulated, several of their countrymen came to welcome them. Being barefooted, in a Singhalese dress, with great long beards, they excited much attention, and drew crowds after them in passing through the streets, till they reached the houses of their countrymen, by whom they were hospitably received. Next day the Governor, Van Goens, son of the Governor-General of Batavia, sent for them to his house, and welcomed them out of their long captivity, telling them that he had endeavoured to procure their liberation equally with that of his own people, but unsuccessfully. For which they thanked him, telling him they knew it to be true. The Governor perceiving Knox spoke Portuguese, began interrogating him respecting the king and country, of the reason of his own landing at Kotti-aar, to which he replied. They then inquired if the Kandian monarch had any issue; he told them, none. Who were the next in importance? He answered, the king had destroyed all the more powerful chiefs. How the people stood affected towards him? He replied, ill, on account of his cruelty.

If they had never been brought into his presence? He replied in the negative. What military strength he possessed? He answered, little for aggression, but much for defence, owing to the woods and mountains. What army he could raise on an emergency? He replied, about 30,000 men. Why he would not make peace with them, when they sought it, and endeavoured to conciliate him by presents? He replied, because living securely in the mountains, he feared nothing, and cared not for commerce. What was the safest means of sending spies or intelligence to Kandy? He told them, by Jaffnapatam, and by the Malabars who frequented Neuwarakalawa. What would become of the country after the king's decease? He answered, that, the king having no issue, it might fall into their hands. How many English had served the king, and whether he had any acquaintance with the great men at court. He answered, that he was in too humble a sphere to be noticed by them. How the common people used to speak of them? He replied, that they used to praise their administration. Whether the king did ask his ministers' advice, or rule according to his own will? He answered, he is so great, that he does not require advice. If the king knew beforehand of the arrival of the French embassy? He replied, he thought not, as the people were surprised at it. If he knew any means by which the prisoners at Kandy might be liberated. He told them none, except war. They asked also as to the manner those condemned to death were executed, the mode in which he was surprised, and his treatment; in what parts of the country he resided, his age, and whither he now proposed to go. To all of which he answered. They questioned him also as to the number of Englishmen left behind, and how their ambassadors and other officers of rank were treated; also, what the king thought of Dutch deserters. He replied, that he looked upon them as rogues. He then satisfied them as to his mode of escape and his route.

The Governor having inquired their destination, they answered Fort St. George. He told them, however, that there would be no vessel sailing that way for some time, and that he wished them to accompany him to Batavia, that the Governor-General, his father, might see them. Then calling an officer, he gave orders as to their treatment, and directed that they should be furnished with European clothing at his own expense, regardless of the objections of Knox, who merely required a temporary loan. The Governor further supplied them with money for their expense in the city. During his stay in Colombo, Knox wrote to his late fellow-prisoners at Kandy, describing in detail the route he had taken, and advised them to steer the same course when opportunity offered. This letter the Governor, having had translated into Dutch for the use of his countrymen, also promised to see conveyed. Knox was now requested to write on paper a statement similar to that he had already made, and sign it, which he did. The Governor invited him to all his entertainments during his stay, where he was sumptuously treated. At length they sailed for Batavia. The reception they met with from the Governor-General, was, if possible, kinder still. As soon as they were introduced, he took them by the hand, and thanked God for their miraculous deliverance, assuring them that he had neglected no means for their deliverance. He loaded them also with presents, and ordered them to be quartered at the house of one of his officers. Knox was frequently invited to his table, where the greatest state was observed.

Becoming polished by his intercourse with such persons, Knox now cut off his beard, which he had hitherto permitted to grow. He was again examined as to the localities of the Kandian country, and his replies committed to writing by the secretaries. The Governor-General's youngest son being about to set sail for Holland in command of the Dutch fleet, Knox was offered a passage, and was admitted to the Admiral's table. The arrival of two English merchants from Bantam changed the plan, and returning with them, they gave him a passage by a ship of their own, then lying in the roads bound for England, where he arrived safe in September, 1680. Soon after his arrival, Knox wrote to the French ambassador to inform him of the captivity of the French envoy and suite, who had been sent by De la Haye to treat with the king, and offered to give any information he required, which was thankfully accepted and forwarded to the French Government. His description of Ceylon, and narrative of his own life and adventures, having been submitted to the patrons of literature, including Sir Christopher Wren and Dr. Hook, the former testified to the truth and integrity of his statements, and the latter edited his work, prefixing to it a preface of his own. At a Court of the Directors of the East India Company, it was recorded, "that they esteemed Captain Knox a man of truth and integrity, and that his relation of the island of Ceylon, which some of them had perused in manuscript, was worthy of credit, and they had therefore encouraged him to publish it." Finally, Knox was solicited to re-enter the service of the East India Company, and appointed commander of a merchant vessel trading to Tonquin.

IX.

MISSION OF PADRE VAZ.

The following sketch of the mission of Padre Vaz, a Portuguese priest in Ceylon, is taken from a Portuguese work, written by Padre Dorego, which we have shorn of most of its absurd fables and the miraculous appliances with which Romanists love to invest the more prominent of their ecclesiastics. Sufficient, however, will remain to shew that Vaz was a man of no ordinary character and strength of mind.

After a series of remarkable adventures on his passage from Goa to Ceylon, during which he learned the Tamul language, he finally arrived at Jaffnapatam, but not before a violent storm had forced the ship in which he sailed into Manaar (known to the Portuguese as the Island of the Martyrs), and left him penniless and without food for several days. Recovering his strength by the alms he begged at the latter place, he proceeded by sea to Jaffna; there a woman took compassion on his forlorn condition, and permitted him to lie under her humble verandah; but the sufferings he had recently undergone had destroyed the tone of the stomach, and brought on a violent dysentery. His hostess was violently censured by her neighbours for letting the pilgrim remain near her house; and as he was too reduced to be able to walk, they took him up and threw him down in a distant place, where he was exposed to all the inclemency of the weather. "Oh!" observes the biographer, "that these inhuman men could have been told that a time would come

when this very sick man, whom they now threw out of their district, would harbour them in his house, and become a general attendant on the sick; that he would bear on his own shoulders their putrid and diseased bodies; and that he whom they now despised as the worst among the living, should ultimately save innumerable lives." The Padre, whose servant was also disabled by illness, now thought his last hour was come, and commended his soul to God; but he was not yet to die, for a woman who chanced to pass him, and saw him lying on the bare ground, scorched by the sun by day and exposed to the cold by night, brought him a mess of rice, which revived him, and led him to seek an opportunity for discovering himself to the Catholics, in order to commence his apostolical ministry. The Catholics were at this period vigilantly watched and persecuted by the Dutch; the fear was then, that in making himself known, he might fall into wrong hands, as the people of the two creeds lived among each other.

In walking through the streets, to notice the actions of the people, and ascertain the religion they professed, he was recognized by the Protestants as a Catholic stranger by the rosary of the Virgin round his neck, and insulted and pushed about. At length he was encouraged to ask at the house of a person by whom he had been generously relieved, and whose religion he suspected, if he was desirous of finding a minister to administer to him the holy sacraments. With a sigh he replied, that he was unworthy of so great a mercy; and suspecting that the mendicant was a priest in disguise by his attention to spiritual matters and the modesty of his behaviour, he communicated the same to another Catholic. The latter told him, that if he was a priest he ought to declare it openly, and comfort the few Catholics in the country, and that he would carefully secrete him from the observation of the Dutch. Vaz then shewed him his patent, and at once commenced his ministry by administering the sacraments nightly. He was next removed to a charge in the country, where he voluntarily submitted himself to a lay elder of the Christians there, as being better acquainted with the customs of the people, and went about from place to place through swamps and jungles, making many converts among the heathen by the austerity of his manners. His voluntary poverty was such that he would not accept money, his modesty such, that in confessing women he would avert his eyes: and his temperance such, that besides frequently abstaining from food, he lived on the coarsest diet. Catholicism appeared to revive throughout Jaffna, and the Dutch attributed it to the arrival of some Jesuit in disguise.

Van Rheede, knowing that the Catholics assembled at night in certain houses, formed a plan for surprising them and taking them prisoners. This he effected, demolished the altars, destroyed the sacred images, cruelly beat some, heavily fined the richer members, and condemned the remainder to hard labour. Vaz, who was a perfect Proteus in disguising himself, escaped, and avoiding the public roads, and travelling only by night, concealed himself in the jungle, and crossing over to Ceylon arrived at Putlam, then belonging to the King of Kandy, and a place of some commerce. Here was a church built by the Portuguese, and many native Christians. Among these Vaz laboured for some time, till he longed to visit Kandy, where were detained several Portuguese Christians and native converts. The danger was that he would never return when once there, but be detained as a Portuguese spy. Vaz,

however, undaunted, applied for permission to enter through a Portuguese, who, unfortunately for him, was connected with the envoy of France, there detained, who being a Calvinist, was hostile to his faith and slandered him to the king. On approaching Kandy he was accordingly taken prisoner and confined in a close dungeon in the suburbs of the city, where he had nearly perished of hunger. At length the king sent for him to examine him, and inferring from his demeanour that he was not a spy, ordered him to be taken back to prison, but to be maintained from the royal revenue. Vaz, meanwhile, applied himself to the study of Singhalese, in which he made himself a proficient. The rigour of his confinement was soon diminished, and he was allowed more liberty; he therefore built himself a hut, and placing therein an altar, and erecting a cross, prostrated himself before it, and performed all the services of the church unmolested. Not long after a Portuguese, who had presented a piece of embroidery to the king, was told he might ask any favour he might desire in return. This he did, requesting an interview with Vaz, to whom he wished to unburthen his conscience in prison. This was granted but for once, but was finally repeated, till at last all who wished gained entrance to him. At the end of two years he was allowed to walk about the city, but not to cross the river. Vaz now erected a large church at Bogambera, with the assistance of the Portuguese residents, and contrived on several occasions to cross the Mahavellé to visit the flock under his charge. The Buddhist priests, jealous of his success, combined with the French Protestants to traduce him, and pressed the king to destroy the new fabric as being a place of resort for those who had designs upon his kingdom and the Buddhist faith. Unsuccessful in their endeavours, they began to maltreat the Catholics themselves, and only ceased when the perseverance of that body shewed that they were not to be dissuaded. A drought is now alleged, by his biographer, to have come to the aid of Vaz, and the Buddhist priests being unable to mitigate it, application was made to him, and with a successful result. Conversions to the faith, before rare, were now numerous, and Vaz obtained additional privileges. Vaz now visited several parts of the island, including Jaffnapatam, and entering Colombo in the garb of a mendicant, there ministered to the people of his faith. The Dutch, gaining imperfect information of his proceedings, ordered search to be made after him, but he had fled, and after visiting several places on the coast and interior, returned to Kandy. He was now strengthened by the arrival of other priests, over whom he was appointed Vicar-General, with the further superintendence of the churches dispersed throughout the island.

The small-pox now visited Ceylon, and made fearful ravages. The people, believing that all persons labouring under the disorder were possessed by the devil, avoided them as they would him; the father ran away from his children, the wife from her husband, leaving them to perish without food: the sick perished, therefore, as much from hunger and panic as from the virulence of the disorder. The dead became so numerous that they were left unburied, or carried to distant places, while the poor wretches affected were driven by the government into the jungle. When the contagion had reached Kandy, the king left it, as the stench of the dead bodies in the streets was unbearable. Vaz resolved to visit both Christians and Pagans, and being furnished with

provisions from his followers in Colombo, relieved their distress. He also followed the sick into the jungles, and building huts as well as time and place would permit, there sheltered them from the elements and the attacks of wild beasts: in a word, he contrived to supply every want, temporal and spiritual, performed the most menial services, opened hospitals in the deserted houses, and dared every thing for their relief. The result was that numbers who were saved joined the church, and had their children baptized. For a year did the pestilence continue, and so long did Vaz labour unceasingly in his benign mission. Cheered, however, by the happy result of their efforts, his strength was in no way reduced, and Vaz next succeeded in converting one of his bitterest enemies, who had constantly endeavoured to poison the mind of the king against him, but who, being deserted by his relations, was left destitute and relieved by the father.

The admirable conduct of Vaz had already gained him the confidence of the king, who was only prevented from rewarding him by being assured that he was too disinterested to accept anything. On the cessation of the malady Vaz proceeded to visit the coast, and is said by his biographer to have been again saved by a miracle from the hands of the Dutch near Colombo. Vaz escaped to Seetawaka, where he heard that one of his coadjutors had been expelled by the king, and that a miracle had been performed in behalf of his faith in Saffragam, the Dissave of which had been deposed from his office for attempting to demolish a chapel. By bribes and intercessions however he regained his post, and again determined to erect a granary over the site of that fabric. This time, however, he was seized with a paralysis that no efforts of the priests of Buddha could remove, and in despair, confessing his crime, he assured the Christians that he would no longer interrupt them, and requested their intercessions for the removal of the disease. This was granted, and he recovered the use of his limbs.

In Kandy his enemies still continued their attacks for the purpose of driving him from the capital: the priests of Buddha complained of the diminution in their incomes through the increase of Christianity, and at last the united body urged so many motives of policy, and hinted at so many suspicions of treasonable designs, that the king yielded, and the church at Bogambera being demolished, the priests were ordered to leave the country. The chief agent of this subversion was, like all the enemies of Vaz, punished by a Divine judgment; but still the religion, now persecuted in every quarter, appeared on the point of being exterminated. On arriving near Kandy he was forbidden from passing the river, and returned to his brethren, but finally resolved to return or perish in the attempt. By another miracle the malevolence of his enemies was averted; and, through the intervention of a domestic, Vaz was again admitted to his former privileges by the king; a new church of larger dimensions was reared in the place of the former structure, and a hospital built in its vicinity. Passing over the miraculous conversion of a young noble, who subsequently relapses, is again converted, and becomes instrumental to the conversion of numerous others, we come to a persecution of the Christians by means of a report that they used cow's blood in their baptismal rites; a number of them being seized, and their property confiscated, the king is informed by another miracle, through Buddhist agency, of the falsity of the charge, though the weight of convicting evidence appeared overpowering. To relate all the

undertakings of Padre Vaz, and to unfold the full tale of his energy, boldness, austerity and devotion, would be incompatible with our design; suffice to say, that the Dutch were never able to eradicate the faith thus planted by his courage, and Catholicism continued to increase in Ceylon till it arrived at its present position.

X.

EMBASSY OF GENERAL MACDOWAL TO KANDY.

On his arrival at Seetawaka, the General sent across the river to inform the Adigaar, who lay encamped on the opposite side with several thousand Kandians, that he intended passing over next day. A vast number of Kandians flocked down to the water's edge to see the troops, no such appearance having been presented to them for years before, and were not a little surprised at the quickness and facility with which the ponderous guns and artillery waggons were drawn over. The descent was so great that the bullocks were obliged to be taken from the waggons, and the troops employed to draw the artillery through the water, while the ammunition was transported on the heads of lascars and pioneers. Encamping close to the banks of the river, at a Kandian village, where was a choultry, and several ranges of buildings erected on purpose for the reception of ambassadors and their followers when they repaired hither to have an interview with Europeans, the General received a visit from the Adigaar, who came preceded by a Kandian, carrying the king's letter wrapped up in a white cloth, and bearing it over his head, a mark of profound respect always paid to the royal colour. The General in return delivered Governor North's letter to the Adigaar. Next evening the Adigaar came in great state, by torch-light, to pay a visit of ceremony to the General, when the conference continued for an hour on complimentary matters. Their conversation was carried on standing, and was very tedious. The Adigaar promised to send the General 500 of his people to convey the presents intended for the king of Kandy, and to assist the Singhalese peasants in the service of the embassy, in transporting baggage and provisions, but this promise was never fulfilled. Two days after, the Adigaar again waited on the General in his usual state, being accompanied by several of the chief men, and about 300 of his guards. Their great guns were carried on men's shoulders, being little more than muskets of a very wide bore, with blocks of wood attached to the lower end of the barrel, near the breech. Those guns, when about to be fired off, were simply placed on the ground, while the muzzle was elevated by the piece of wood. Immediately opposite the street leading to the place of audience, stood a very fine Bo-tree, around which was a sort of platform. As the Adigaar, and his train were to pass that way, several of the officers had planted themselves on this elevated spot to view the procession. The Adigaar chancing to observe them, expressed great indignation, and desired that they should be ordered down, as no one ought, in his presence, to be placed higher than himself, who personated a king, with whom none

was on a level, and before whom, as a descendant of the golden sun, all should fall prostrate. The General was here informed, that the nature of the country would prevent the progress of the horses and waggons up to Kandy. The General having ordered the pioneers to make a road in their front for the artillery, as the paths through which the march lay, besides being exceedingly narrow, were so full of precipices and ravines, that, without smoothing the one and filling up the other, it was absolutely impossible to proceed, the Adigaar sent to express his disapprobation of this measure, and remonstrated against any of his master's territory being infringed upon in the slightest degree, though he knew they must either repair the road or abandon their intention of proceeding further.

Everything, indeed, shewed the ill-will of the minister. The whole track, which it was intended they should pursue in their progress to Kandy, was marked out by twigs and bushes set up at proper distances. It was well known that a far easier road than that pointed out was known to the Adigaar, and that he had pitched upon the most difficult and intricate, in order that they might suffer the more in their march. The circumspection with which they were constantly watched, shewed how little confidence the Kandians reposed in the good faith of Europeans. At the distance of two or three miles from the encampment lay a large body of the King's troops, which kept a few miles ahead of them the whole way, and always remained just out of their view. None of the officers were allowed to approach them, or to have an opportunity of observing their numbers. Besides the regular troops, the whole inhabitants of this part of the country were assembled in arms, and lay around in every direction, and whenever any officer walked out from the encampment, he seldom failed to perceive Kandians skulking about the woods in the vicinity. Great difficulty now began to be felt in dragging the guns through the ravines and defiles, and the pioneers and troops had to clear away the stumps of trees and pieces of rock which obstructed the road at every step.

Hitherto the river had been navigable for boats; which enabled them to have a large proportion of stores and provisions conveyed by water, as it ran in a direct line with their march. Above Ruwanwellé, it was shallow, rocky, and narrow, and even native canoes could not proceed without the greatest difficulty. The natives appeared very displeased at their bringing artillery into their country, or stirring beyond the limits of their camp, although permission had been obtained from the court at Kandy to have this embassy more splendid and numerous than any which had preceded it, and though orders had been issued to give them the most friendly reception. It was, indeed, reported, that the King found himself at that time in rather a precarious situation from the internal divisions and factions among his subjects, which made *him* wish that the escort should be as strong as possible. But the Adigaar's intrigues, and his hostility to the English prevailed enough to overrule the King's orders and counteract his intentions. The weather continuing still unfavourable, and there being no prospect of procuring a sufficient number of people to carry the provisions and stores requisite for the whole escort, while the roads between them and Kandy were so dreadfully bad, as to render any attempt to proceed with their baggage and artillery almost impracticable, the General was induced to leave the

artillery with the Europeans and the greater part of the native troops at this encampment, and to proceed to Kandy with two companies of Sepoys and two of the Malay regiment.

Having procured the Adigaar's leave to make shooting excursions with people acquainted with the country to conduct them, they had an opportunity of seeing several of their villages, most of which they found deserted by their inhabitants. On the approach of a red coat, the alarm was instantly given, and the natives, men, women, and children, fled directly into the woods. It was not till after some time, that they could induce the first to remain in their habitations, and they found it very difficult to procure hogs, fowls, and fruits, from the natives, although such articles were in great abundance in the country, which surprised them the more, as the King's officers had issued express orders directing them to be supplied with every sort of necessaries. They were more disposed to attribute this to the country people themselves than to any deceit on the part of the court. The Kandians, indeed, particularly the lower orders, shewed little inclination to have any connexion with them. Their dread and hatred of Europeans, occasioned by the numberless aggressions of the Portuguese and Dutch, had become too rooted to be easily removed. Hence arose that distrust and dislike towards them which they took every opportunity of shewing. No sooner had they heard of the departure of the embassy from Colombo, than they immediately began to assemble in great numbers on their frontiers, under the idea that they were approaching with hostile intentions, until a message from the King quieted their fears: the militia then received orders immediately to join the regular troops, and in no way to molest the English on their route.

The General having now arrived at the place where it was determined he should reside, while he transacted the business of the embassy, expected that he had overcome the almost insuperable difficulties that lay in his way, and that the fatigues of his tedious march would have been compensated by a frank reception and ready admittance into the royal presence. But it was the study of the Kandians to impress the ambassadors with the highest ideas of their dignity and their condescension in receiving overtures from an European Government. With this view so many ceremonies attended each introduction into the royal presence, that little business could be transacted, and such a space elapsed between each interview that the General was only admitted to three during his month's stay. But previous to any interview, it was no easy matter to adjust the ceremonies of introduction. It had been customary for the kings of Kandy to demand prostration, and several other degrading tokens of submission from the ambassadors introduced to them. The Dutch ambassadors had always submitted to be led into the capital blindfold, and to prostrate themselves before the monarch, and one British embassy had failed from a refusal to comply with these humiliating terms. Even after Colombo had been captured by the British, and the Dutch expelled, the Kandian monarch would not recede from his lofty pretensions, and Mr. Andrews, sent by the East India Company on a mission to Kandy, shortly after we had taken possession of the island, was obliged to kneel, on being admitted into the royal presence. Nay, to such an extravagant pitch was this royal prerogative carried, that when Trincomalee had been taken by General Stewart, and the King was in consequence prevailed upon to send ambassadors

to Madras, these persons very modestly desired Lord Hobart to prostrate himself before them, and to receive the king's letter on his knees. This request, however, his Lordship declined to comply with, and replied, "that as they were so much in the habit of kneeling, and so fond of prostration, a custom which his countrymen never adopted. their best plan to prevent the omission of this essential ceremony, would be to prostrate themselves before him, who held the supreme authority there;" and this alternative, after they found his Lordship would not submit to the other, they actually assented to. General Macdowal, understanding that this ceremony was expected at his introduction, previously informed his Majesty, through the Adigaar, that he could not on any account submit to it. The King long objected, but the General positively refused compliance, and informed the minister that his sovereign acknowledged the superiority of no potentate on earth, and that sooner than degrade him in the person of his representative, he would return to Colombo without being presented. The King, not daring to come to an open breach with us, upon this waved his prerogative, but in order to reconcile this derogation from his dignity to his own feelings, he informed the General that, it was his royal will to dispense, in his case, with the usual ceremonies required of ambassadors at their introduction, as he came from his brother the King of Great Britain, whose great power and strength he acknowledged to be far above that of the Dutch, or the East India Company.

This important matter having been thus adjusted, and the time appointed for the first audience having arrived, the Adigaar, with a numerous attendance, lighted by a great blaze of torches (audience having been always given here by night), came to the edge of the river to conduct the General to the royal presence. The General, on his part, crossed the river in the boats, which were in readiness, attended by his staff, and the gentlemen belonging to the embassy with a small escort. The way up the city was very fatiguing, and the escort was not a little incommoded by the crowd of natives who eagerly pressed to gaze on them. This circumstance and the glare of the torches prevented them from having an accurate view of the city. The General was led up with much ceremony and gravity by the Adigaar and the next chief officer present, and placed along with the Adigaar on the uppermost step of the throne. Although the rest of the hall was well lighted, that part where the king sat was contrived to be made more obscure than the rest, with the view of impressing a greater awe on those who approached him. He was by no means so portly or well-looking as the Adigaar and several of the officers around him, being very black, with a light beard, and of a very youthful appearance. He was dressed in a robe of very fine mnslin embroidered with gold, fitted close at the breast, with several folds drawn round the waist, and flowing down from thence like a lady's gown. His arms were bare, from the elbows downwards. On his fingers he wore a number of very broad rings set with precious stones of different sorts, while a number of gold chains were suspended round his neck, over a stiff frilled piece of muslin, resembling the ruff worn in the seventeenth century. His head was covered with a turban of muslin spangled with gold and surmounted by a crown of gold, an ornament by which he was distinguished from all the other Asiatic princes, who were prohibited by their religion from wearing this badge of royalty, and whose ornaments, when they used any, consisted simply

of a sprig or feather of precious stone. His waist was encircled with a rich sash, to which was suspended a short curved dagger or sabre, the handle richly ornamented, and the scabbard of gold filigree work. The only difference discernible between the dress of the Adigaar and Sovereign was, that the former did not wear a crown, although his turban was surmounted by something like a ducal coronet.

After General Macdowal had been presented in form to his Majesty, and a numerous string of ceremonies had been gone through, the King proceeded to inquire after the health of his Britannic Majesty and the state of his affairs; to all which the General replied. The conversation was carried on with the most profound gravity and reserve. Even the most trifling circumstances were mentioned in whispers with as much ceremony and importance as if the fate of empires depended upon them. The King directed his speech to the Adigaar, who stood on the step below the throne, and who repeated his Majesty's words to the Maha Modeliar, who had come up with the embassy as Singhalese interpreter; he in turn gave it in Portuguese to a Frenchman, who repeated it in that language to the General. Thus the conversation was carried on by five different persons and in three different languages, and the replies returned by the same channel. The tedious length to which such a conference must have been protracted may be easily conceived, and though it lasted nearly three hours, this first interview was entirely occupied with complimentary matters. During the conference, rose-water was frequently sprinkled around from curiously wrought vessels of gold, and perfumes were handed about on salvers of gold and silver filigree work. The oppressive heat of the room, however, joined to the powerful exhalations of the scented oils burnt in the lamps, and the rank smell of cocoa-nut oil with which the natives present were universally anointed, overcame the effects of all these precautions, and almost stifled the European gentlemen, who were allowed to remain at one end of the hall where the General's guard were stationed. After this audience, some days elapsed before another could be obtained, as it was a standing maxim with the Kandians, never to hurry forward affairs, or to betray any symptom of anxiety for their being brought to a conclusion. Their adherence to this principle, on the present occasion, cost them no slight uneasiness, as their suspicions were too violent to allow their minds to enjoy any rest while the embassy continued in the country.

XI.

OFFICIAL BULLETIN.

British Head-quarters, Kandy, 2nd March, 1815.

This day a solemn conference was held in the Audience Hall of the Palace at Kandy, between his Excellency the Governor and Commander of the Forces, on behalf of his Majesty and of H. R. H. the Prince Regent on the one part, and the Adigaars, Dissaves, and other principal chiefs of the Kandian provinces, on the other part, on behalf of the people, and in the presence of the Mohottales, Koraals, Vidahns, and other subordinate headmen from the different provinces, and a great concourse of inhabitants. A public instrument of treaty, prepared in conformity to conditions previously agreed on for establishing his Majesty's

government in the Kandian provinces, was produced, and publicly read in English and Singhalese, and unanimously assented to.

The British flag was then, for the first time, hoisted, and the establishment of the British dominion in the interior was announced by a royal salute from the cannon of the city. All the troops in garrison were under arms on the occasion of this important event.

By his Excellency's command,
(Signed) Jas. Sutherland,
Deputy-Secretary.

Official Declaration of the Settlement of the Kandian Provinces.

Led by the invitation of the chiefs, and welcomed by the acclamations of the people, the forces of his Britannic Majesty have entered the Kandian territory and penetrated into the capital. Divine Providence has blessed their efforts with uniform and complete success. The ruler of the interior provinces has fallen into their hands, and the government remains at the disposal of his Majesty's representative. In this sacred charge, it is his earnest prayer that the Power which has vouchsafed thus far to favour the undertaking, may guide his councils to a happy issue in the welfare and prosperity of the people, and the honour of the British Empire.

Under circumstances far different from any which exist in the present case, it would be a pleasing duty to favour the re-establishment of a fallen prince, if his dominion could be fixed on any principles of external relation compatible with the rights of the neighbouring government, or his internal rule in any reasonable degree reconciled to the safety of his subjects.

But the horrible transactions of the fatal year 1803, forced upon the recollection by many local circumstances, and by details unknown before—the massacre of 150 sick soldiers lying helpless in the hospital of Kandy, left under the pledge of public faith, and the no less treacherous murder of the whole British garrison, commanded by Major Davie, which had surrendered on a promise of safety, impress upon the Governor's mind an act of perfidy unparalleled in civilized warfare, and an awful lesson recorded in characters of blood, against the momentary admission of future confidence; while the obstinate rejection of all friendly overtures repeatedly made during the intermission of hostilities, has served to evince an implacable animosity destructive of the hope of a sincere reconciliation.

Of this animosity a glaring instance was exhibited in the unprovoked and barbarous mutilation of ten innocent subjects of the British Government, by which seven of the number lost their lives; a measure of defiance calculated and apparently intended to put a final negative to every probability of future intercourse.

If, therefore, in the present reverse of his fortunes and condition, it may be presumed the King would be found more accessible to negotiation than in former times, what value could be set on a consent at variance with the known principles of his reign? or what dependence placed on his observance of conditions which he has hitherto so perseveringly repelled?

Still less could the hope for a moment be entertained that any conditions of safety were capable of being established on behalf of the inhabitants, who had appealed to his Majesty's Government for protection, and yet more hopeless the attempt to obtain pardon or safeguard for the chiefs, who had deemed it a duty paramount to every other obligation to become the medium of that appeal.

How far their complaints have been groundless, and their opposition licentious; or, on the contrary, their grievances bitterly and intolerably real, may now be judged by facts of unquestionable authenticity.

The wanton destruction of human life comprises or implies the existence of general oppression: in conjunction with that, no other proofs of the exercise

of tyranny require to be specified; and one single instance, of no distant date, will be acknowledged to include every thing that is barbarous and unprincipled in public rule, and to portray the last stage of individual depravity and wickedness, the obliteration of every trace of conscience, and the complete extinction of human feeling.

In the deplorable fate of the wife and children of Eheylapola Adigaar, these assertions are fully substantiated, in which was exhibited the savage scene of four infant children, the youngest torn from the mother's breast, cruelly butchered, and their heads bruised in a mortar by the hands of their parent, succeeded by the execution of the woman herself and three females, whose limbs being bound and a heavy stone tied round the neck of each, they were thrown into a lake and drowned.

It is not, however, that under an absolute government unproved suspicion must usurp the place of fair trial, and the fiat of the ruler stand instead of the decision of justice; it is not that a rash, violent, or unjust decree, or a revolting mode of execution is here brought to view; nor the innocent suffering under the groundless imputation of guilt; but a bold contempt of every principle of justice, setting at nought all known grounds of punishment, dispensing with the necessity of accusation, and choosing for its victims helpless females uncharged with any offence, and infants incapable of a crime.

Contemplating these atrocities, the impossibility of establishing with such a man any civilized relations either of peace or war, ceases to be a subject of regret, since his Majesty's arms, hitherto employed in the generous purpose of relieving the oppressed, would be tarnished and disgraced by being instrumental to the restoration of a dominion exercised in a perpetual outrage to every thing which is sacred in the constitution or functions of a legitimate government.

On these grounds his Excellency the Governor has acceded to the wishes of the chiefs and people of the Kandian provinces, and a convention has in consequence been held, the result of which the following public act is destined to record and proclaim.

PROCLAMATION.

At a convention held on the 2nd day of March, 1815, and the Singhalese year 1736, at the palace in the city of Kandy, between his Excellency Lieut.-Gen. Robert Brownrigg, Governor and Commander-in-Chief in and over the British settlements and territories in the island of Ceylon, acting in the name and on behalf of his Majesty George III., and H. R. H. George Prince of Wales, Regent of the United Kingdom, on the one part, and the Adigaars, Dissaves, and other principal chiefs of the Kandian provinces on behalf of the inhabitants, and in the presence of the Mohottales, Koraals, Vidahns, and other subordinate headmen from the several provinces, and of the people then and there assembled on the other part, it is agreed and established as follows.

1. That the cruelties and oppressions of the Malabar ruler, in the arbitrary and unjust infliction of bodily tortures and the pains of death without trial, and sometimes without an accusation or the possibility of a crime, and in the general contempt and contravention of all civil rights, have become flagrant, enormous and intolerable; the acts and maxims of his government being equally and entirely devoid of that justice which should secure the safety of his subjects, and of that good faith which might obtain a beneficial intercourse with the neighbouring settlements.

2. That the Raja Sri Wikrama Raja Singha, by the habitual violation of the chief and most sacred duties of a sovereign, has forfeited all claims to that title or the powers annexed to the same, and is declared fallen and deposed from the office of king; his family and relatives, whether in the ascending, descending or collateral line, and whether by affinity or blood, are also for ever excluded from the throne, and all claim or title of the Malabar race to the dominion of the Kandian provinces, is abolished and extinguished.

3. That all male persons being or pretending to be relations of the late

Raja Sri Wickrama Raja Singha either by affinity or blood, and whether in the ascending, descending or collateral line, are hereby declared enemies to the Government of the Kandian provinces, and excluded and prohibited from entering these provinces on any pretence whatever, without a written permission for that purpose by the authority of the British Government, under the pains and penalties of martial law, which is hereby declared to be in force for that purpose; and all male persons of the Malabar caste now expelled from the said provinces are under the same penalties prohibited from returning except with permission before-mentioned.

4. The dominion of the Kandian provinces is vested in the Sovereign of the British Empire, and is to be exercised through the Governors or Lieutenant-Governors of Ceylon for the time being, and their accredited agents, saving to the Adigaars, Dissaves, Mohottales, Koraals, Vidahns, and all other chief and subordinate native headmen lawfully appointed by authority of the British Government, the rights, privileges and powers of their respective offices, and to all classes of the people, the safety of their persons and property, with their civil rights and immunities, according to the laws, institutions and customs established and in force among them.

5. The religion of Buddha, professed by the chiefs and inhabitants of these provinces, is declared inviolable, and its rights, ministers and places of worship, are to be maintained and protected.

6. Every species of bodily torture, and all mutilation of limb, member or organ, are prohibited or abolished.

7. No sentence of death can be carried into execution against any inhabitant except by the written warrant of the British Governor or Lieutenant-Governor for the time being, founded on the report of the case made to him through the accredited agent or agents of the Government resident in the interior, in whose presence all trials for capital offences are to take place.

Subject to these conditions the administration of civil and criminal justice and police over the Kandian inhabitants of the said provinces, is to be exercised according to established forms and by the ordinary authorities; saving always the inherent right of Government to redress grievances and reform abuses in all instances whatever, particular or general, where such interposition shall become necessary.

Over all other persons, civil or military, residing in or resorting to these provinces, not being Kandians, civil and criminal justice, together with police, shall, until the pleasure of the Home Government may be otherwise declared, be administered in the following manner:

First, All persons not being commissioned or non-commissioned military officers, soldiers, or followers of the army usually held liable to military discipline, shall be subject to the magistracy of the accredited agent or agents of the British Government, in all cases except charges of murder, which shall be tried by special commissions to be issued from time to time by the Governor for that purpose: provided always, as to such charges of murder wherein any British subject may be defendant, who might be tried for the same by the laws of the United Kingdom in force for the trial of offences committed by British subjects in foreign parts, no such British subject shall be tried on any charge of murder alleged to have been perpetrated in the Kandian provinces otherwise than by virtue of such laws of the United Kingdom.

Secondly, Commissioned or non-commissioned military officers, soldiers, or followers of the army usually held amenable to military discipline, shall in all civil and criminal cases wherein they be defendants, be liable to the laws, regulations and customs of war, reserving to the Governor and Commander-in-Chief, in all cases falling under this ninth article, an unlimited right of review over every proceeding, civil or military, had by virtue thereof, and reserving also full power to make such particular provisions conformably to the general spirit of the said article, as may be found necessary to carry its principle into full effect.

Provided always, that the operation of the several preceding clauses shall not be contravened by the provisions of any temporary or partial proclamation published during the advance of the army, which provisions in so far as they are incompatible with the said preceding articles, are hereby repealed.

The royal dues and revenues of the Kandian provinces are to be managed and collected for his Majesty's use, and the support of the provincial establishment according to lawful custom, and under the direction and superintendence of the accredited agent or agents of the British Government.

His Excellency the Governor will adopt provisionally, and recommend to the confirmation of H. R. H. the Prince Regent, in the name and on the behalf of his Majesty, such dispositions in favour of the trade of these provinces as may facilitate the export of their products, and improve the returns whether in money, salt, clothes, or other commodities, useful and desirable to the inhabitants of the Kandian country.

God save the King.

By his Excellency's command,

(Signed) Jas. Sutherland,
Deputy-Secretary.

XII.

PROCLAMATION.

By his Excellency Lieutenant-General Sir Robert Brownrigg, Bart., Knight Grand Cross of the most honourable Military Order of the Bath, Governor and Commander-in-Chief in and over the British Settlements and Territories in the island of Ceylon and its dependencies.

The chiefs and people of the Kandian nation, no longer able to endure the cruelties and oppressions which the late King, Sri Wikrama Raja Singha tyrannically practised towards them, invoked the aid of the British Government for their relief, and by a solemn act declared the late King deposed, and himself and all persons descending from, or in any manner related to his family, incapable of exercising regal authority within the Kandian provinces, which were ceded to the dominion of the British Sovereign. The exercise of power by the representatives of his Britannic Majesty, from the date of that convention (the 2nd March, 1815), till the hour that insurrection broke out, in October, 1817, was marked with the greatest mildness and forbearance towards all classes; the strictest attention to the protection of the rites, ministers, and temples of the religion of Buddha; and a general deference to the opinions of the chiefs, who were considered the persons best able, from their rank and knowledge, to aid the Government in insuring the happiness of the mass of its new subjects. In exacting either taxes or services for the State, an extraordinary and unprecedented laxity was allowed to take place, that the country might with more ease recover from any evil effects sustained by the contrary practice of the late King. In assessing punishments for offences, even where a plot to subvert the Government was proved, the spirit ever characteristic of the British rule, was strongly to be contrasted with the ancient and frequent occurrence of executions, preceded by the most cruel and barbarous tortures.

Under the mild regimen of the British Government, the country appeared to rest in peace: cultivation was increased, and Divine Providence blessed the exertions of the labourers, and rewarded them by plenteous crops; yet, all this time there were factious and intriguing spirits at work, seeking for an opportunity to subvert the Government, for no purpose but to assume to themselves absolute power over the lives and properties of the people, which, by the equal justice of British authority, were protected from their cruelty and avarice.

These plotters against the State were found among the very persons who had been restored to honours and security, by the sole intervention of British power; and the opportunity of raising disturbance was chosen when, relying on the merited gratitude of the whole Kandian nation, the Government had diminished the number of troops; and the insurgent leaders, unconscious or forgetful of the extensive resources of the British empire, thought, in setting up the standard of rebellion, as easily to effect their purpose of expelling the English from the country, as the people had been deluded to prostrate before the phantom, whose pretensions they espoused merely to cover their own ambitious views, of subjecting the nation to their arbitrary will. After more than a year of conflict, which has brought misery and destruction on many, the efforts of the Government, and the bravery of the British troops, have shewn the Kandians the folly of resistance, and that in the Government alone resides the power of protecting them in the enjoyment of happiness. The flimsy veil which the rebel chiefs threw over their ambitious designs, was torn aside by themselves, and the Pageant, whom the people were called to recognise as the descendant of the gods, exposed as the offspring of a poor Singhalese empyric. After such a display to the public of depraved artifice and cruel deception, the Government might reasonably hope, that a sense of the misery brought on them by delusion, should prevent the great body of the people from listening to any one who should henceforth attempt to seduce them into rebellion against its beneficent rule. But it is also incumbent on it, from a consideration of past circumstances, and the fatal results of the blind obedience which the people have thought due to their chiefs, instead of to the Sovereign of the country, to reform, by its inherent right, such parts of the practice of administration, as by occasioning the subject to lose sight of the majesty of the Royal Government, made him feel wholly dependent on the power of the various chiefs, which, to be legal, could only be derived, by delegation to them, from the sovereign authority of the country.

His Excellency the Governor now therefore calls to the mind of every person, and of every class within these settlements, that the Sovereign Majesty of the King of Great Britain and Ireland, exercised by his representative the Governor of Ceylon, and his agents in the Kandian provinces, is the source alone from which all power emanates, and to which obedience is due; that no chief who is not vested with authority or rank from this sovereign source is entitled to obedience or respect; and that, without powers derived from Government, no one can exercise jurisdiction of any kind, or inflict the slightest punishment; and, finally, that every Kandian, be he of the highest or lowest class, is secured in his life, liberty, and property, from encroachment of any kind, or by any person, and is only subject to the laws, which will be administered according to the ancient and established usages of the country, and in such manner, and by such authorities and persons, as in the name and on the behalf of his Majesty is herein declared.

The general executive and judicial authority in the Kandian provinces is delegated, by his Excellency, to the Board of Commissioners, and, under their general superintendence, to resident agents of Government, in such dissavonies of the said provinces in which it may please him to place such agents, with more or less authority or jurisdiction as by their several instructions may be vested in them, and of which the present disposition and arrangement is hereinafter contained.

The Adigaars, Dissaves, and all other chiefs and inferior headmen, shall perform duty to Government, under the orders of the said Board of Commissioners and British agents, and not otherwise. No person shall be entitled to discharge any office, either of the higher or lower class of headmen, unless thereto appointed by a written instrument, signed, in respect to superior chiefs, by the Governor, and for inferior headmen by the Resident, or provisionally by any agent of Government thereto duly authorized, except in certain villages or departments, which will be allotted for personal services to the Dissaves, in

which the Dissave shall, as before, have the sole privilege of making appointments. Honours shall be paid to all classes of chiefs entitled to the same under the former Government, in so far as the same is consistent with the abolition which the British Government is resolved to effect of all degrading forms, whereto both chiefs and people were subjected under the ancient tyranny, and which a liberal administration abhors. All prostrations, therefore, from or to any person, including the Governor, are henceforth positively, as they were before virtually abolished, and the custom that chiefs or others coming into the presence of the sovereign authority should remain on their knees, is also abrogated. But all chiefs and other persons coming before, meeting or passing any British officer, civil or military, of rank and authority in the island of Ceylon, shall give up the middle of the road; and, if sitting, rise and make a suitable obeisance, which will be always duly acknowledged or returned. It is also directed, that on entering the Hall of Audience, every person shall make obeisance to the portrait of his Majesty, there suspended; and as well there, as in any other court of justice, to the presiding authority, ; and it is further directed, that when his Excellency the Governor, as his Britannic Majesty's representative, travels, he shall be attended by all the persons in office belonging to each province, the same as they attended the former Kings of Kandy, except that the Dissaves may always use palanquins beyond the Mahavellé-ganga, within which limit the Adigaars only have this privilege; and that, when any of the members of his Majesty's Council, or the Commissioners for the Kandian provinces, or the Commander of the troops in those provinces, travel on duty, they be met and attended in such province in the same manner as the great Dissaves were and are to be attended in their provinces; likewise the resident agents, and the officers commanding the troops in each province, are there to be similarly attended, and receive like honours. The chiefs holding the high offices of first and second Adigaar will be received by all sentries, whom they may pass in the day, with carried arms, and by all soldiers off duty, or other Europeans, or persons of European extraction, by taking off their hats, and by all natives, whether Kandians or not, by rising from their seats, leaving the middle of the street clear, and bowing to the Adigaars as they pass, and to all other Dissaves and other chiefs, all natives coming into their presence, meeting, or passing them, are to make a proper inclination of the body in acknowledgment of their rank. The Adigaars, Dissaves, and other chiefs, shall further be entitled to proper attendance of persons of the different departments, in such number as shall be determined by his Excellency, on the report of the Board of Commissioners; provided that where such persons are not belonging to the villages or departments allotted to the Adigaars or Dissaves, the application for their attendance when required, must be made to the Resident at Kandy, or to the agents of Government in the provinces in which such agents may be stationed.

The persons entitled to sit in the Hall of Audience, or in the presence of the agents of Government, are those chiefs only who bear commissions signed by the Governor, or to whom special license may, by the same authority, be given to that effect. Of these only the two Adigaars, or persons having the Governor's letter of license, can sit on chairs; the others on benches covered with mats of different heights, according to their relative rank, in the courts hereinafter mentioned of the agents of Government; when the assessors are Mohottales or Koraals, they may sit on mats on the ground. As well the priests, as all the ceremonies and processions of the religion of Buddha, shall receive the respect which was shewn them in former times; at the same time it is not to be understood, that the protection of Government is to be denied to the peaceable exercise by all other persons of the religion which they respectively profess, or to the erection, under due license from his Excellency, of places of worship in proper situations.

The Governor abolishes all fees payable for appointments either to Government or to any chief, except for appointments in the temple-villages, which will be made by the Resident, on the recommendation of the Dewe nilamé or Basnaike,

nilamés, appointed by the Governor, the Dewe nilamé or the Basnaike nilamé receiving the usual fee. Also, all duties payable heretofore by the Gabbedawas aramudall awudege, and all other duties or taxes whatsoever, are abolished, save that now declared and enacted, being a tax on all paddy lands of a portion of the annual produce, under the following modifications and exceptions according to the following rates:—The general assessment of tax on the entire paddy lands of the Kandian province is fixed at one-tenth of the annual produce, to be delivered by the proprietor or cultivator at such convenient storehouse, in every province or district, as shall be appointed under the instructions of the revenue agent.

To mark the just sense which his Excellency has of the loyalty and good conduct of the chiefs and people of Oodanoora, the Four Korles, the Three Korles, and the following Korles of Saffragam, to wit Kooroowite Korle, Nawadoon Korle, Kolonna Korle, Kukula Korle, Atakalan Korle, the Uduwak Gampaha of Kadewatte Korle, the Medda Korle, except certain villages; and the following Korles of the Seven Korles, viz. Trigandahaye, except certain villages; Oodapola Korle, Kattugampaha Korle, Oodookaha, Kattugampola Korle, Medapattoo Pitigal Korle, Yagame Korle, Rakawah Pattoo Korle, Angamme Korle, Yatekuha Korle, and of the villages Pubilia, Kongahawelle and Nikawelle lying in the Oodoogodde Korle of Mátalé; the Governor declares that the rate of taxation shall only be one-fourteenth part of the annual produce. But, on the contrary, that it may be known that the leaders in revolt or disobedience shall meet punishment, all lands which may have been declared forfeited by the misconduct of the proprietors, shall, if by the mercy of the Government restored to their former owners, pay a tax of one-fifth of the annual produce.

The Governor, desirous of shewing the adherence of Government to its stipulations in favour of the religion of the people, exempts all lands which now are the property of temples from all taxation whatever, but as certain inhabitants of those villages are liable to perform fixed gratuitous services also to the Crown, this obligation is to continue unaffected. All lands also now belonging to the following chiefs, whose loyalty and adherence to the lawful Government merits favour, *viz.* Molligoddé maha nilamé; Molligodde nilamé; Ratwatte nilamé; Kadoogamoone nilamé; Dehigamme nilamé; Mulligamme nilamé, lately Dissave of Welassé; Eknelligodde nilamé; Mahawalletene nilamé; Doloswalle nilamé; Eheyleyagodde nilamé; Katugaha the elder; Katugaha the younger; Damboolane nilamé; Godeagedere nilamé; Gonegodde nilamé, formerly Adikaran of Bintenne; shall be free of duty during their lives, and that their heirs shall enjoy the same free of duty, except with regard to such as paid pingo duty, which shall now and hereafter pay one-tenth to the Government of the annual produce, unless when exempted under the next clause. All lands belonging to chiefs holding office, either of the superior or inferior class, and of inferior headmen, shall, during the time they are in office be free of duty. All lands belonging to persons of the castes or departments allotted to the cutting of cinnamon shall be free of duty; also lands held by persons for which they are bound to cultivate or aid in the culture of the royal lands, and also the lands of such persons who may be allotted to the performance of personal service to the Dissaves by the Board of Commissioners, and of those who perform Katepurale or Attepattoo service gratuitously, it being well understood that the persons last mentioned have no right or authority whatever to exact or receive fees or fines of any kind when sent on public duty, which they are required to perform expeditiously and impartially. The Veddahs, who possess no paddy lands, shall continue to deliver to Government the usual tribute in wax.

All presents to the Governor or other British authorities are strictly prohibited. In travelling, every officer, civil or military, chiefs, detachments of troops, or other servants of Government, on notice being given of their intended march or movement, are to be supplied with the provisions of the country in reasonable quantity, and on payment being made for the same at the current price. All fees on hearing of cases to Dissaves or others, except as hereafter

mentioned, which are for the benefit of Government, shall be and are abolished. The services of the Adigaars, Dissaves, and other superior chiefs to Government shall be compensated by fixed monthly salaries, in addition to the exemption of their lands from taxation. The services of the inferior chiefs shall be compensated as above by exemption from taxation, and they shall receive one-twentieth part of the revenue paddy, which they shall collect from the people under them, to be allotted in such portions as the Board of Commissioners shall under the authority of Government regulate.

All persons shall be liable to service for Government on the requisition of the Board of Commissioners and agents of Government, according to their former customs and families or tenure of their lands, on payment being made for their labour, it being well understood that the Board of Commissioners under his Excellency's authority may commute such description of service as under present circumstances is not usefully applicable to the public good, to such other as may be beneficial, and provided further that the holding of lands duty free shall be considered the payment for the service of the Katepurale and Attepattoo dapartments, and persons allotted to the Dissaves' service; and also for the service to Government of certain persons of the temple-villages, and in part for those which cut cinnamon; and also that the duty of clearing and making roads, and putting up and repairing bridges, be considered a general gratuitous service falling on the districts through which the roads pass, or wherein the bridges lie; and that the attendance on the Great Feast, which certain persons were bound to give, be continued punctually and gratuitously. The washermen also shall continue to put up white cloths in the temples, and for the chiefs gratuitously. All Kadewettes and ancient barriers throughout the country shall be from henceforward discontinued and removed, and the establishments belonging to them for their maintenance and defence abolished; the services of the persons usually employed therein being applied to such other more beneficial purpose as the Board of Commissioners shall determine. And it being necessary to provide rules for the service of certain persons who were to perform duty to the person of the King of Kandy, *viz.* palanquin bearers, talapat bearers and torch bearers, it is ordered by the Governor that such persons being paid for the same, shall be bound to serve in their respective capacities the Governor, the members of his Majesty's Council, any General officer on the staff of this army, the Commissioners for Kandian affairs, the Secretary of the Kandian provinces, and the officer commanding the troops in the interior.

And for ensuring the due execution of all the above ordinances relative to the collection of the revenue, and performances of public duty by all chiefs and others, his Excellency directs that the Board of Commissioners at Kandy, individually or collectively, and the Agents of Government in the provinces, shall punish all disobedience and neglect by suspension or dismissal from office, fine or imprisonment, as particular cases may require, provided that no person holding the Governor's commission may be absolutely dismissed, but by the same authority, and no other chief but by the Honourable the Resident; but the Commissioner and other agents duly authorized by instructions from the Governor may suspend chiefs of the superior or inferior order on their responsibility for disobedience or neglect of the orders or interest of Government; reporting immediately, as the case may require, to the Governor or the Resident their proceedings for approval or reversal. And in order that justice may be duly, promptly, and impartially administered throughout the Kandian provinces to all classes, his Excellency the Governor is pleased to declare his pleasure touching the same, and to delegate and assign the following jurisdiction to the public officers of Government, for hearing and determining cases wherein Kandians are concerned as defendants, either civil or criminal.

Every agent of Government shall have power and jurisdiction to hear and determine alone civil cases, wherein the object of dispute shall not be land, and shall not exceed in value fifty rix-dollars, and also criminal cases of inferior

description, such as common assaults, petty thefts and breaches of the peace, with power of awarding punishment not exceeding a fine of 25 rix-dollars, corporal punishment with a cat-and-nine-tails or rattan, not exceeding thirty lashes, and imprisonment with or without labour not exceeding two months, to which terms of imprisonment and fine such agents are also limited in punishing neglect or disobedience of orders according to the provisions above detailed.

The Second or Judicial Commissioner shall, sitting alone, have power to hear and determine civil cases, wherein the object in dispute shall not be land, and shall not exceed 100 rix-dollars in value, and also criminal cases of inferior description, with power of punishment as in the last clause conferred on Agents of Government. The second Commissioner, or such Agents of Government in the provinces as the Governor shall delegate, shall hold at Kandy and in the provinces a court for the trial of all other civil cases, and of criminal cases except treason, murder or homicide, with powers in criminal matters to assess any punishment short of death or mutilation of limbs or member; which court shall consist in Kandy of the Second Commissioner and two or more chiefs, and in the provinces of the Agent of Government and one or more Dissaves of the province, and one or more Mohottales or principal Koraals, so that there shall be at least two Kandian assessors or two Mohottales or Koraals where no Dissave can attend. The decision of the courts in the provinces shall be by the Agent of Government, the Kandian assessors giving their advice, and where the opinion of the majority of such assessors differs from the opinion of the Agent of Government, there shall be no immediate decision, but the proceedings shall be transferred to the court of the Second Commissioner, who may either decide on the proceedings had in the original court, or send for the parties and witnesses and re-hear the case, or take or order the Agent to take further evidence and shall decide the same.

Appeals also shall lie from the decisions of such Agents to the court aforesaid of the Second Commissioner; in civil cases if the appeal is entered before the Agent in ten days from his decree, and the object in dispute be either land or personal property exceeding 150 rix-dollars in value, in which case execution shall stay, and the proceedings be transmitted to the said Commissioner's court, which shall and may proceed in the same as in the cases mentioned in the former article. That appeals also may be allowed upon order of the Governor or the Board of Commissioners, although not entered in ten days, if application be made in a year. The decisions in the court of the Second Commissioner shall be by him, the Kandian assessors giving their advice, and if the opinion of the majority of such assessors shall be different from his, the case whether originally instituted, or in appeal, or reference from the Agent of Government, shall be transferred to the Collective Board, and by them reported on to the Governor, whose decision therein shall be conclusive and without appeal; but that in civil cases decided by the Second Commissioner, either in original, or brought before him by appeal or reference; appeal shall lie to the Governor, if entered before the Second Commissioner in ten days from his decree, and if the object in dispute be either land or personal property exceeding in value 150 rix-dollars, in which case execution of the decree shall be stayed, and the proceedings be transmitted to the Governor. But appeal may be allowed by the order of the Governor on application within one year from the date of the decree. Appeals to the Governor will be disposed of by him in correspondence with the Board of Commissioners. In criminal cases no sentence either by the Second Commissioner or the Agents of Government shall be carried into effect, if it awards corporal punishment exceeding 100 lashes, imprisonment with or without chains, or labour exceeding four months, or fine exceeding 50 rix-dollars, unless after reference to the Governor through the Board of Commissioners, which will report on the case and sentence, and after his Excellency's confirmation of such sentence.

The Honourable the Resident may, when he thinks needful, assist and pre-

side in the Court of the Judicial Commissioner, and the Resident may also hold a court for hearing cases, to consist of himself and two Kandian chiefs, or assessors, under the provisions respecting references and appeals and limitation of execution of sentences in criminal cases prescribed to the Judicial Commissioner, and to preserve regularity, the records of such the Resident's judicial proceedings in each case shall be deposited with the Judicial Commissioner on the conclusion of the same.

In all cases of treason, murder, or homicide, the trial shall be before the courts of the Resident, or of the Second Commissioner and his Kandian assessors, whose opinion, as to the guilt of the defendent and the sentence to be passed on any one convicted, is to be reported through the Board of Commissioners, with their opinion also to the Governor for his determination. All cases criminal or civil, in which a superior chief is defendant, shall be originated and heard before the Resident or Second Commissioner, and all other cases shall be instituted before the jurisdiction in which the defendant resides. Provided that in civil cases the plaintiff may appoint an attorney to prosecute in his behalf, as the defendent may to defend his case. In civil cases the losing party may be, by the Second Commissioner or Agent of Government, discretionally ordered to pay a sum to Government of one-twentieth part of the value of the object in dispute, not exceeding in any cases 50 rix-dollars. The First and Second Adigaar shall and may execute civil jurisdiction over all Kateparales and their property, subject to appeal to the Second Commissioner, and also over such other persons and property, as the Governor may, by special warrant, assign to the jurisdiction of either of these two great officers, subject to appeal as before mentioned ; and the Second Commissioner or any Agent of Government may refer cases for hearing, and report to him in his court to the Adigaars, Dissaves, or Mohottales. The Adigaars shall have jurisdiction to punish disobedience of their orders and petty offences, by inflicting corporal punishment, not exceeding fifty strokes with the open hand, or twenty-five with a rattan on the back, or by awarding imprisonment for a term not exceeding fourteen days. The Dissaves or chiefs, holding the Governor's commission, may also punish offences by corporal punishment, not exceeding twenty-five strokes with the open hand, and imprisonment for a term not exceeding seven days ; and similarly the principal Mohottales, Lianaraales, and Koraals, being in office, may inflict corporal punishment for offences on persons, over whom they might have exercised such jurisdiction under the former government, not exceeding ten strokes with the open hand, and may imprison such persons for a term not exceeding three days, provided that the several persons on whom the above power is exercised, shall be duly and lawfully subject to the orders of such Adigaar, Dissave, Chief, Mohottale, Lianaraale, or Koraal, and that no such power shall be exercised on persons holding office, or on persons of the low country, foreigners, or on Moormen of the Kandian provinces, and in all cases where imprisonment is awarded for a term exceeding three days, the prisoner be sent, with a note of the sentence, to the Second Commissioner, or the nearest agent of Government, to be confined.

To insure a due and uniform administration of justice, it is ordered by his Excellency, that all evidence before the Resident, the Second Commissioner, or other agent of Government, in a civil or criminal case, shall be taken on oath, which oath, in the case of Kandian or Hindoo witnesses, shall be administered after the evidence is taken (the witness being previously warned that such will be the case) at the nearest dewalé, before a Commissioner or Commissioners ordered by the Court to see that the witness declares solemnly that the evidence he has given is the truth and nothing but the truth ; that no exemption can lie to this mode of giving evidence, except where Buddhist priests are examined, and that every person, except a priest, giving evidence, must stand while he delivers it.

The people of the low country, and foreigners coming into the Kandian provinces shall continue subject to the civil and criminal jurisdiction of the agents

of Government alone, with such extension as his Excellency may, by special additional instructions, vest in such agents, and under the limitation as to execution of sentences in criminal cases herein before provided as to Kandians in the 42nd clause, until reference to the Governor through the Board of Commissioners, except in cases of treason, murder, and homicide, in which such persons shall be subject to the same jurisdiction now provided for Kandians, and the same line shall be pursued in cases wherein a Kandian Moorman shall be defendant.

And his Excellency takes this occasion to confirm the provisions of his Proclamation of the 2nd March, 1818, respecting the Moormen, but to explain that they are, nevertheless, when living in the villages wherein also Kandians reside, to obey the orders of the Kandian chief or headman of the village on pain of punishment, by the Agent of Government, for disobedience, notwithstanding any thing contained in the said Proclamation. According to such known rules, justice will be accessible to every man, high or low, rich or poor, with all practicable convenience, and the confident knowledge of impartiality of decision. And to give effect to this plan for the administration of justice, and to collect the public revenue, and to ensure the execution of public duties, his Excellency is pleased to assign to the immediate control and exercise of jurisdiction of the Board of Commissioners the following provinces: the Four Korles; Mátalé; Oodapalata, including Upper Bulatgammé; Oodanoora; Yatinoora; Tumpanne, Harisiapattoo; Doombera; Hewahette; Kotmalé; the part of Walapane, lying west of the Kuda and Ooma-oya and the Hooroole, Tamirawane, Maminiya and Ollagulla pattoos of Newera Kalawa; in all, which the higher judicial duties and the collection of revenues, will be made by the Commissioners of the Board; but in those limits there will be besides two Agents of Government to hear minor cases at Attapittia in the Four Korles, and at Nalandé in Mátalé. There will be an Agent of Government resident in Ouva, to whose immediate jurisdiction are assigned the provinces of Ouva, Welassé, Bintenné, Wiyaloowa, and the royal village of Madulla; all civil and criminal cases will be heard by him, with the exceptions mentioned, and under the rules detailed above. He will give orders to collect revenue, perform public service, suspend and banish headmen for disobedience, and exercise general powers of Government in those limits, subject to the superintendence of the Board of Commissioners. Similarly an Agent of Government in the Seven Korles will exercise jurisdiction over that province, and the northern part of Newera Kalawa. An Agent of Government in Saffragam will perform like duties in that province. An Agent of Government will reside in the Three Korles with like power, and the collector of Trincomalee will hear all cases and collect the revenue, and cause public service to be performed in the same manner in Tamankada.

In all matters not provided for by this proclamation or other proclamations heretofore promulgated by the authority of the British Government, his Excellency reserves to himself and his successors the power of reforming abuses, and making such provision as is necessary, beneficial or desirable. He also reserves full power to alter the present provisions, as may hereafter appear necessary and expedient, and he requires in his Majesty's name all officers, civil and military, all Adigaars, Dissaves, and other chiefs, and all other of his Majesty's subjects, to be obedient, aiding and assisting in the execution of these or other his orders as they shall answer to the contrary at their peril.

Given at Kandy, in Ceylon, this 21st day of November, 1818.

By his Excellency's command,

(Signed) GEORGE LUSIGNAN,
Secretary for Kandian Provinces.

GOD SAVE THE KING.

XIII.

The Singhalese language contains seven short vowels with their corresponding long ones, and thirty-four consonants, standing as follows, in the Singhalese alphabet :—

Vowels.—ă, ā ; ĭ, ī ; ŭ, ū ; ilŭ, ilū ; irŭ, irū ; ĕ, ē, ai ; ŏ, ou.

Consonants.—ka, kha ; ga, gha ; nya. cha, chha ; ja, jha ; gnya. ta, tha ; da, dha ; na. 'ta, 'tha, 'da, 'dha, 'na, pa, pha ; ba, bha, ma. ya, ra, la, wa, sa, sha, sæ, ha, 'la.

In repeating these vowels or consonants, the word "yanu," is added to each, as, "ă yanu," "ā yanu," "ĭ yanu," "ī yanu," and so on. Besides these are the dipthongs, ai, eu, oŭ, eiu, æ, æ̆, æiu, æou, æū, ey.

There are also twelve symbols, substitutes for vowels and dipthongs, and for the letters n, r, y, and w, and in some positions they double the consonants. These symbols are sometimes written above the letters, sometimes below, and before and after the letters. Nouns are divided into animate and inanimate, and are thus declined :—

ANIMATE NOUN.

	Singular.		*Plural.*
N.	Horā, thief.	*N.*	Horu, thieves.
Ac.	Hora, thief.	*Ac.*	Horun, thieves.
Gen.	Horā-gē, of thief.	*Gen.*	Horun-ge, of thieves.
D.	Horā-ta, to thief.	*D.*	Horun-ta, to thieves.
V.	Horă, thief.	*V.*	Horu, thieves.
Ab.	Horā-gen, from thief.	*Ab.*	Horun-gen, from thieves.

INANIMATE NOUN.

	Singular.		*Plural.*
N. & V.	Pota, book.	*N. & V.*	Pot, books.
Ac.	Pota, book.	*Ac.*	Pot, or potwal, books.
G.	Potē, of book.	*G.*	Potwala, of books.
D.	Pota-ta, to book.	*D.*	Potwalata, to books.
Ab.	Poten, from book.	*Ab.*	Potwalin, from books.

The similarity of origin between a vast number of Singhalese words, and the same in the Latin, Greek, and even English languages, will be at once perceptible to the reader, from the following specimen :—

ENGLISH.	LATIN.	SINGHALESE.	ENGLISH.	LATIN.	SINGHALESE.
God.	Deus.	Dewiyo.	Rays.	Radius.	Raes.
Day.	Dies.	Dawasa.	Water.	——	Watura
Month	Menses.	Masa.	Bubble.	Bibulus.	Bubula.
Serpent.	Serpens.	Sarpayā.	Ship.	Navis.	Nawa.
Father.	Pater.	Pitra.	Stand.	Sto.	Sitinawa.
——	Abba.	Appa.	Young.	Juvenis.	Yowwanaya.
Mother.	Mater.	Mitra.	Tooth.	Dens cutis.	Danta.
Daughter.	Filia.	Dutra.	Thou.	Tu.	τό.
King.	Rex-egis.	Rāja.	Receive.	—	Labanawa.
Foot.	Pes-edis.	Pada.	Bind.	—	Bandinawa.
To give.	Do.	Denawa.			

NUMERALS.

ENGLISH.	LATIN.	SINGHALESE.
One.	Unus.	Ekai.
Two.	Duo.	Dekai.
Three.	Tres.	Tunai, or tri.

The names of animate nouns, whether masculine or feminine, generally terminate with a long vowel, a long ā or ī. Those of inanimate nouns, with a short ă. There are only two numbers, singular and plural. The adjectives never vary in termination, whatever gender the noun is to which they are applied. There is a great number of pronouns for the second and third person singular, which are used by the speaker according as he wishes to shew respect, or otherwise, to the person he addresses. Of the second person singular, there are no less than thirteen different words, and one of the most difficult things for a foreigner to understand is the proper use and application of these words, so as not to offend on the one hand, or yield too much respect on the other. The following are the Singhalese varieties for our second person singular, "Thou." 1. Tó; 2. Tama; 3. Umba; 4. Nuba; 5. Oba (the two last seldom used *vivâ voce*); 6. Umbadæ; 7. Umbāhē; 8. Tamusē; 9. Tamunnæhæ; 10. Tamunnanse; 11. Tamunwahanse; 12. Nubawahansē; 13. Obawahansē.

The verbs have four voices, called the volitive, involitive, causative, and reciprocal. There is no passive voice. To express the passive, it is necessary either to give a different turn to the sentence, or to call in the aid of another verb. The volitive expresses an act willed by an animated being, as, "he splits a tree." The involitive, a natural or accidental effect, as "the tree splits (of itself)." The causative expresses the performance of an act by the agency of another, as, "he gets the tree split." The reciprocal expresses an act which takes effect on the agent, as, "he healed himself."

The position of words in a sentence is very different from, indeed, the very reverse of, the method adopted in all the western languages. Thus, Genesis xlv. 3, 4:

3 Yōsæp	tamāgē	suhōdarayanta	kathākota	mama	Yōsæpya	māgē
3 Joseph	of himself	to brethren	speaking	I	Joseph (am)	of me

piyā	tawama	jiwatwa	innawādæyi	æsuwaya.	Sahōdarayó	uttara	denta
father	yet	alive	is	asked.	Brethren	answer	to give

bæruwa	ohu	idiriyē	kælambi	sitiyāya.
being unable	him	before	troubled	were.

4 Yōsæpda	sahōdarayanta	mā	langata	ewyāyi	kiwāya:	owunda	ohu
4 Joseph and	to brethren	me	near to	come	said:	they and	him

langata	giyāya.	ewita	ohu	topi	Misarayata	wikkāwa	topagē	Sahōdarawu
near to	went	then	he	ye	to Egypt	having sold	of you	brother

Yosæp	mamayayi	kiwāya.
Joseph	I (am)	said.

In these sentences will be perceived the manner in which the Singhalese get over what we may consider a great defect in their language, but which to those acquainted with it is a beauty, the want of the *pronoun relative*. This is obviated chiefly by the use of compound epithets and participles. Thus, the "Gospel which I preached, which ye received, and wherein (in which) ye stand," is thus rendered by the Singhalese: "I-to you-having-proclaimed;" "you-having-received;" "you-being-established;" all agreeing with the word "Gospel," which comes last. For the above illustrative notice of the Singhalese language, I am indebted to the Rev. Mr. Selkirk, lately attached to the Church Mission, in Ceylon.

XIV.

ABSTRACT OF THE CHARTER OF JUSTICE OF 1833.

Article 1. Revokes the three charters of George III. which established a Supreme Court and a High Court of Appeal.— 2. Abolishes Provincial

Courts, Courts of the sitting Magistrates, of the Judicial Commissioner, of the Judicial Agent, of the Agents of Government, the Revenue Courts, and the Court of the Mahabaddé.—3. Abolishes the appellate jurisdiction of the Governor and Judicial Commissioner in the Kandian, and the Minor Courts of Appeal in the maritime provinces.—4. Takes away from the Governor the power of establishing any court, except in the terms of the Charter, but leaves intact the local courts of native arbitrators, called Gamsabæ.—5 & 6. Establishes a Supreme Court, presided over by a Chief Justice and two Puisne Judges, to be appointed by letters patent issued under the island seal, in pursuance of warrants under the royal sign manual.—7. Permits the Governor, in certain casualties, to name a successor to, or substitute for, a Judge, by letters patent under the island seal.—8. Permits the temporary suspension of a Judge, by an order of the Governor, under the island seal, and with the consent of the majority of the Executive Council, but only upon the most evident necessity, and mature deliberation, and after the most early, complete, and authentic information of the grounds of such proceedings have been furnished to the said Judge, and a report of the same must be sent to the Secretary of State, and a full statement be entered on the minutes of the Executive Council of the grounds of suspension, and the evidence on which it is founded, a copy of which must be forwarded to the said Judge; and the Crown reserves to itself the power of confirming or disallowing such suspension.—9. Gives the Chief Justice precedent rank analogous to that enjoyed by the Chief Justice of the Queen's Bench in England.—10. Gives the Puisne Judges rank after the Commander of the Forces, and the same as that enjoyed by the Puisne Justices of the Queen's Bench, and in respect of each other, according to the priority of appointment.—11. Directs the use of a special Seal for the Supreme Court, to be kept by the Chief Justice, or in case of his suspension, by the substitute appointed by the Governor.—12. Forbids the acceptance of any other office by any of the three Judges, except that of Judge of the Court of Vice-Admiralty, or of Commissioner for prize causes and other maritime questions.—13. Appoints a Registrar and Keeper of the Court Records, and such other officers as may seem necessary to the Chief Justice, with the approval of the Governor.—14. The Crown reserves to itself the appointment of all the subordinate officers of the Court, except the Clerk and Private Secretary of the Judges, who hold the same at its pleasure, but are liable to suspension by the Court for due cause.—15. Empowers the Supreme Court to enrol as Advocates or Proctors of the Supreme Court all persons of good repute and sufficient qualifications, and in case of a refusal to admit any person, the reason thereof shall be declared in open Court, and no person is entitled to plead in such Court but those so enrolled.—16. Divides the island for judicial purposes into the district of Colombo and three circuits, called the Northern, Eastern, and Southern circuits, the first of which comprised all the maritime districts north of Colombo; the second, all the Kandian provinces and the maritime districts on the eastern coast; and the third, all the maritime provinces south of Colombo, including the Mahagamapattoo; but gives the Governor power to alter or modify such divisions on the requisition, in writing, of the Judges.—17. Authorises the Governor, with the concurrence of the Judges of the Supreme Court, to subdivide the said circuits into districts, and to alter and modify them from time to time as required.—18. Assigns a Court to every district, to be holden by a District Judge, and three Assessors, the former appointed by letters patent of the Governor, under the island seal, subject to the approval of the Crown.—19. Directs the selection of the Assessors from natives or otherwise, who shall be of age, of good repute, and fitting ability; and reserves to the Crown the right of appointing a permanent Assessor in the respective districts.—20. Directs the appointment of the subordinate officers of the said Courts, and the admission of Advocates and Proctors after the same rule as in the Supreme Court.—21. The Supreme Court to be holden at Colombo for the district of that name, and the District Courts to be holden at the most convenient place within each district.—

22. Constitutes each of the District Courts a court of civil jurisdiction, with full power to hear and determine all pleas, suits, and actions in which the defendant is resident within the district where they are brought, or where the cause thereof shall have arisen, or the act in question been performed; and in a case where the Judge himself should be concerned, the matter is cognizable in the Court of the adjoining district.—23. Appoints each of the District Courts to be a court of criminal jurisdiction, with full power to inquire into offences committed within its bounds, and to determine all prosecutions arising therefrom, except in cases where the accused would be subject, on conviction, to death or transportation, or imprisonment for more than a year, or a whipping of more than one hundred lashes, or a fine exceeding ten pounds.—24. Assigns to the said Courts the care and custody of the persons and property of idiots and lunatics within their respective districts, and the appointment of guardians, and to make order for the maintenance of such persons, and the proper management of their estates, and to take proper securities from guardians, and call them to account for any balance, to enforce its payment, to make order for its secure investment, and to remove such guardians as occasion may require.—25. Gives also to the said Courts full power to appoint administrators of the estate and effects of intestate persons, or who may not have chosen an executor thereof, and power to decide upon the validity of any document adduced as the last will of any person who may have died within their respective districts, and to record the same, and grant probate thereof; with like power to appoint administrators in cases where the executors thereby appointed shall not appear to take out probate, or having appeared, shall have died subsequently, or become incapable. Empowers the said Courts also to take proper securities from the administrators of intestates, or of the wills of deceased persons, for the faithful performance of such trusts, with full power to call all such executors to account, and to charge them with any balance due to the estates of such persons, and to enforce the payment thereof, and to make order for its secure investment, and to replace the said administrators as occasion may require.—26. Empowers the District Courts to try, as in ordinary cases, all causes affecting the revenue, except where the rights, powers, and jurisdiction of the Court of Vice-Admiralty is involved, or where the punishment to be awarded would exceed that of ordinary cases.—27. Declares that the several jurisdictions thus vested in said Courts shall be an exclusive jurisdiction, and shall not on any pretext be assumed by any other Court, except where actions or prosecutions be brought by way of appeal before the Supreme Court.—28. Directs that every final judgment of the said Courts, and interlocutory order having the effect of a final judgment, and every order postponing the final decision of a cause there pending, be pronounced in open court, and that the Judge shall state to the Assessors what are the questions at law and fact in any case before them, and his own opinion, with the grounds thereof; and that the Assessors shall, in open Court, declare their opinion, and give their vote upon every question for adjudication, whether relating to any matter of law or fact, and in case of difference of opinion between such Judge and the majority or the whole of such Assessors in a matter of law and fact, the opinion of the Judge shall prevail, and be taken as the judgment of the whole Court; but a record shall be preserved of the case, and of the votes of such Judge and Assessors upon each such question.—29. Appoints the Supreme Court a Court of appellate jurisdiction for the correction of all errors in fact or law committed in the District Courts, and assigns it the sole and exclusive cognizance, by way of appeal, of all matters originally brought before the same. Further grants it authority to hold an original jurisdiction for inquiring into all crimes and offences committed throughout the island, and for trying and determining all prosecutions against parties charged therewith, and ordains that its civil and criminal sessions shall be holden by one of the Judges in each of the circuits aforementioned.—30. Directs that each sessions of the Supreme Court shall be held twice a year within the circuits, at such places and time, as the Governor

shall, with the concurrence of the Judges, appoint; but that they shall be so arranged that all the Judges of the Supreme Court shall not be simultaneously absent from Colombo, and that all such Judges shall be resident there at the same time, not less than twice a year. Gives the Judges the right of choosing the circuits by seniority.—31. Directs that at every civil session of the Supreme Court in each circuit, three Assessors shall be associated with the Judge, and that every criminal session shall be holden before a Judge and thirteen jurymen.—32. Gives to the Judge and three Assessors, and the Judge and thirteen jurors, when on circuit, all the powers vested in the Supreme Court.—33. Empowers the said Court, at its civil session on circuit, to determine all appeals from any district Court within its limits, and to affirm, alter, or modify every judgment according to law, or, if necessary, to remand any case to the District Court for a further hearing, or for the admission of further evidence, and in hearing an appeal therefrom, to admit or reject new evidence as justice may require.—34. Empowers the Court of Civil Sessions on circuit to issue mandates, in the nature of writs of mandamus procedendo, against any District Court within its limits, and to order the transfer of any case to any other District Court, if it shall appear that there is sufficient reason to conclude that justice would not be done in the Court it which it had been commenced; and the District Court to which the same is transferred shall have the same jurisdiction as that in which the case had been commenced had.—35. Directs that the Judge of the Supreme Court and Assessors, in civil cases on circuit, shall severally give their opinion, and vote according to the rule laid down in Art. 28, for the District Judges.—36. Directs that at every criminal session of the Supreme Court on circuit, such Court shall determine all appeals from the District Courts within its limits, and shall confirm, alter, and modify the same according to law. Gives it power to admit or reject new evidence, as justice may require, and empowers it in certain cases to transfer a prosecution from one District Court to any other within its limits, under the rule laid down in Art. 34.—37. Prohibits the suspension of any sentence in the District Courts in criminal cases with a view to an appeal to the Supreme Court, unless the District Judge shall see fit to make such an order.—38. Ordains that at every criminal sessions of the Supreme Court on circuit, those cases in which it has original jurisdiction, and which the Queen's Advocate or his deputy may elect to prosecute before it, shall be heard and determined by the same.—39. Ordains that all crimes and offences cognizable before the Courts constituted by the Charter shall be prosecuted, and all fines and penalties be sued for and recovered in the name of the Queen's Advocate or his deputy, by information exhibited without the previous finding of any inquest or grand jury, but permits the Supreme Court to regulate the mode in which minor offences shall be prosecuted in the District Courts.—40. Directs that all criminal cases at the sessions of the Supreme Court be decided by thirteen jurors, and that in case of non-agreement, the verdict of the majority shall be taken as that of the whole.—41. Directs that all questions of law arising at the said criminal sessions shall be decided by the Judge, who shall pronounce his decision in open Court, and assign the grounds of the same, but he can refer the same for the decision of the collective Court at general sessions.—42. Respites the execution of any person sentenced to death at the criminal sessions, until the case shall have been reported by the Judge to the Governor.—43. Directs the Judge on circuit to issue his mandate to the fiscals or keepers of prisons within its limits to report the persons in their custody, charged with an offence, and the said fiscals are required to certify and transmit a calendar, specifying the time when such persons were committed, by whose authority, and on what charges. And to the said list shall be annexed a copy of the informations taken against them on oath. And if need be, according to the exigency of such mandate, the fiscal shall bring the said persons in their custody before the said Judge, wherever he may be holding the criminal sessions of the Supreme Court, together with the witnesses, whose names are endorsed on the commitments, to be dealt with according to law. Further,

any cases of committal on a criminal charge, arising during the session, shall be inserted in the said list by an officer of the Supreme Court for trial.—44. Declares that any of the Judges of the Supreme Court remaining at Colombo shall, within the limits of its district, exercise the same jurisdiction, and hold the same civil and criminal sessions as those on circuit.—45. Ordains that whenever any question at law pleading, evidence, or practice shall arise at any civil or criminal session of the Supreme Court on circuit, or within the district of Colombo, that shall appear to the Judge to be doubtful or difficult, he shall reserve the same for the decision of his brethren collectively at a general session of the Supreme Court, which shall be held from time to time.—46. Requires Judges of the Supreme Court, while on circuit, to examine the records of the different District Courts, and if they find contradictory or inconsistent decisions have been given by the different Courts, or by the same Court at different times, upon any matters of law, evidence, pleading, or practice, to report thereon to the collective body at the general sessions ; and after due consideration, to prepare the draft of a declaratory law, and transmit it, under the seal of the Court, to the Governor, who shall lay it before the Legislative Council for consideration. Ordains the establishment, by the Judges, of such general rules and orders for the removal of doubts in matters of pleading or practice as occasion may require.—47. Authorizes the Judges on circuit, or at the general session of the Supreme Court, to issue mandates, in the nature of writs of habeas corpus, to bring up the body of any person imprisoned within the said island and its dependencies, and to discharge or remand him, or otherwise deal with him according to law, and to issue injunctions to prevent any irremediable mischief from ensuing before the applicant for the same could prevent the same by bringing an action in any District Court. Forbids the Supreme Court from granting an injunction to prevent any party to a suit in a District Court from appealing to a court of appeal, or from suing in any District Court, or from insisting upon any ground of action, defence, or appeal.—48. Permits the Judges of the Supreme Court, by general rules and orders, to require the District Courts to transmit to them at Colombo their records in any cases upon which appeals may have been entered. Empowers the Judges of the Supreme Court to hear, with the consent of both parties, such appeals at general session, and to decide the same in a summary way, and without further argument to remit such records, with their decision, to the District Courts, to be carried into effect.—49. Authorizes the Judges of the Supreme Court, collectively, at general sessions, to form such general rules of Court, as shall seem meet, both as to the time and place of holding any general sessions of the Supreme Court, and any civil or criminal session of the same, on circuit, or in the district of Colombo, and the several District Courts, as shall not be inconsistent with the authority granted to the Governor by Art. 32, together with such rules as to the form and manner of proceeding to be observed in the said different Courts, and as to the practice and pleadings upon all actions and criminal prosecutions, the proceedings of the fiscals and other officers of the Court, the process of the said Courts, the mode of executing the same, the qualifications, summoning, impanelling, and challenging assessors and jurors, arrest on mesne process or in execution, taking of bail, duties of gaolers, the mode of prosecuting appeals from the District Courts, the admission of advocates and proctors, and the administration of justice in general, and to revoke, alter, or amend the same as occasion may require. But no rules must be repugnant to the charter, and all must be framed to promote, as far as possible, the discovery of truth, and economy, and expedition in the dispatch of business, and must be drawn up in plain and succinct terms, and promulgated in the most public and authentic manner, and must be previously transmitted to the Crown for its approbation or disallowance under the seal of the Court.—50. Permits a party to any civil suit or action in the Supreme Court to appeal to the Privy Council against any final judgment or order of the same, subject to the following rules : 1st. That before any such appeal be brought, such judgment or order be reviewed by the Judges collectively

at the general sessions, which Judges shall regulate the form and manner of proceeding in bringing such judgment or order by way of review before them, and shall thereupon pronounce judgment according to law, the judgment of the majority being taken for that of the whole. 2ndly. Every such judgment or order appealed against shall affect a sum above the value of £500. or involve the title to property, or some civil right of equal value. 3rdly. The party aggrieved by such judgment or order shall, within a fortnight after it shall have been pronounced, apply to the Supreme Court at general sessions, by petition, for leave to appeal. 4thly. If such leave to appeal shall be prayed by the party adjudged to pay any sum of money, or to perform any duty, the said Supreme Court shall direct that the judgment be carried into effect, if the party respondent shall give security for the immediate performance of any judgment pronounced by the Privy Council upon such appeal; and a postponement of execution must be shewn to be well founded by the appellant, and he must give security for the performance of any judgment pronounced by the Privy Council, to the Supreme Court. 6thly. Security shall be given by the appellant for the prosecution of the appeal, and the payment of all such costs as are awarded by the Privy Council to the respondent, and the Supreme Court shall determine the nature, amount, and sufficiency of the securities to be so taken. 7thly. In cases where immovable property is at stake, and the judgment appealed against shall not change or affect the actual occupation thereof, no security shall be demanded from either party; but if otherwise, then such security shall not exceed the amount required to secure the restitution free from all damage or loss of such property, or of the intermediate profit, which, pending such appeal may accrue from its occupation. 8thly. In any case where the subject of litigation shall consist of money or personal debt, the security to be demanded from either party shall either be a bond of equivalent value to the property in dispute, and entered into by one or more sufficient sureties, or by way of mortgage, or voluntary condemnation of some immovable property within the island of the full value of the amount in dispute above all mortgages and charges affecting the same. 9thly. The security to be given by the appellant for the prosecution of the appeal, and the payment of costs shall in no case exceed £300. 10thly. If the appellant shall have completed his securities within three months from the date of his petition for leave to appeal, then the Supreme Court shall allow such appeal. 11thly. Any person feeling aggrieved by any order, or any proceedings of the said Supreme Court respecting the security to be taken upon such appeal, shall be authorised to apply to the Privy Council for redress in the premises.—51. Reserves to the Crown the right to receive an appeal on the petition of a person aggrieved by the Supreme Court, under certain conditions.—52. In all cases of appeal allowed by the Supreme Court, it shall, on the application of the appellant, certify and transmit to the Privy Council a true copy of all proceedings, evidence, judgments, &c. in the case, so far as they have relation to the appeal, under the seal of the said Court.—53. Directs that the Supreme Court shall carry into immediate effect the judgments and orders of the Privy Council in all cases of appeal in the same manner as any original judgment or decree of its own.—54. Revokes all laws, customs, and usages repugnant to this charter.—55. Declares that any person lawfully administering the government for the time being, shall be considered the Governor.—56. Ordains, that at the expiration of two months after the arrival of the charter in the island, the Governor shall, by proclamation, announce its operation therein, and any suit or action then depending before any court, shall be subject to its provisions, and be removed to the Court thereby established.—57. Reserves the full right of revoking, altering, and modifying, the said charter to the Crown, as it may think fit, by letters patent under the great seal.

XV.

SUPPLEMENTARY CHARTER.

Owing to the absence of certain provisions, deemed essential for the prompt and effective action of the Government in relation to the administration of justice, a Supplementary Charter was issued in 1843, by which the Governor was empowered to provide for the furtherance of that object by certain laws or ordinances, passed with the advice and consent of the Legislative Council, and for altering and amending the constitution of the Supreme or any other court, and the limits, territorial or otherwise, of their jurisdiction, and the time and places of holding them, the number and functions of the officers employed, the powers and authority of the Judges, and all other matters incident thereto, or which may to them appear necessary for the economical, prompt and effective administration of justice, civil or criminal, and such laws shall have the same force as all other laws and ordinances, provided they be in such a manner and form, and subject to all such rules as shall be in force in reference to any other law of the local Legislature, and shall not have force until they be ratified by the Crown, unless passed unanimously by the Legislative Council, and unless the Judges of the Supreme Court shall have certified under their hands to the Governor, that it is expedient that such law should take effect, and should not be suspended till the pleasure of the Crown be known. But in any case wherein any such unanimous votes of the Legislative Council be given in favour of the immediate operation of any such law, then the same shall take effect within the said island, and shall have force immediately after the date and enactment thereof, subject to disallowance by the Crown, if it should be so advised.

The extreme inconvenience, under any circumstances, of a previous reference to the Crown before the enforcement of an ordinance, led to a representation from the local Government, and the issue of another Supplementary Charter in 1846, by which so much of the Charter of 1843, as required the previous consent of the Crown to an ordinance for the better administration of justice, was revoked, and the Governor was empowered to annul, by any ordinance passed by the Legislative Council, any provisions of the previous Supplementary Charter, subject to its disallowance by the Crown.

I have been indulged with an inspection of the instructions furnished to Lord Torrington by the Crown, but as they are in the main identical with those issued in times past to preceding Governors, and the tenor of the original instructions is nearly similar to those issued for all the Crown colonies, I refer those requiring information to pp. 326-32 of my work on Mauritius. In reference to Ceylon, I may add, that a supplementary instruction revokes a previous one, forbidding the naturalisation of aliens, except under certain contingencies, and that another gives additional facilities for the payment of Crown lands, which was before confined to the Surveyor General's department at Colombo.

An ordinance promulgated in 1844 divides the island into three judicial circuits, called the Northern, Midland and Southern circuits. The Northern circuit comprehends the Northern and Eastern provinces, and the districts of Chilaw, Putlam, Calpentyn, and the Demellepattoo, in the Western Province. The Midland circuit comprises the Central Province, the Western, except such parts as are comprised in the Northern and Southern circuits, and the district of Saffragam, in the

Southern province, except that portion attached to the district of Galle. The Southern circuit comprehends the Southern province, except that part of Saffragam attached to the Central, and a portion of the Western province.

The Northern circuit is subdivided into six districts: —Chilaw and Putlam, Court held alternately at each; Manaar and Silawatorre, Court held alternately at each; Nuwara Kalawa, Court at Anuradhapoora; Jaffna, Court at Jaffnapatam; Trincomalee; Batecalo.

The Midland circuit is subdivided into seven districts: Colombo, Negombo, Kandy, Kurunaigalla, Badulla, Mátalé, Ratnapoora.

The Southern circuit is subdivided into four districts: Caltura, Galle, Matura, Hambantotte.

Police Courts and Courts of Requests are held at the following places: at Colombo for that district; at Negombo; at Caltura; at Bentotte for part of the Galle and Caltura districts; at Ratnapoora for that district; at Galle; at Matura; at Tangalle for part of the district of Hambantotte; at Hambantotte; at Chilaw and Putlam for part of those districts; at Calpentyn for part of the district of Chilaw and Putlam; at Manaar; at Anuradhapoora for Nuwara Kalawa; at Jaffna for part of that district and the Wanny; at Point Pedro for Oodoopitty and Kattewellé and Point Pedro; at Chavagacherry for the parishes adjacent; at Kayts for the islands; at Moellitivoe for the adjacent districts of the Wanny; at Trincomalee; at Batecalo; at Kandy; at Kurunaigalla; at Kaigalle for the Three Korles and Lower Bulatgammé and the district adjacent; at Mátalé; at Nuwera Elliya for that district; at Badulla.

XVI.

Abstract of Ordinance enacted by the Governor of Ceylon, with the advice of the Legislative Council, to meet the general desire of the Public, for a definite arrangement, and to make provision for more easily ascertaining the boundaries of Estates, and protect the Crown against the consequences of double sales. Dated January 17th, 1844.

The liability is restricted to parties holding grants from the Crown or deeds to which maps and surveys are annexed, but provision is made for extending its operation to all lands which, in process of time, shall be surveyed by the Government agents. By the second clause they are empowered to make surveys of estates held by prescription or under instruments, to which correct surveys are not attached, as it was manifest that the respective limits of the natives could not have been marked out without exciting numerous disputes and disturbances, which the judicial tribunals would have been unable to arrange without first procuring surveys, which must have been delayed for an indefinite period, the cost of which surveys are to be defrayed by the owners of estates, and the Crown is then to grant a disclaimer to any right to the property in the manner prescribed by the seventh clause of the Ordinance, No. 12 of 1840, for preventing encroachments upon Crown lands. To enable the Government agent to ascertain whether persons hold under such titles as will bring them within the act, he may, as often as he thinks fit, demand an inspection of their title deeds; a refusal at any time will expose the person making it to penalty of five pounds. The right of action is taken away for any trespass on lands, the boundaries of which are not clearly defined along their whole line, unless the trespass or injury to the property has been wilfully committed. Any person having held land for three years, under a grant from the Crown erroneously made, if he has entered and kept up the boundaries, and cultivated the same, may retain the land so cultivated and improved, to the exclusion of

the original grantees, on payment to the latter of the value of the land at the time the grant was so erroneously made, which value is to be determined by arbitration. If the second grantee has not been three years in possession, then the original grantee may re-enter on paying three-fourths of the improved value of the land, less the value of the land in its uncultivated state, and if the first grantee decline to enter, then he may recover from the second grantee the value of the land, and one-fourth the value of the improvements; but if the first grantee knew the second grantee to be cultivating the land, and fraudulently omitted to claim it, the second grantee may demand a conveyance to himself of the land, on payment of its value at the time of the second grant. These appear to be the provisions relating to grants of land erroneously made by the Crown. Those which affect the title to any land whatever, the property of individuals, not held direct from the Crown, and having been entered upon when in an uncultivated state, and held adversely to the rights of the proprietor, would appear to be as follows: Where a person has held possession of any such land for not less than two, nor more than five years, having entered on the same "without fraud, and in perfect good faith," the proprietor shall not be entitled to re-enter except on payment to the party who has ousted him of possession of three-fourths the improved value of the land, less the value of this land in its uncultivated state. There are provisions, as in the case of lands obtained direct from the Crown, for giving to the proprietor the value of the land in an uncultivated state, if he decline to re-enter, and also, against any fraud on the part of the proprietor, if he conceal his claim to the land, knowing that it is being brought under cultivation at the expense of another party. There are, also, clauses which provide for keeping up the boundaries of estates, and for an inspection by the Surveyor-General, to ascertain their sufficiency, and for settling disputes and questions of value by arbitration, for the exemption from the operation of the Act of Minors and Lunatics, and for imposing penalties for removing land marks.

XVII.

NEWSPAPER PRESS.

The newspaper press in Ceylon consists of three journals issued bi-weekly—the Observer, Examiner, and Times, all published at Colombo; the Government Gazette, at ditto; and the Morning Star, a bi-monthly publication, in Tamul and English, published at Jaffna, and designed for the benefit of the Tamul people. The subscription price to the last-named publication is 1*s*., and the circulation averages 700 on the island and continent. Of the three Colombo papers, the Observer is the most liberal or illiberal, it is hard to say which. The Examiner is more moderate in its tone, and the Times cultivates the good opinion of the powers that be. Unfortunately, the pent-up passions of journalism here too seldom finding vent in forcible argument or legitimate discussion, degenerate into a rabid animosity or bootless contention; and the fourth estate, divesting itself alike of dignity and usefulness, has ceased to influence public opinion in the colony, or to re-act favourably upon the friends of the colony at home. This is all the more to be deplored, as it has tended to retard the concession of free institutions, has operated in many respects most perniciously upon the native mind, by exhibiting to its view a debased standard of thought and feeling, and has abstracted public attention from the true interests of the colony to pointless personalities or unseemly partizanship. And yet in the face of these evils, evils that cannot be too deeply reprobated, there is a large degree of latent talent and energy that, directed into a proper channel, would bid fair to place the press of Ceylon high in the list of what I may call the lay mission of civilization. For example: the

editor or editors of the Observer have the clearest and soundest notions of political economy; they have undertaken the thankless task of probing the causes that have led to the present temporary depreciation in coffee estates, and that with a courage that cannot be too highly praised, but so warped does the mind become in the unbridled conflict of party, that the same mind that you would gladly see preside in economical, you would be tempted to pull from its chair in political discussion.

XVIII.

TAXES.—DUTIES.—FEES.

Land Revenue.[1]—*Tax on Paddy.*] The receipts classed under this head are derived from the tax of one-half, one-third, one-fourth, one-fifth, one-tenth, or one-fourteenth of the produce. In the Central province, this tax, till 1826, had been exclusively levied by an annual assessment of the crop of each harvest, and had been chiefly collected in kind. In the districts adjacent to the crown of Kandy, the annual assessment was then commuted, with the consent of the proprietors, for the annual payment of a given quantity of grain; which arrangement continued in force till the end of 1830, when that system was further improved by giving the proprietors the option of that commuted fixed assessment, either at a fixed rate in money, or in kind. The term of the first settlement having expired with the year 1832, the proprietors had the option of either renewing the settlement on the same conditions for another term of three years, or of reverting to the former system of annual assessment. The renewal of the commutation assessment was accepted throughout the former commuted districts. As the end of 1835 the renewed commutation also expired, and a notice was issued that the assessment might either be renewed for twenty-one years, or that the tax might be redeemed in perpetuity by paying ten years' purchase of the commuted annual tax. The permission to redeem has been availed of by the proprietors to some extent, but such of them as are not prepared to redeem, have accepted the commutation assessments for periods varying from five to twenty-one years. In the Colombo district the commuted paddy tax, was rented experimentally in the beginning of 1841 in six or eight villages only, and the system was subsequently authorized to be extended. The commutation system prevails in all the other provinces, except the Matura, Tangalle and Hambantotte divisions of the Southern province, in which it has not yet been introduced.

[1] By a singular anomaly, the land in Ceylon having the greatest claim to exemption from taxation is most heavily taxed: I refer to the paddy lands; all lands producing coffee, pepper, &c. being exempt. The prevailing system of collection is such, also, as to aggravate the evil in every possible way. When the crop is sufficiently advanced to enable an estimate to be formed of its probable produce, the Government assessors proceed to calculate its value, with direct reference to the quality of the soil, the period of the harvest, and the appearance of the grain, and a return is made to the Agent of the Province of the amount liable upon every field, according to the nature of its tenure. The farm of the tax of each district is then sold by public auction for ready money to the highest bidder, who is empowered to collect it under certain conditions and restrictions, set out in his contract. As the harvest approaches maturity the cultivator is obliged to give five days' notice to the renter of his intention to cut, two days' notice if he finds it necessary to postpone, and, if the crop be not threshed immediately on being severed, the renter is entitled to a further notice of the day fixed for that purpose; and for any omission on the part of the proprietor the renter has a stringent remedy by suing for a penalty in the District Court. The same process pursued for the collection of this tax is equally resorted to for the realization of the tax upon dry grain in the uplands and hills, differing only in the proportion which is claimed by the Government. The discouragement to the extension of agriculture, inseparable from a system so vexatious and oppressive, is shewn by a return of the produce of the taxes for the last ten years, during which, while every other description of cultivation has been rapidly advancing, this has been all but stationary. The immediate abolition of this tax is therefore recommended by Sir E. Tennant, and the substitution in its stead of an acreable land tax, to be collected by Government officers from all lands, as likely to compel land jobbers to cultivate or else dispose of their estates, to put an end to the present unwise exemption of the headmen from the paddy tax, to include in some degree the tenants of the temples, and modify their at present degraded condition and servile tenure, and to levy a moderate assessment on coffee and cinnamon plantations, when the duties on those exports shall have been withdrawn.

Tax on fine Grain.] By the proclamation of 1803, and ordinance of 1840, a tax of one-tenth is imposed on the produce of all high lands, *i. e.* lands not producing paddy.

Tax on Gardens.] This revenue is derived from the produce of Government gardens, either rented, or collected in aumany.

Tithes redeemed.] A measure adopted by Government in 1813, under the conviction that the proprietors of paddy lands would cultivate them more carefully and with greater advantage to the public, if subjected to one-tenth only instead of half and quarter. The redemption is effected by the owner paying the estimated value of the difference of tax for eight or ten years at one payment. Under instructions from the Home Government, preparations are in progress for the general redemption of the land-tax upon the same principle, and it is already in progress in the Central province.

Land Customs.] Taxes levied at ferries, bridges, canals, and the lock and cart tolls established from time to time under the authority of Government, according to the ancient Dutch laws. *Sea Customs.*—See *Tariff.*

Cinnamon.] The proceeds of cinnamon, the collection of the plantations retained by Government. All the cinnamon gardens have been sold off except a portion of the Marandhan near Colombo, which is reserved for gradual sale in building lots. By the Ordinance of 1842, the duty was reduced to one shilling per pound, and now stands at fourpence. Two hundred bales of cinnamon were put up at every monthly sale, and sold without reserve to the highest bidder; but this will from henceforth be discontinued.

Licences.] Arrack and Toddy. Tax on the consumption of these articles, or the exclusive privilege of retailing, generally farmed in the several provinces. To cut timber, issued chiefly in the eastern districts.

Stills.] The duty on liquors distilled is two shillings a gallon.

Weights and Measures.] These are supplied by the Commissariat, and sold at the several cutcherries to individuals requiring them.

Chanks.] A duty of one-tenth of the value of chanks dug on public lands.

Salt.] The retail trade from the Kaymel river in the Western province to the Matura district in the Southern province, has been recently thrown open. The importation of salt, except by license under the authority of the Governor, is prohibited by the Ordinance of 1840.

Stamps and Judicial Receipts.] Amount of stamps sold at the several cutcherries, and by the Commissioner of Stamps. Amount of stamps sold in judicial process, and paid into the cutcherries by the several District Judges throughout the island.

Fines and Forfeitures.] Fines levied and sums obtained for articles confiscated and sold for the benefit of the Crown by the Supreme Court and District Judges.

Pearl Fishery.] Can only be considered a casual revenue. The banks are protected, and the possession of certain nets and instruments within certain limits, which might otherwise be used to the detriment of the pearl banks, prohibited.

Lands and Houses.] Under this head are receipts from the monthly rent of Government houses and lands occupied by individuals, the proceeds from sales of Government houses, gardens, waste grounds, &c., and the collections made at the several Government rest-houses in the island from travellers occupying the same.

Assessment of Houses.] This tax is levied from occupants of houses at Colombo and Galle. The Ordinance of 1843 repeals the enactments formerly in force, and fixes the tax payable on all houses at ten per cent. on the annual value thereof, for the purpose of providing a fund sufficient for the maintenance of a police force within the towns and limits therein specified. The actual amount now directed to be levied is seven-and a-half per cent. The sum received in 1845 was £4008, expended £5116; and for many years the expenditure has exceeded the receipts.

Government Gazettes, &c.] Receipts accruing from the sale of, and advertisements inserted in the Government Gazette, also from the sale of the Ceylon Almanac, Ordinances, &c.

XIX.

CURRENCY, &c.

The coin in circulation in Ceylon under the Dutch Government (for no vestige remains of any Portuguese currency), was, besides the various

monies current in Holland, a colonial copper coin in stivers, now called pices. The value of the latter was arbitrary, eighty of them being made equal to a silver ducatoon, and received at that rate at the Treasury. This stiver, differed from the Dutch coin of the same name, sixty-six of which were equal to the ducatoon. The remittances of the Dutch settlers, or public servants to Holland and Batavia, were effected in Government bills, from which the Government derived a fixed profit of eleven per cent., or by the bills of public servants, who were entitled to receive their fixed pay in Holland; and to the continent of India in specie in return for cloth, &c. which specie being Indian, was coined at Tutacorin. In consequence of the deficiency of the colonial revenue, as compared with the expenditure, and the increased military force rendered necessary for the defence of the colony by the American war, a forced paper currency, called *credit brieven*, was introduced at Ceylon in the year 1785, by Governor Van der Graff, payable on presentation in Ceylon copper coin, at the rate of forty-eight stivers for each rix-dollar. While all public payments were thenceforward made in paper money, gold and silver coins were for the first time sold by his order at public auction, and at a considerable profit, which occasioned the first step in the depreciation of the Ceylon currency; the copper coin becoming thin, the standard, regulated the value of the whole currency, instead of the ducatoon, as was formerly the case. Though great profits fell to the otherwise scantily paid servants of the Company from this source, yet the disarrangement of every branch of industry caused thereby, and the factitious enhancement of prices, ill repaid the Government for the temporary relief. The changes effected in the currency after the island fell under the Government of the English East India Company only tended to aggravate the evil; one of the first of these was the issue of a new copper coin of the same weight and quality as the Dutch. But the revenue being inadequate to the expenditure, it became necessary to draw on Madras for star-pagodas or bills to make up the deficiency, and again to depreciate the copper currency of Ceylon to equalise it with the former. The silver ducatoon had already risen fifty per cent. in value, and as we shall shortly see continued to rise. The civil servants, whose pay was at first fixed in pagodas, were apparently gainers by this state of things, but the value of commodities soon accommodated itself to the new value of the rix-dollar, fanam and stiver, and the Dutch inhabitants were in consequence seriously distressed. The natives being very unwilling to accept the star-pagoda at the rate fixed, the Government was compelled to pay their servants in bills, which were at times difficult of negotiation at the current relative value of money. In 1800 the currency, though still greatly depreciated, became more fixed, meanwhile the *credit brieven* had, by the Dutch capitulation, been transferred into a funded debt at no great sacrifice to the holders, and was withdrawn from circulation. An alteration was again effected on the transference of the colony to the Crown, by the issue of silver rix-dollars somewhat diluted, and paper rix-dollars equal to forty-eight stivers, and the exchange with the three Presidencies, which was slightly altered, was maintained at the same rate with England.

The exchange had been kept up by Government at a fixed rate till 1805, and the colony had been well supplied with bills owing to the Kandian war, &c., which obliged the local Government to draw largely upon the British Treasury; but in that year, it being found that a premium was paid for private bills by the merchants, Government bills on the Presidencies of India were sold at public auction to the highest bidders.

By the issue of silver rix-dollars, a new copper, and paper currency in Treasury notes from 1802, the currency was again deteriorated; the first indeed was diluted, the second was lighter than before; but as bills on England were granted by the local Government for rix-dollars at their nominal not their real value, and bills on Madras at four rix-dollars the star-pagoda, it was not for some time felt, as no Ceylon coin was meanwhile exported. On becoming a Crown colony, the pay of the civil servants was altered from star-pagodas into rix-dollars, four of which were equal to one pagoda. They were now liable to suffer by all the changes in the currency, but for some time this was averted by Government receiving them back in exchange for foreign coins or bills at the same rate at which they were issued. When, however, this rule was broken, the whole currency of the island fell down to the intrinsic value of the pure silver or copper in the coin.

A new coinage of silver rix-dollars was issued in 1808, with ten per cent. alloy more than in the former coinage, with a view to prevent its exportation, by which the value of the currency, chiefly consisting of paper money, was further deplorably depressed, and bills were no longer granted to public servants. An extreme and alarming depression of the exchange took place in 1812-13, in consequence of the total exportation from the island of all the silver and nearly the whole of the copper coin during a scarcity of food. The star-pagoda then rose to seventy-five and eighty fanams, instead of forty-eight, as in 1802, and no good bills could be obtained on England at other than ruinous rates. A new rate of pay was therefore established for the public servants in consequence of the fall of the exchange, which had taken place previous to 1811. Every measure adopted after the disturbance of the currency by Van der Graff will be seen to have increased the evil, and in 1813 the depreciation of the Ceylon stiver from its original value was 210 per cent. No slight auxiliary of the calamities thus entailed on the colony was the unfavourable balance of trade; this, though greatly diminished, still continues to a large extent, but the evil is now modified by circumstances not then in operation.[1] Though the importation of rupees within the last few years has been large, the greater part is almost immediately re-exported, or hoarded and carried back by the coolies, who, with the rice importers, refuse to receive payment in any other form. The rupee in Ceylon should not therefore exceed in legal value the same coin on the continent. The injunction of the Home to the Colonial Government, to give currency to it only at its sterling value of 1*s.* 10½*d.* was disregarded, and it was fixed at 2*s.* in order to retain it in the colony, and avoid the expense which the Government would have had to incur by being compelled to import a large quantity. Though still disapproving of the policy of this measure, yet in consideration of the interests which had grown up in the meantime, and to avoid the inconvenience of repeated changes in the currency, the Home Government has allowed that valuation to continue. Although the English currency is that in which accounts are calculated in Ceylon, the currency actually in circulation consists in great measure of rupees; it is therefore recommended by the Committee on the Finance and Commerce of the island, that Indian should be substituted for British currency.

[1] Since the above was written, I learn that a premium of nearly 12 per cent. is now paid for good bills on England. To a few this system is no slight profit, to the many I know it to be intolerable. The evil cannot be wholly obviated, while the balance of trade remains in its present disproportion, but I have yet to learn that it could not be modified by a combined interposition of Government and other classes.

The amount of paper currency now in circulation is 44,031 notes of £1 each; 20,932 of £2; 166 of £5; 50 of £50; 3 of £25, and 5 of £20, giving a total £87,400. The value of the paper is nearly the same as the precious metals it represents, but as the amount of the paper in circulation is limited to a sum which is now unequal to the public demand, Government paper money is occasionally at a small premium.

XX.

MILITARY EXPENDITURE.

Although the present charge incurred by the colony for its military establishments is capable of being reduced by the consolidation of the two Queen's regiments of six companies each, now in Ceylon, into one regiment of ten companies, by which the entire staff of one would be saved, yet there are no just grounds why the mother country should be saddled with any additional burthen, if, indeed, there are not ample reasons why she should not be further divested of that borne at present. To one like myself, who has formed a strong opinion on the monstrous nature of the burthen endured by the mother country, in contributing even half of the amount required for the defence of her colonies, seeing the relative circumstances of the people of either, the observation of Sir E. Tennant, that the colony has actually paid a few thousands more during the last eight years towards her military defence than Great Britain, is calculated to excite a smile. The argument based on the principle, that Ceylon is hardly served in comparison with other colonies, may be fitting enough when brought within that vicious circle of argumentation, from which our colonial policy is only now beginning to extricate itself, but it must at once be scouted by all prepared to argue on high and elevated principles of policy. The line must somewhere be broken, and Ceylon, with her inexhaustible, though at present hidden wealth, is quite competent to set an example. I will yield to none in the ardency of my attachment to my fatherland; I am equally eager to uphold the rights of its colonies; but I maintain that it is in the interest of neither, that the one should endure a burthen, which in the aggregate is beyond her strength, and that the latter, to whom individually it is after all a paltry consideration, should, for the wretched and meanly wrung boon, be prepared to retain the contemptuous indifference of the majority of their countrymen.

The most ordinary capacity may venture to take the highest ground on this question against all comers. I have ventured to sound the depths of that indifference. To me it was long incomprehensible; I had searched history in vain for a parallel. The expression of that indifference is embodied in as great a variety of popular forms, as the indifference itself is entertained by a variety of classes. The tradesman tells you "he does not care twopence for those colonies;" the capitalist, that he will not there risk his wealth, for they do not pay their way; the philosopher sighs over the abortion of the first of the nations. Even the statesman, inured as he is to a formula of expression different to that of the world in general, shudders as he lends his countenance to the unnatural system. Each, in their several gradations, finds that the proposition stamped in the clearest characters on the face of nature, "her colonies were made for England," has by a monstrous process of reasoning been converted into, "England was made for her colonies;" and the

indignation naturally arising at such a violation of the first elements of economy, though it may periodically gall and chafe, as some supplementary estimate is required to be thrown into that whirlpool—an absorbent not improvised be it observed, but deliberately constituted—has finally sunk to a huge platitude of indifference, and a contempt for the object that, under other circumstances, it would have been their highest pride to cherish. I rejoice, therefore, that the Lords of the Treasury have refused to countenance the attempts repeatedly made to fasten £24,000 a-year on the Queen's Chest, and I trust that they will continue to withhold their sanction from any measure of so pernicious a tendency. The dislike of the people of Ceylon to the payment of this specific sum, is grounded partly on their ignorance of the colonial accounts, which are not there made public, and partly on the knowledge that it was imposed by Lord Glenelg in 1838, in consequence of the large additions temporarily made to the revenue from the pearl fishery and the cinnamon duty, elements of revenue now comparatively unproductive.

If, however, they can suggest any means other than those already adduced, consistent with the safety of their own persons and property, by which a reduction in this item may be effected, they will receive their share of the benefit thence accruing, and none will rejoice more than myself that a further balance is at liberty to be applied to purposes of public improvement.

Statement of the Military Charges defrayed in Ceylon by the Queen's Chest and the Colonial Funds from 1838 *to* 1845 *inclusive.*

Years.	By Queen's Chest.	By Colony.	Total.
	£.	£.	£.
1838	83,699	69,881	153,580
1839	84,244	72,635	156,880
1840	61,423	70,795	132,218
1841	55,938	68,539	124,478
1842	57,451	67,561	125,013
1843	54,818	64,993	119,812
1844	55,376	65,362	120,739
1845	50,658	75,899	126,557
Total	£503,610	555,669	1,059,280

The above colonial payment includes the cost of provisions, forage, fuel and light, or money allowances in lieu thereof, the pay of general staff officers and the colonial allowances to officers on duty in general, and a part of the pay of the troops. Thus, to a Colonel, £45. 9*s*. per month; Lieutenant-colonel, £32.2*s*.; Major, £23. 19*s*.; Captain, £13. 16*s*.; Lieutenant, £8.5*s*.; Second ditto or Ensign, £6. 6*s*.; Paymaster, £13.16*s*.; Surgeon, £17. 10*s*.; Assistant ditto, £12. 10*s*.; Adjutant, £10. 4*s*.; Quarter-Master, £10. 4*s*. An additional allowance is also made to officers in command of corps; also to officers in command of garrisons, except Colombo, Trincomalee, Kandy and Galle.

XXI.

The Return of the Population of Ceylon, its Components, their Pursuits, and of the Births, Marriages, and Deaths, does not extend later than 1843, *and is as follows:*

Provinces.	Area in Square Miles.	Whites.		Coloured Population.		Military and Civil Ordnance Officers with their Families.		Coloured ditto with ditto.		Aliens & resident Strangers not included in preceding columns.	Population to the Square Mile.	Persons employed in			Births.	Marriages.	Deaths.
		Males.	Females	Males.	Females.	Males.	Females.	Males.	Females.			Agriculture.	Manufactures.	Commerce.			
Western Province	4,452	1,648	1,359	274,553	249,311	710	130	880	611	4,020	119·24	73,617	9,629	13,611	13,122	6,162	9,791
Southern Province	6,032	451	453	173,169	154,139	118	31	506	377	553	54·50	83,597	9,466	11,320	9,426	3,063	5,825
Eastern Province	4,895	472	424	37,344	31,957	236	121	485	336	1,928	14·73	12,123	2,060	1,671	3,100	663	1 135
Northern Province	6,053	453	473	153,187	144,246	10	5	191	183	495	49·37	—	—	—	6,439	1,241	5,132
Central Province Exclusive of the Military.	3,016	334	159	102,248	88,118	598	90	920	595	13,435	67·73	103,561	7,032	13,296	8,579	6,664	5,513
Grand total .	24,448	4,358	2,868	740,501	667,771	1,672	377	2,982	2,102	20,431	58·69	272,898	28,187	39,898	40,666	17,793	27,396

There are no regular manufactories, mills, &c. in Ceylon, with the exception of those worked by steam engines and sawing mills. There is also scarcely one regular yard for ship-building, though no speculation would be more likely to succeed in the hands of a bold but prudent capitalist, as there is a profusion of every description of timber, for the carriage of which the countless streams and rivers afford every possible facility; small sloops and schooners are, however, occasionally built in the Southern and Eastern Provinces. There were in 1843, 953 looms in the Western Province; the description of cloths manufactured were handkerchiefs, table-cloths, towels, and coarse white cloth used by the natives for dress and the sails of boats. Also 175 oil mills, the description of oil expressed being cocoa-nut, gingely and mee, and three steam mills for a like purpose. Southern Province, 683 of the former, and 35 of the latter. Eastern Province, 730 of do. and 8 of do. Northern Province, 1,814 of do. and 75 of do. Central Province, 3 sugar mills. There were at the same date 17 quarries, principally of limestone, in the Western Province. The number of boats employed in the fishery was 2,218 in the same province, and the value of the catch £23,995. Southern Province, 2,000. Eastern Province, 340; 55,672 lbs.; £12. 561. Northern Province, 898 boats and 522 rafts.

XXII.

TARIFF.

IMPORTS.

	£. s. d.
Books (printed), maps, bullion, coin, pearls, precious stones, coal, coke, copperah, garden seeds and plants, horses, mules, asses, neat cattle, and other live stock, iron tanks, casks, staves, headings, and hoops, ice, types, instruments, musical and scientific, machinery, implements, and tools for agriculture and any kind of manufacture, regimental clothing and accoutrements, specimens illustrative of natural history, timber, wearing apparel and personal baggage . .	*Free.*
Ale, porter, and all other malt liquors in casks, per imp. gall.	0 0 2½
Ditto in bottles, per doz. quarts	6
Gunpowder, per lb. . .	3
Opium, per lb. . . .	0 1 0
Paddy, per bushel . .	3
Rice,[1] per bushel . .	7
Spirits and liqueurs, per imp. gall.	0 4 6
Tea, per lb.	6
Wheat, grain, peas and beans, per bushel . . .	0 0 7
Wine in bottles, per imp. gall.	0 2 0
Ditto, not in bottles, do. .	0 1 0
Ditto, the produce of any British possession, per imp. gallon	0 0 6
Goods, wares, and merchandise, not otherwise charged with duty, being the growth, produce, or manufacture of the United Kingdom, or of any of her Majesty's possessions abroad, for every £100. of the value thereof in this market	5 0 0
Ditto, being the growth, produce, or manufacture, of any foreign state, for every £100. value thereof in this market	10 0 0

EXPORTS.

	£. s. d.
Books (printed), bullion, coin, pearls and precious stones, horses, mules, asses, neat cattle, and other live stock, instruments (musical), iron tanks, casks, staves, headings and hoops, plants and seeds, specimens illustrative of natural history, wearing apparel and personal baggage	*Free.*
Cinnamon, per lb. . .	0 0 4
Ditto oil, per oz. . . .	0 0 4
Goods, wares, and merchandise, of the growth, produce, or manufacture of the island of Ceylon, not being subject to other export duty, nor particularly exempted from export duty, for every £100. of the value thereof . .	2 10 0

[1] This tax is thus referred to by Sir E. Tennant in his able report:—"This impost is really levied in a twofold shape—as a land tax within the colony, and import duty from without. In proportion to the first cost of the article in India, it ranges from 50 per cent. on the lowest descriptions to 25 per cent. on the highest qualities of rice. It was formerly regarded with favour as a protection to the home grower, but it now presses with equal weight on the cultivator and casual consumer. As an encouragement to native cultivation it has proved abortive; the disproportion between the demand and the home supply being greater now than ever since our arrival in Ceylon, and a large part of the agricultural population, both on the coast and in the interior, are compelled, not only on the failure of their own crops from drought or inundation, but habitually to subsist on the imported rice, with all its charges for duty, freight, and carriage, which raise it more than cent. per cent. above the cost of that produced at home. Owing to the sheer dependency of the natives upon the supply of rice, the failure in the crops, or a sudden advance in the cost of rice above the amount of their wages, is productive of the most disastrous consequences, and such as cannot be estimated by an European example of the effects of scarcity. There the labourers' wages are necessarily spent on other articles besides food—on rent, clothing, furniture, and fuel, in any one of which he can retrench if the cost of the other is increased; but here, where the whole of the labourer's gains are converted into the precise quantity of food which will supply the wants of himself and family, every advance on its value over his means is productive of instant distress, and, if aggravated to an extreme, is sure to be followed by disease and extensive mortality; results which have only been averted on several occasions by the precautions of Government." The present high rate of wages would not seem to render the abolition at once advisable, he therefore recommends its gradual reduction, to begin from *7d* to *4d*, as the present state of the revenue will not admit of a bolder experiment. Even this reduction would have a sensible effect upon the market, by inducing other parties than those at present enjoying the monopoly to enter into the trade.

XXIII.

IMPORT, EXPORT, REVENUE, &c.

Analysis of principal Articles imported into Ceylon during the year 1845.

Name of Article imported.	Value.	Name of Article imported.	Value.
	£.		£.
Apparel, Wearing	3,399	Oilman Stores	3,268
Arms and Ammunition	4,730	Pepper and Spices	1,391
Books	3,799	Provisions	1,397
Bullion	441,156	Saddlery and Harness	6,498
Coal and Coke	13,675	Salt Provisions	2,515
Confectionery and Preserves	2,630	Seeds	2,635
Cotton Goods	234,643	Shell, Tortoise	1,801
Cotton Thread	3,117	Silk Goods	6,947
Curry Stuffs	5,121	Spirits	7,344
Cutlery and Hardware	11,868	Stationery	2,838
Earthenware	9,932	Sugar, Soft	4,458
Fish	16,266	Tea	3,474
Furniture	2,251	Tobacco and Cigars	5,103
Glass	4,303	Umbrellas	2,396
Grain, Gram, and Peas	8,368	Wines, French	5,608
—— Paddy	71,076	—— Madeira	4,460
—— Rice	380,402	—— Portugal	3,226
—— Wheat	6,230	—— Spanish	12,777
Gunnies and Twine	6,227	—— Teneriffe	1,485
Haberdashery and Millinery	27,859	Wood	6,673
Malt Liquor	16,475	Woollens	2,655
Manure	1,410	Minor Articles	29,450
Marine Stores	2,387	Value of Articles producing less than £100. duty	67,021
Medicines	3,747	Value of other Articles imported free	2,852
Metal, wrought and unwrought:			
Brass	6,796		
Copper	7,269		
Iron	5,627		
Plate and Jewellery	2,515	Total Value of Imports £	1,491,549

Statement of Articles exported, producing more than £100. *duty.*

Name of Article exported.	Value.	Name of Article exported.	Value.
	£.		£.
Arack	5,641	Tobacco and Cigars	16,826
Areca-nuts	31,838	Wood	14,298
Cinnamon	40,821	Articles producing less than £100. duty	62,713
Coffee	363,259		
Cocoa-nuts	6,417		
Coir Rope	8,655		
Oil, Cocoa-nut	15,936	Total	£566,407

Value of Exports from, and Imports into Ceylon, from 1825 *to* 1839.

EXPORTS.				IMPORTS.			
Years.	Value.	Years.	Value.	Years.	Value.	Years.	Value.
	£.		£.		£.		£.
1825	224,388	1837	296,023	1825	296,301	1837	541,239
1826	262,942	1838	258,411	1826	309,747	1838	490,083
1827	318,570	1839	331,696	1827	343,309	1839	510,664
1828	245,983	1840	409,947	1828	323,933	1840	733,512
1829	324,783	1841	368,383	1829	340,200	1841	679,670
1830	274,810	1842	463,445	1830	349,581	1842	794,758
1831	152,293	1843	421 083	1831	282,987	1843	1,034,531
1832	160,110	1844	531,586	1832	351,222	1844	1,366,037
1833	132,570	1845	583,100	1833	320,891	1845	1,495,127
1834	145,833	1846	467,620	1834	372,725	1846	1,011,289
1835	199,268	1847	961,116	1835	352,077	1847	1,421,787
1836	334,519			1836	411,167		

I have returns of the value of Exports and Imports of Ceylon as late back as 1806, but as they would only affect the trade of the maritime provinces up to 1815, in which year the interior came into our possession, and inasmuch as the commercial weight of the united territory cannot be said to have been sensibly felt till 1825, I have thought it best to commence with that year.

Aggregate of Imports into Ceylon, from 1839 *to* 1844.

Countries from whence imported.	1839.	1840.	1841.	1842.	1843.	1844.
	£.	£.	£.	£.	£.	£.
United Kingdom .	152,882	127,148	230,002	199,312	257,508	242,538
Cape of Good Hope, and Mauritius .	2,100	3,922	3,397	601	2,303	1,091
India, British . .	443,893	533,944	438,449	562,139	700,410	1,052,008
Foreign European .	49,013	57,858	56,607	52,549	54,575	38,984
Native States . .	4,142	4,358	4,872	6,463	304	—
Islands in the Indian Seas	2,850	1,475	2,133	3,438	6,055	13,519
China	2,110	749	657	1,670	5,843	7,744
All other places . .	5,133	4,196	7,105	5,139	2,157	4,837
From all parts . .	662,123	733,747	743,222	8 31,311	1,029,515	1,360,721

Aggregate of Exports from Ceylon from 1839 *to* 1844.

Countries to which exported.	1839.	1840.	1841.	1842.	1843.	1844.
	£.	£.	£.	£.	£.	£.
United Kingdom .	228,266	297,580	280,804	344,303	330,189	417,098
Cape of Good Hope and Mauritius .	5,912	4,882	8,504	8,764	2,107	6,091
India British . .	130,041	100,595	98,544	95,745	85,027	103,929
Foreign European .	3,836	5,294	6,169	4,573	3,872	2,599
South Sea Islands .	987	500	1,974	4,003	1,229	2,177
All other places . .	6,182	1,513	2,198	758	55	273
Total to all parts .	375,224	410,363	398,093	458,146	422,479	532,167

Specie imported 1840, £174,948.; 1841, £110,796.; 1842, £172,311.; 1843, £314,386.; 1844, £517,795; 1845, £441,156.; 1846, £381,842.; 1847, £454,972.

Statement of the Revenue and Expenditure of Ceylon, from 1821 *to* 1847 *inclusive.*

Yrs.	Revenue.	Expenditure.	Surplus.	Deficiency.	Yrs.	Revenue.	Expenditure.	Surplus.	Deficiency.
	£.	£.	£.	£.		£.	£.	£.	£.
1821	459,699	481,854	—	22,155	1835	371,995	323,277	48,718	—
1822	473,669	458,346	15,323	—	1836	406,787	352,986	53,801	—
1823	355,406	476,242	—	120,836	1837	371,994	390,706	—	18,712
1824	387,259	441,592	—	54,333	1838	339,437	359,074	—	19,637
1825	355,320	495,529	—	140,209	1839	372,013	383,592	—	11,579
1826	278.350	394,229	—	115,879	1840	331,200	355,298	—	24,098
1827	264,735	411,648	—	146,913	1841	344,465	361,326	—	16,861
1828	305,712	339,516	—	33,804	1842	322,369	327,103	—	4,734
1829	389,534	344,757	44,777	—	1843	383,118	325,155	57,963	—
1830	403,475	347,029	56,446	—	1844	444,348	374,876	69,442	—
1831	420,170	346,565	73,605	—	1845	454,146	448,232	5,914	—
1832	369,437	338,100	31,337	—	1846	416,403	498,205	—	81,801
1833	437,555	331,764	105,791	—	1847	437,502	476,192	—	38,690
1834	377,952	334,835	43,117	—					

Heads of Expenditure for 1846—Governor and Civil Establishment, £197,090. Judicial and Police, £53,310. Survey and Roads, £24,958. Public Works, £44,949. Military and Military Works, £75,645. Ecclesiastical Establishment, £7,418. Education, £8,182. Pensions, £25,191. Charities, £3,806. Miscellaneous, £8,671. Arrears of former years, £48,985. Total £498,205.

The Heads of Revenue for 1846; the latest obtainable are as follows:—Monopolies, including the distillation and sale of arrack, wines, spirits, and the sale of salt, £96,857. Taxes on the cultivation of corn, £44,004. Import and Export duties, £140,279. Regular Revenue, including tolls,[1] stamps, postage, &c. £60,765. Casual Revenue, £55,790. Arrears, £18,698. Total, £416,403.

The annual average taxation per head, in Ceylon, is 4*s.* 10*d.*

[1] No better proof of the increasing activity of the colony can be afforded than that given by the license duty levied on carts plying for hire in the towns of Colombo and Galle, which in 1836 produced £86 ; in 1846 £1,467. It is proposed to extend this system to other districts of the island, and to include public carriages of every description, as well as barges on the navigable rivers and canals.

Custom dues paid in all the Ports of Ceylon on Exports and Imports.

Years.	Amount.	Years.	Amount.	Years.	Amount.
	£.		£.		£.
1833	64,419	1838	135,196	1843	124,932
1834	103,030	1839	116,901	1844	154,843
1835	114,394	1840	—	1845*	144,423
1836	141,049	1841	107,321	1846	140,379
1837	134,958	1842	91,635	1847	150,080

* Expenses of the Customs' Establishment during 1845, £9,256, 14*s.*

Receipts and Expenditure of the Pearl Fishery of Ceylon, for the years 1799 *to* 1845 *inclusive.*

Years.	Receipts.	Expenditure.	Years.	Receipts.	Expenditure.	Years.	Receipts.	Expenditure.
	£.	£.		£.	£.		£	£.
1799	32,063	7,188	1824		300	1835	40,346	5,586
1801	15,022	2,200	1825		300	1836	25,816	5,826
1803	16,315	1,057	1826		200	1837	10,631	2,373
1804	77,020	2,347	1827		200	1838		1,205
1806	41,284	1,339	1828	30,523	1,651	1839	160	758
1808	84,257	1,963	1829	38,273	1,166	1840	231	614
1809	27,246	655	1830	22,256	926	1841	1,510	223
1814	105,187	3,634	1831	29,336	1,204	1842		139
1815	584	159	1832	4,581	1,100	1843		2
1816	926	550	1833	32,050	7,559	1844	105	248
1820	3,040	483	1834		200	1845		195
1823		300						

Revenue to Government from Cinnamon, from 1799 *to* 1845 *inclusive.*

Years.	Amount.	Years.	Amount.	Years.	Amount.	Years.	Amount.
	£.		£.		£.		£.
1799	12,456	1811	70,321	1823	9,761	1835	81,763
1800	12,821	1812	69,086	1829	76,871	1836	126,425
1801	5,194	1813	60,003	1825	111,474	1837	119,260
1802	23,266	1814	60,033	1826	59,231	1838	79,204
1803	24,943	1815	65,509	1827	26,283	1839	106,369
1804	52,325	1816	111,033	1828	36,045	1840	60,116
1805	63,431	1817	121,540	1829	94,939	1841	43,459
1806	60,000	1818	130,688	1830	95,041	1842	13,949
1807	60,025	1819	84,751	1831	106,434	1843	47,396
1828	63,064	1820	109,433	1832	147,549	1844	79,417
1809	60,012	1821	139,823	1833	165,270	1845	26,889
1810	60,010	1822	155,367	1834	114,900		

From 1802 to 1822 inclusive, the monopoly was in the hands of the East India Company. From 1834 to 1845 inclusive, the revenue arose from the export duty, and the Cinnamon sold by Government.

Vessels entered inwards, and cleared outwards, to and from the ports of Ceylon, from 1837 *to* 1847 *inclusive.*

	INWARDS.			OUTWARDS.		
Years.	Ships.	Tons.	Men.	Ships.	Tons.	Men.
1837	1,470	76,368	15,575	1,304	79,562	12,181
1838	1,594	96,292	16,907	1,692	95,667	16,584
1839	1,804	105,838	18,169	1,743	100,166	16,326
1840	1,849	103,005	18,060	1,871	104,015	18,127
1841	1,883	109,606	18,694	1,998	109,187	17,916
1842	2,077	130,327	20,806	1,975	124,692	19,603
1843	2,279	140,853	22,496	2,334	139,622	22,511
1844	2,834	165,329	27,102	2,763	155,354	25,934
1845	3,281	196,364	31,200	3,207	189,815	30,000
1846	2,969	211,946	32,753	2,966	211,424	32,912
1847	3,111	228,738	35,711	3,062	228,998	34,974

Coffee exported from Ceylon from the year 1831 to 1847 inclusive.

Years.	Quantity. cwt.	Years.	Quantity. cwt.
1831 . . .	17,287	1840 . . .	63,162
1832 . . .	33,719	1841 . . .	80,584
1833 . . .	18,901	1842 . . .	119,805
1834 . . .	21,124	1843 . . .	94,847
1835 . . .	22,071	1844 . . .	133,957
1836 . . .	52,835	1845 . . .	178,603
1837* . .	43,161	1846 . . .	173,892
1838 . . .	49,541	1847* . .	245,000
1839 . . .	41,863		

Cinnamon exported from Ceylon from the year 1835 to 1845 inclusive.

Years.	Quantity. lbs.
1835	330,321
1836	721,364
1837	558,110
1838	398,176
1839	596,592
1840	389,373
1841	317,919
1842	121,145
1843	662,704
1844	1,057,841
1845	405,669

Revenue from Sale of Crown Lands.†

In 1833, 146 acres of land were sold by Government; in 1834, 377; in 1835, 434.

1836	3,919 acres produced . .	£4,742	14	0
1837	3,661 ,, . . .	5,465	2	0
1838	10,401 ,, . . .	7,474	14	0
1839	9,570 ,, . . .	8,239	16	0
1840	30,788 ,, . . .	19,994	12	0
1841	78,685 ,, . . .	29,712	3	0
1842	48,533 ,, . . .	25,956	5	0
1843	59,800 ,, . . .	29,600	18	0
1844	20,415 ,, . . .	26,534	0	0
1845	19,062 ,, . . .	37,946	13	0
1846	4,182			
1847	3,515			

A large and increasing demand would immediately spring up for certain lands in Ceylon that are now unsaleable, if the price were reduced; at present it is prohibitive.

* The duty in favour of Ceylon over foreign coffee in the home market was, in 1837, 39*s.* 2*d.* per cwt.; in 1847, it was 18*s.* 8*d.* per cwt. I had obtained an elaborate estimate of the outlay and receipts on a coffee estate of 300 acres of average fertility, and that from a source on which I could rely; but as this branch of agriculture is now labouring under a state of depression (I hope but temporary), and cannot fail to fluctuate considerably, even within the next few months, I have deemed it prudent to abstain from inserting it here, and will confine myself to remarking, that if any of my readers will do me the honour to apply for this, or any other information, I shall be most happy to afford it. The same desire of not consciously misleading the intending emigrant, will lead me to forbear from fixing a definitive estimate of the cost of clearing per acre, as so great a variety of circumstances have to be taken into consideration—such as whether the land to be cleared is jungle or forest (generally the latter), whether done by contract or by hired labour, in what locality performed—that such an estimate could not fail to be fallacious in its application to all contingencies. Thus, jungle has been cleared by contract as low as 14*s.* per acre, and the clearance of forest has frequently cost as much as £14. The average perhaps would give about £3. for the former, and £8. for the latter. The Singhalese of the interior, while reluctant to engage in regular and continuous labour, will at all times gladly contract for the clearance of jungle, it being alike congenial to their tastes and their pride. The result is, that a field of competition is thus opened between them and the Tamul labourer, of which the colonist can avail himself to advantage.

† Only one square mile, or 640 acres, are sold at one time.

Agriculture.—Return of the Produce, Stock, &c.

		NAME OF THE COUNTRY.					
		Central Province.	Northern Province.	Eastern Province.	Southern Province.	Western Province.	Total.
CROPS. Nature of the Crop, and the number of Acres of Land in each Crop.	Paddy.	59,130	100,992	32,460	121,212	67,931	381,726
	Fine Grain.	15,238	34,880	1,268	34,820	10,446	96,652
	Coffee.	17,255			4,238	10,276	31,760
	Pepper.	20	2	6	84	1,189	1,302
	Mustard.	77	1		19	3	101
	Grain.	352	778		22	104	1,257
	Indian Corn.	830	13	263	8	150	1,265
	Peas.		1,088	64		22	1,174
	Gingeley.	100	1,286	32	7		1,426
	Cotton, lbs.	769	667	173	53	184	1,806
	Tobacco.	125	6,465	865	44	537	8.037
	Pasture.		282,961	27,143	84,490		394,594
	Total No. of acres in each crop.	93,896	429,138	62,274	245,000	90,844	921,153
	No. of acres of uncultivated land.		3,439,424	14,282	243,454	1,003,906	4,701,067
STOCK, Number of.	Horses.	855	140	45	130	1,403	2,553
	Horned Cattle.	123,400	155,938	14,562	74,925	144,422	513,247
	Sheep.	500	54,519	248	61	1,750	57,078
	Goats.	15,115	35,592	1,214	1,522	5,593	59,036
PRODUCE. Nature of the Produce, and the quantity of each.	Paddy, bushels.	2,612,900	1,076,030	188,562	1,201,369	2,129.886	7,208.747
	Fine Gram.	242,500	284,309	16,946	54,015	100,088	697,858
	Coffee.	225,200			8,552	54,701	288,453
	Pepper.	1,075	32	22	330	18,094	19,553
	Mustard.	450	7		83	209	749
	Grain.	5,300	3,154		60	3,189	12,003
	Indian Corn.	8,400	15	4,138	235	561	13,349
	Peas.		5,330	251		468	6,050
	Gingeley	6,000	7,644	135	20	4,563	18,362
	Cotton, lbs.	79,500	105,168	18,260	12,332	77,288	292,548
	Tobacco, lbs.	200,735	1,370,916	1,069,035	3,749	6,972,043	9,616,478

Average Prices of various Produce and Merchandize, &c.

		£.	s.	d.
Wheat Flour, per barrel of 196 lbs.	Western Province	1	16	9
	Southern do.		—	
	Eastern do.	4	18	0
	Northern do.		—	
	Central do.	3	13	6
Wheat, per imp. bushel.	Western do.	0	10	0
	Southern do.		—	
	Eastern do.	0	7	0
	Northern do.		—	
	Central do.	0	10	0
Wheaten Bread, per lb.	Western do.	0	0	4½
	Southern do.	0	0	4½
	Eastern do.	0	0	4½
	Northern do.	0	0	2¼
	Central do.	0	0	5¼
Horned Cattle, each.	Western do.	3	0	0
	Southern do.	1	8	0
	Eastern do.	2	12	0
	Northern do.	2	8	0
	Central do.	2	10	0
Horses, each.	Western do.	25	0	0
	Southern do.	30	0	0
	Eastern do.	40	0	0
	Northern do.	9	5	0
	Central do.	20	0	0
Sheep, each.	Western do.	0	5	0
	Southern do.	0	16	0
	Eastern do.	0	7	6
	Northern do.	0	3	0
	Central do.	0	4	6
Goats, each.	Western do.	0	10	0
	Southern do.	0	7	6
	Eastern do.	0	10	0
	Northern do.	0	2	6
	Central do.	0	9	0
Swine, each.	Western do.	0	12	0
	Southern do.	0	15	0
	Eastern do.	1	15	0
	Northern do.	0	18	0
	Central do.	1	17	6
Milk, per bottle.	Western do.	0	0	3
	Southern do.	0	0	1
	Eastern do.	0	0	1½
	Northern do. pr. gal.	0	0	5
	Central do.	0	0	6
Butter, Fresh, per lb.	Western do.	0	1	6
	Southern do.	0	2	0
	Eastern do.	0	2	0
	Northern do.	0	0	8
	Central do.	0	6	0
Butter, Salt, per lb.	Western do.	0	2	6
	Southern do.	0	2	6
	Eastern do.	0	2	3
	Northern do.		—	
	Central do.	0	2	6
Cheese, per lb.	Western do.	0	2	0
	Southern do.	0	3	0
	Eastern do.	0	2	0
	Northern do.	0	3	0
	Central do.	0	2	6

		£.	s.	d.
Beef, per lb.	Western Province	0	0	4½
	Southern do.	0	0	2¼
	Eastern do.	0	0	3¾
	Northern do.	0	0	2½
	Central do.	0	0	4½
Mutton, per lb.	Western do.	0	0	6
	Southern do. (per leg or sh.)	0	12	0
	Eastern do.	0	0	4½
	Northern do.	0	0	2
	Central do.	0	0	4½
Pork, per lb.	Western do.	0	0	2¼
	Southern do.	0	0	2¼
	Eastern do.	0	0	3¾
	Northern do.	0	0	3
	Central do.	0	0	6
Rice, per bushel.	Western do.	0	3	6
	Southern do.	0	3	8
	Eastern do.	0	4	0
	Northern do.	0	3	7
	Central do.	0	5	6
Coffee, per bushel.	Western do.	0	13	0
	Southern do.	0	14	0
	Eastern do.	1	10	0
	Northern do. pr. lb.	0	0	7
	Central do.	0	18	0
Tea, per lb.	Western do.	0	7	0
	Southern do.	0	8	0
	Eastern do.	0	5	0
	Northern do.	0	8	0
	Central do.	0	9	0
Sugar, per lb.	Western do.	0	0	5
	Southern do.	0	0	7½
	Eastern do.	0	0	6
	Northern do.	0	0	8
	Central do.	0	0	9
Salt, per bushel.	Western do.	0	3	0
	Southern do.	0	3	7½
	Eastern do.	0	2	8
	Northern do.	0	2	8
	Central do.	0	4	6
Wine, per bottle.	Western do.	0	3	0
	Southern do.	0	3	3
	Eastern do.	0	1	9
	Northern do. pr. gal.	0	10	0
	Central do.	0	4	0
Brandy, per bottle.	Western do.	0	2	6
	Southern do.	0	4	3
	Eastern do.	0	3	0
	Northern do. pr. gal.	0	15	0
	Central do.	0	4	0
Beer, per bottle.	Western do.	0	1	0
	Southern do.	0	1	3½
	Eastern do.	0	1	0
	Northern do. pr. gal.	0	3	9
	Central do.	0	1	3
Tobacco, per lb.	Western do.	0	1	0
	Southern do.	0	1	1
	Eastern do.	0	0	3
	Northern do.	0	0	5
	Central do.	0	2	0

XXIV.

STANDARD WEIGHTS AND MEASURES.

The Imperial standard for Colonial weights and measures, is that adopted by the Government and Europeans, in all their transactions, but as the Dutch and native standards of dry measure are frequently used by other classes, they are here subjoined, as being likely to prove useful to the capitalist designing to settle in the island.

Weights were very little employed by the Singhalese except by gold and silversmiths and their medical men. By the former the weights used were a seed, and a brass weight (the kalandè) equal to twenty-four seeds. The seed is red, hard, and heart-shaped, the produce of a large tree called by the natives Madatea-gaha. It averaged about 3·6· grains.

The Dutch parah, is a cube of 11 $\frac{57}{100}$ inches in depth and breadth, which was divided into 24 seers, and the seer, a cylinder of depth 4·35 inches, equal to its diameter 4·35 inches, subdivided into half and quarter seers. The internal measure of a standard parah, is a perfect cube, of 11 $\frac{57}{100}$th inches; the seer is a perfect cylinder, depth, 4.35 inches, diameter 4.45 inches; the weight of the parah measure, according to the Custom house account, is, for coffee, from 35 to 50 lbs. pepper, 27 to 30 lbs.; salt, 52 to 55 lbs.; paddy, (rice in the husk) 30 to 33 lbs; rice 42 to 46 lbs; the candy or bahar, 500 lbs. avoirdupois, or 461 Dutch troy weight.

Native Dry Measure.

4 (cut) chundoos, 1 (cut) measure or seer,—4 4-5 seers, 1 coorney,—2 1-2 coornies, 1 markal,—2 markals, 1 parah,—8 parahs, 1 ammonam,—9. 3·8 ammonams, 1 last.

The specific parts of this measure varied both in proportion and name in the Kandian Provinces. Thus their smallest measure of quantity, whether dry or liquid was the hundua, equal to a handful; two hunduas, were equal to one nellea; four nelleas, to one punchy-laha, and one and a-half punchy-laha, to one lochoo-laha. Ten lochoo-lahas, were equal to one pala, and four palas to one ammonam. These last were, however, merely nominal, to express large quantities. The lochoo-laha was the largest dry measure in actual use, and the nellea, equal to eight hunduas, the largest liquid measure. Both kinds were used in measuring grain and oil. For grain, the measure was made of rattan, for oil of bamboo: their measures varied, and no two were to be found exactly alike.

When these measures prevailed, standard gauges were deposited for reference in every cutcherry, as a protection against fraud through defective weights, a precaution absolutely requisite, where the natives would frequently place the wooden measures in boiling water, then dry them in the sun, and complete their roguery by coating the interior surface with a thick layer of transparent dammer or pine resin.

The bale of cinnamon consists of about ninety-two and a half pounds.

Liquid measure. Gallons with their multiples and sub-multiples: 150 gallons make one leaguer.

Long measure, linear or cloth measure, land measure, are according to the imperial d.

Kandian Measure of Surface.

Eight lahas make 1 coornie (10 $\frac{15}{16}$ square perches); 10 coornies make 1 peyla (2 square roods, 29 $\frac{5}{8}$ square perches); 4 peylas make 1 ammonam (2 acres, 2 square roods, 37$\frac{1}{2}$ square inches). The measurement of land, however, is not calculated for the specific area, but from the quantity of seed required to be sown on it, and in some measure, according to its fertility, an ammonam of land being that which requires an ammonam of seed.

The native measures of space were very singular. In estimating the distance between place and place; the shortest measure in common use was the whoo, a loud hollo: two of which were considered equal to an attakmè; four of the latter to a gow, and five gows made a day's journey, varying from twenty-five to thirty miles. The banda and the bandera-bamba, which were occasionally used, were rather more precise measures of distance. The former was considered equal to the space between the arms extended, measuring from the tips of the fingers, and was about six feet, and the latter about nine feet, was the height to which a man could reach above his head with his hand. Five hundred bandera-bamba were equal to an attakmè. In addition to the above, they had other measures both larger and smaller. Their smallest measure was the seventh part of a veetè (a grain of paddy); seven veetès were equal to one angula; seven angulas to one veata; nine veatas to one doona (about nine English feet); 500 doonas to one attakmè; four attakmès to one gow, and four gows to one yoodoona. Carpenters and some other artificers had measures of their own. The carpenter's angula was equal to the space between the second and third joint of the forefinger, and his wadduranea was composed of twenty-four angulas, and divided into four parts.

Coins.

Singhalese coins are rare, the money of the continent, brought over by the Malabars, being the chief native currency. Thunberg describes one of the Singhalese coins as very remarkable on account of its form, &c.: it was current on the coasts of Malabar and Coromandel. It was struck by the King of Kandy in various sizes and rates of value, and was commonly called Laryn. Davy mentions it, also, under the name of riddy or rheedy. It consisted of a silver cylinder of wire, hammered out and bent together in the middle, the ends being afterwards turned up like a hook, and the upper end distinguished either with certain letters or stars, or else with engravings. To counterfeit this was a capital crime. One was valued at twelve and another at nine Dutch stivers, and smaller sizes, equal to seven-pence English, and equivalent to sixty-four Kandian challies were in vogue. According to Mr. Dundas Campbell, the editor of Mr. Boyd's works, a coin called Tangom Massa, struck by the Portuguese for circulation in Ceylon, value nine-pence. They were of the finest silver. The Indian pagodah is the only gold coin now to be met with. An antique gold coin, called a Dambadiniya rhatra was found some years ago in the neighbourhood of that place in the Seven Korles, which was, probably, struck there, when it was a royal residence. In size and appearance it resembled the Dambadiniya chally.

A leaden coin representing a low value, was also issued by the Singhalese monarchs. Coins have also been found belonging to an Hindoo dynasty, one, a gold coin, exhibiting as the device, a male figure seated in the Indian manner, with dhoti; left hand raised, and face looking to the left; on the side in the Nágará character. "Sri Lankeswar;" reverse a rude standing figure, with a flowing robe; right hand extended over two emblems; left hand, supporting a crown or globe; beneath, a scroll. Also a copper coin very similar, but of ruder execution. The chally was a copper coin, of which there are two kinds. Dutch challies, which are common, and Dambadiniya challies, which are rare. The characters on this ancient coin, have a nearer similitude to hieroglyphics than letters, as a proof of which the natives cannot decypher or explain their meaning. As every necessary and luxury could be obtained through the medium of barter, money was not required by the Singhalese for any but extraordinary occasions, and the quantity of gold and silver coin in circulation, through the whole country, would not equal that of a small provincial town in England. Thus the total revenue in specie of the late king, who exacted as much as possible, did not exceed £1500 sterling. The undermentioned foreign coins are received at the following rates:—Every sort of English money is now in use; besides which, there are rix dollars of English coinage, value 1*s.* 6*d.* each; Spanish and American dollars, value 4*s.* 2*d.* each; Company's rupees, value 2*s.* each; Silver two-anna pieces, value 3*d.* each; two-pice pieces of English coinage, value 3 farthings each; one, 1 ½; half, ¾. Dutch copper challies taken as prize at Kandy. Little or no gold coin is now in circulation, and though a very considerable amount of silver coin is annually imported, the greater part is almost immediately exported for rice and cloth.

Course of Exchange.

	s.	d.		
With England, at . .	1	6	per rix dollar	Accounts are kept in pounds, shillings, and pence.
With Madras, at . .	1	11	per rupee	
With Bombay, at . .	1	11	per ditto	
With Calcutta, at . .	2	1	per sicca rupee	
And 100 siccas per 106 Company's rupees				
With Mauritius and Penang, at	4	4	per Spanish dollar	

The rates of exchange with Great Britain and foreign countries have been fixed according to the relative value of the Ceylon rix-dollar to the British and foreign countries.

Rates of Postage.[1]

Overland letters cost in Colombo, single postage, one shilling, newspapers and price currents one penny. One of the fortnightly mails[2] comes direct to Galle. The rates of island postage for letters have recently been very considerably reduced. Single postage from Colombo to the most distant portion of the island is no more than sixpence in lieu of one shilling and sixpence, and one shilling, the rates which formerly obtained. Newspapers, pamphlets, and price currents, not exceeding one ounce in weight, are still carried for the original moderate charge of one penny.

Port dues have recently been reduced from fourpence to twopence per ton of the registered tonnage of any ship or vessel anchoring in any port of the island, excepting chartered transports, vessels belonging to Government, vessels in ballast, or with cargoes for exportation.

Vessels employed between one port and another of the island are allowed to compound for port dues for twelve months at 1*s.* per ton.

No coasting vessels are liable to pay port dues within thirty days from the date of the last payment thereof.

The Master Attendant and Pilots are authorised to receive the following fees for piloting every square-rigged vessel, sloop, or schooner, at the Ports of Colombo, Trincomalee, and Galle.

		Back Bay. £.	s.	d.	Inner Harbour. £.	s.	d.
Colombo,	. . . .	0	15	0			
Trincomalee	Vessels of 600 tons and upwards	2	0	0	4	0	0
	,, 400 ,, and under 600	1	10	0	3	0	0
	,, 200 ,, and under 400	1	1	0	2	2	0
	,, 100 ,, and under 200	0	10	6	1	1	0
	,, under 100	0	6	0	0	15	0
Galle	Vessels of 600 tons and upwards	3	0	0			
	,, 400 ,, and under 600	2	5	0			
	,, 200 ,, and under 400	1	10	0			
	,, 100 ,, and under 200	1	2	6			
	,, under 100	0	15	0			

The above rates of pilotage are chargeable to all vessels going into the inner harbour of Trincomalee and the harbour of Galle, whether they make a signal for a pilot or not. In Colombo and Back Bay at Trincomalee, the charge is only made if the vessel makes the signal and a pilot actually repairs on board.

[1] The Post-office receipts were, for 1845, £7,385, expenditure, £6,389.; 1846, receipts, £7,576, expenditure, £7,448.; but it is expected that the small surplus will be absorbed by the extension of communication into new and rising districts. The steamer Seaforth is now no longer employed in conveying the Ceylon mails to Bombay, but a contract has been opened with the Peninsular and Oriental Company, whose vessels stand off Colombo, as well as put into Galle; and the Bombay passage every fortnight, is in like manner performed by contract; the colonial steamer is therefore at liberty for the purpose for which she was designed, the supervision of the pearl banks, which have been injured by the fishermen.

[2] The average passage from England to Ceylon, by the vessels of the Peninsular and Oriental Company, is of 123 days' duration; and a first-class passenger is charged, male, £113.; female, £122.; whole cabin throughout, for a gentleman and his wife, £290; ditto, for best reserved cabin, £335.; children, 5 years and under 10, £65.; above 2 and under 5, £45.; servants; European, female, £46.; male, £44.; native, female, £32.; male, £28. These charges include every thing but *extra* baggage in the overland route.

Rates of Wages.

The wages of servants at Colombo have risen within the last ten years very considerably. House servants receive from £1. to £2. per month; cooks £1. to £1. 10s., and horsekeepers 18s. to £1. 5s. The paucity of washerwomen, their high charges, dilatoriness and the rapidity with which their mode of washing destroys clothing are sources of grievous complaint. They charge 10s. for washing 100 pieces of clothing, agreements by the month being in proportion. The following are the rates at present paid for labour by the Royal Engineer's Department:—Overseers 1s. 3d. per day; Artificers 1s. 3d.; ditto middling 1s.; ditto inferior 9d.; labourers 8d. and inferior 6d. per day; carts 2s. per day.

Predial labourers may be procured in the country districts as low as $4\frac{1}{2}d.$ per diem.

The following Table will shew the average Rate of Wages:

				£	s.	d.
Domestic Servants.	Western	Province,	per diem	0	0	6
	Southern	,,	,,	0	0	$6\frac{1}{4}$
	Eastern	,,	,,	0	1	0
	Northern	,,	per month	0	7	6
	Central	,,	per diem	0	1	0
Predial.	Western	,,	,,	0	0	6
	Southern	,,	,,	0	0	6
	Eastern	,,	,,	0	0	0
	Northern	,,	per month	0	9	0
	Central	,,	per diem	0	1	0
Mechanics.	Western	,,	,,	0	1	0
	Southern	,,	,,	0	1	0
	Eastern	,,	,,	0	2	0
	Northern	,,	per month	1	2	6
	Central	,,	per diem	0	2	0

XXV.

RETURN OF THE NUMBER OF CHURCHES AND CHAPELS BELONGING TO THE VARIOUS RELIGIOUS BODIES IN CEYLON, AND THE MEMBERS OF THE SAME.—RETURN OF SCHOOLS, SCHOLARS, AND MONEY GRANTED IN AID THEREOF.

In the Western Province are eleven places of worship belonging to the Establishment, capable of containing upwards of 3000 persons. Service is also performed at the school-rooms of twenty-two villages by the Church Missionaries and Catechists to 1000 natives.

To the Romanists belong 155 chapels, holding 59,660 persons, under the superintendence of sixteen Missionaries. To the Wesleyans twelve chapels; to the Baptists twelve chapels.

In the Southern Province are six churches or chapels belonging to the Establishment, holding upwards of 2000 persons. Service is also performed in nine school-rooms to 500 persons. To the Romanists two churches, holding 1600 persons; to the Wesleyans seven chapels; to the Baptists one.

In the Eastern Province. To the Establishment two churches holding 350 persons; to the Roman Catholics seventeen chapels, holding 4330 persons, under the care of one Missionary; to the Wesleyans three chapels.

In the Northern Province. To the Establishment three churches, holding 700 persons, and service is performed also at seven schools under the superintendence of two Missionaries and three Catechists; to the Roman Catholics 160 chapels, holding 37,040 persons, and superintended by five Priests; to the Wesleyans four chapels.

The American Mission has several stations in this Province with about 1000 auditors; the whole superintended by five Missionaries, assisted by thirty natives.

In the Central Province. To the Establishment two churches, and service is performed in nine schools under the superintendence of two Missionaries and two Catechists; to the Baptist Missionary Society three chapels.

The Western Province contains the following Public Schools:

The Colombo Academy and model school attached to it, containing 233 scholars; superintended by two masters and five assistants; salary of Principal £500; total Government contribution £1,073 less £336, raised by voluntary effort; mode of instruction comprises the usual branches of an English, classical and mathematical education. The Colombo central school in the Fort, and Normal class attached to it, contains 57 scholars; receives Government aid of £356; is superintended by one master; mode of education, commercial. The public schools devoted to elementary education are, St. Peter's school, Fort, master and assistant, 102 scholars; Government aid, £87. Dutch consistorial, boys and girls' school, Pettah, master, two assistants; mistress, two assistants; scholars—male 175, females 84; Government aid £331. Colombo female seminary, mistress and three assistants; scholars 58; Government aid £186. St. Paul's boys and girls' school, Pettah, master and assistant-master and mistress; scholars—male 50, female 40; Government aid £246. Grand Pass school, master and assistant; scholars 84; Government aid £90. St. Thomas's boys and girls' school, master and two assistant-masters and mistress; scholars—male 101, female 38; Government aid £207. Mattacooly boys and girls' school, master and assistant, mistress; scholars—male 50, female 10; Government aid £63. Marandhan girl's school, master and mistress; scholars 15; Government aid £27. Wellicadde gaol school, master; scholars 20; Government aid £36.

There are fifteen other public schools for boys and girls, with fifteen masters and six assistants, and six mistresses, attended by nearly 700 scholars, and receive £889. 10s. Government aid. Besides these, there is an orphan school at Colpetty, superintendant-mistress, and writing master; scholars 21; Government aid £36. Six boys and girls' military schools, in the Fort, with two English and two native masters and three assistants, and a mistress; scholars—male 164, excluding 71 adults, female 14; Government aid £64, several being supported by subscription.

The Church Mission Free schools are, the Institute at Cotta, with three masters; scholars 25. English boys and girls' school at ditto, masters three; mistress; scholars —male 79, female 100. Boys' Singhalese school at ditto; master; scholars 24.

Besides these they have twenty-eight Singhalese and one Tamul school at other stations in the province, containing 632 male, and 258 female scholars.

The Wesleyan Mission has also sixteen Free schools at Colombo, under thirteen masters and three mistresses; scholars—male 616, female 97. Nineteen schools in the Negombo district, under twenty-four masters and one mistress; scholars—male 507, female 61. Eleven schools in the Caltura district; masters 14; scholars—male 471, female 32.

The Baptist Mission has seven schools at Colombo, containing 237 scholars, and twenty-two at other stations in the Province, with 765 scholars.

The private schools are one male school in Wolfendahl-street under three masters; scholars 144; Government aid £100; and three female schools, with five mistresses, and 119 scholars.

Southern Province.—Public schools, Galle central and elementary school, master and assistants; scholars 90; mode of education, commercial; Government aid £287. Normal school, scholars 4; Government aid £40. Two Elementary schools at ditto for boys and girls, with two masters and two assistants, and a mistress; scholars 110; Government aid £146. Ratnapoora school, master; scholars 19; Government aid £36. Bentotte school, master; scholars 31; Government aid £38. (Amblangodde) Ballepittymodera school, master; scholars 25; Government aid £36. Belligam school, master (no returns). Matura school, master; scholars 60; Government aid £100. The Church Mission has a seminary at Baddagama, master; scholars 15. English school at ditto, master; scholars 14. Singhalese boys and girls' school at

ditto, master and assistant, mistress and ditto; scholars—male 40, female 115. Six Singhalese schools at other stations, scholars—male 154, female 40. The Wesleyan Mission, eighteen schools in the Galle district under eighteen masters and three mistresses; scholars—male 682, female 197. Eleven schools in the Matura district, under eleven masters and two mistresses; scholars—male 385, female 68. Baptist Mission, five schools in the Matura district; scholars 120. Private schools, one at Galle, the Bona Vista in the Talpépattoo, master and three female assistants; scholars —male 20, female 30; Government aid £90.

Eastern Province.—Public schools: Trincomalee boys and girls' school, master and assistant-mistress; scholars—male 46, female 36; Government aid £106. Batecalo school, master; scholars 24; Government aid £12. Amurodegalle school, master; scholars 26; Government aid £12. Chaplain's boys and girls' school, Trincomalee, master the Government chaplain (no returns). Ceylon rifle regimental school, master; scholars 31. Wesleyan Mission Trincomalee English boys' school, scholars 30. Two Tamil at another station, scholars 80. Batecalo English boys and girls' school, scholars—male 40, female 30. Tamil boy's school, scholars 26. Nine ditto at other stations, 234. Private schools, Trincomalee district: Eleven native schools, scholars 135, supported by voluntary effort. Batecalo district, twenty-eight schools, scholars 588. Self-supporting.

Northern Province.—Five public schools with five masters and four assistants, 156 scholars; Government aid £232. Church Mission, Seminary at Chundicully, master, scholars 20 Day school at ditto, master, scholars 19. Girls' boarding-school at Nellore, matron and monitors, scholars 30. Day school at Nellore, master, scholars 50. Boys' English school at Nellore, master, scholars 70. Twenty-one Tamil schools at other stations; scholars—male 878, female 7. Wesleyan Mission: Jaffna English boys' school, scholars 100; ditto girls, scholars 32; Tamil ditto, scholars 30. Five Tamil at other stations in the district; scholars—male 369, female 83. Point Pedro English boys' school, scholars 52; Tamil ditto, scholars 50; ditto girls, scholars 24. One English and one Tamil at another station, scholars 160. American Mission Seminary at Batticotta, a principal and three professors, assisted by six English or native instructors, scholars 113, self-supporting. One female boarding-school at Oodooville, a male and female superintendent and native ditto, three native teachers, one female ditto, scholars 100. Female boarding-school at Varany, male and female superintendent and three native teachers, scholars 20. English and Tamil day-school at Batticotta, native teachers and two assistants, scholars 38; ditto at Tillipally, master, scholars 27; ditto at Valvetty, master, scholars 17; ditto at Oodooville, master, scholars 20; ditto at Manepy, master and assistant, scholars 22; ditto at Panditeripo, master, scholars 15; ditto at Chavagacherry, native teacher, scholars 9; ditto at Varany, native master, scholars 8. Seventy-five Tamil schools in thirteen parishes; scholars—male 1742, female 1036.

Private schools, Jaffna, two masters, scholars 59. One hundred and ten native schools, scholars 2497. Manaar, Pessalle, master, scholars 19. The Wanny, seven native schools, scholars 53.

Central Province.—Public Schools. Kandy, master, scholars 49; Government aid £70. Mátalé school, master and assistant, scholars 21; Government aid £48. Badulla school, master, scholars 39: Government aid £57; four military schools, with two masters, two native teachers and a mistress; scholars 140; Government aid £80. Church Mission-Girls' seminary at Kandy, mistress and two assistants, scholars 14. English school at Kandy, master and assistant, scholars 40. Singhalese school at ditto, two Native teachers, scholars 25. Four Singhalese and three Tamil schools at other stations, scholars—male 134, female 7. Baptist Mission: two schools at Kandy, scholars 55; two at other stations, scholars 47. Mátalé, two ditto, scholars 35. Private schools: Kandy, 189 native schools (no returns); Badulla, 36 ditto; Nuwara Elliya, 4 ditto.

Gaols, Prisoners, &c.

Prisoners under sentence of transportation were, till lately, sent to Van Diemen's Land; they are now exchanged with the convicts from the Straits settlements.

The common gaol at Hulftsdorf, in Colombo, is capable of containing 12 prisoners in separate, and 195 in mixed cells. In Michaelmas, 1843, there were 88 male and 2 female coloured persons convicted for felony, and 3 untried; and 31 males and 2 females convicted of misdemeanours within its walls, besides 13 untried coloured persons, and 8 debtors. During the year 143 males and 3 females were under hard labour in the prison, and 44 not employed. The greatest number under confinement at any one time in the year were 166 persons. The total cases of sickness during the year were 307; at any one time 40; deaths during the year 6. Visited by the Fiscal and Judges of the Supreme Court. Gaol divided into six classes: one for prisoners sentenced to hard labour; one for simple imprisonment, and one for untried prisoners; one for female prisoners; one for debtors; and one for lunatics. Food supplied by contract at $2\frac{5}{8}d.$ per day to natives, and $7\frac{1}{2}d.$ per day to Europeans. Clothing is provided by Government. A new mat is allowed to natives every three months, and ordinary bedding to Europeans. Hours of labour, from 6 h. to 10 h. 30 m. A.M., and from 12 h. 30 m. to 5 h. P.M. Prisoners employed in breaking stones for macadamizing roads, cooking for the prison, keeping the gaol, courts, and environs in order, and making roads. The construction of the gaol does not at present admit of a strict classification, but it is in contemplation to make it so. Prisoners are permitted to see their friends in the presence of an officer of the gaol, but there is no regular chaplain, though there are no restrictions to religious teachers. Whipping is resorted to in cases of insubordination, and irons for escaping. There are 23 insane persons kept in separate buildings in the gaol.

A new prison has lately been erected at Wellicadde, on the plan of the Pentonville prison, where a large number of criminals are at present confined.

The common gaol at Ratnapoora in Saffragam, consists of eight rooms, five of which are appropriated to the prisoners, and capable of containing from 35 to 40 persons. Total number of prisoners in confinement at Michaelmas, 1843, 12. Greatest number at any one time in the year, 33; of these 17 were under hard labour out of the prison and 16 not employed. Total cases of sickness, 8. Remarks under gaol at Colombo, here inapplicable; no clothing or bedding here allowed; a classification of prisoners is observed.

The common gaol at Kurunaigalla can accommodate 40 prisoners. Greatest number of prisoners at any one time in 1843, 29. Total committed during the year, 46. Total cases of sickness during the year, 8. This gaol is ill adapted for the due classification of prisoners. Weekly allowance to Europeans remanded for further examination, 5*s.* 6*d.* per week; hard labour, &c. 3*s.* 6*d.*; burghers under hard labour, &c. 1*s.* 9*d.*; Natives, 2*s.* in the former, and 1*s.* 9*d.* in the latter case. Allowance of clothing as at Colombo. Fever and dysentery appear to be the common complaints at all three gaols. This prison is too slightly constructed to afford security, and no dependence is to be placed on the persons employed as turnkeys, on account of the low scale of remuneration.

The common gaol at Galle is capable of containing 90 prisoners, and has two separate cells. The Bridewell, also, within the fort has room for 50 prisoners. At Michaelmas, 1843, there were 19 tried coloured felons and 9 untried; 7 convicted of misdemeanours, and 2 untried for ditto. In the latter, 9 untried felons and 2 debtors. Total number of prisoners in confinement at any one time in the year, in the former—whites 1, coloured 36; in the latter—coloured, 12. Total number of prisoners committed during the year, 22. Total cases of sickness, 91.

Common gaol at Matura within the fort can contain 150 prisoners; has no separate sleeping cells; consists of three wards, one for the accommodation of convicts and prisoners for trial, one for females, and one for debtors, with two hospitals. At Michaelmas, 1843, there were 4 male and 3 female tried felons, and 21 untried; 2 untried persons for misdemeanours. Greatest number in confinement at any one time in the year, 30. Number of persons under hard labour during the year, 59. Total cases of sickness during the year, 14.

Common gaol at Tangalle within the fort can hold 100; no separate cells. At Michaelmas, 1843, contained 2 tried and 1 untried felons; 3 tried and 7 untried for

misdemeanours, and 3 debtors. Greatest number in confinement at any one time in the year, 16. Total number committed during the year, 65. Total cases of sickness during ditto, 3.

Common gaol at Hambantotte can contain 300 persons; has no separate cells. Five wards and an hospital. Such convicts under hard labour as are required for the public works at the station are kept in this prison. Total number of commitments during 1843, 3; employed at hard labour, 50. Total cases of sickness during the year, 174. Observation—The Bridewell at Galle was established to extend the system of classification; petty offenders, women and prisoners committed for trial, are alone confined here. The visitation of the gaol is in the same hands as in the Western Province. The gaol at Galle is spacious and airy, as also the Matura; the dietary, or weekly allowance is 5*s.* 3*d.* at the four places for Europeans, 3*s.* 6*d.* for burghers, and 1*s.* 9*d.* for natives. Clothing and bedding are supplied. Hard labour consists of employment in all the public works; the only classification in each is, that the worst characters are confined together and apart from the better disposed. There is no appointed religious instruction, but missionaries have unrestricted access. Fever and dysentery are the prevailing complaints.

Eastern Province.—The common gaol at Trincomalee will hold 125 prisoners, and has besides six cells. Line gaol at ditto will hold 75 prisoners, aad has one separate cell. Prisoners in confinement at former, Michaelmas, 1843, 6 tried felons and 19 convicted of misdemeanours; debtors in latter, 8. Greatest number of prisoners in confinement at any one time in the year, at the former 29, at the latter 12. Total number of commitments during the year, 39 at the former, and 32 at the latter. Under hard labour out of the prison, 43. Total cases of sickness during the year, 84.

Common gaol at Batecalo, situate at the Isle Pooliantivoe, can hold 74 prisoners; has no separate cells. Greatest number confined at any one time during the year, 8; number of commitments in 1843, 23. Dietary—Europeans 7½*d.* per diem, burghers 4⅝*d.* and natives 3¾*d.* Clothing and bedding supplied. Prisoners employed at any public works required.

Common gaol at Jaffnapatam will accommodate 312; has no separate cells. In confinement, Michaelmas, 1843, tried felons 47; untried 13; for misdemeanours—tried 48 males, 13 females; untried 4; debtors 8. Greatest number confined at any one time during the year, 156. Total number of commitments during the year, under 18, males 20, females 3; above 18, males 284, females 42. Under hard labour in the prison—males 6, females 24; out of the prison, 238. Total cases of sickness in 1843, 195.

Common gaol at Manaar will contain 40 prisoners; no separate cells. At Michaelmas, 1843, confined—tried felons 4; misdemeanours—tried 6, untried 1. Greatest number of prisoners confined at any one time in 1843, 22. Number of commitments in 1843, 66. Total cases of sickness 1843, 39.

Common gaol at Mulletivoe, situate within the fort at Mulletivoe, will hold 25 prisoners; no separate cells. Total number of commitments 1843, 44; total cases of sickness, 1843, 10.

Common gaol at Anuradhapoora will contain 12 prisoners; no returns. The gaol at Jaffna was formerly military quarters; there is a due classification of prisoners. Dietary—Europeans, for debt, 5*s.* 3*d.* per week, for trial ditto; under hard labour, &c. 3*s.* 6*d.*; burghers, debtors, 3*s.* 6*d.* under hard labour, 2*s.* 7½*d.*; under sentence, 1*s.* 9*d.*; natives, 1*s.* 2*d.*; debtors under hard labour, 1*s.* 3¾*d.* No clothing or bedding allowed. Employed on the construction and repair of the roads in the immediate vicinity, at Manaar and Mulletivoe, on public works at Anuradhapoora, and clearing the vicinity of underwood. No religious instruction, the prisoners being mostly heathens. Fever is the prevalent disease. The gaol at Jaffna might be considered crowded by Europeans, but is not so with reference to natives. The appearance of the prisoners shew they are not unhealthy; those under hard labour are extremely stout and healthy, a sufficiency of food of a better description than that procurable at home, is, with regular exercise, the cause of this. Imprisonment, even with hard labour, is not made sufficiently disagreeable to the natives, and there are difficulties in making it so, from the characters of the persons employed as attendants.

Central Province.—Common gaol at Kandy has 17 separate cells, and will contain 200 prisoners. Prisoners confined at Michaelmas, 1843—felons tried 32, untried 30; for misdemeanours—tried, 25, untried 9; debtors, 7. Greatest number of prisoners in confinement at any one time in 1843—males 163, females 9. Number of commitments 1843, 368. Under hard labour out of the prison 260. Total cases of sickness 1843, 214.

Common gaol at Mátalé has 15 separate cells, will contain 30 prisoners. In confinement, Michaelmas, 1843, 10 untried for misdemeanours. Greatest number of prisoners at any one time in 1843, 9.

Common gaol at Badulla has four separate cells, will contain 50 prisoners. Number confined at Michaelmas, 1843; for misdemeanours—tried 17, untried 4; debtors, 2. Greatest number at any one time in 1843, 31. Total cases of sickness during 1843, 50.

Common gaol at Nuwera Elliya has eight separate cells, will contain 16 prisoners. Greatest number in confinement at any time in 1843, 44. A due classification of prisoners is observed at Kandy. Dietary, 5*s.* 3*d.* per week Europeans; natives 1s. 6$\frac{3}{8}$*d.* Europeans are furnished with clothing, and the natives with mats and blue cotton cloth. The average amount of expense for clothing an European is £1 per annum, for a native, 12*s.* Employed in the construction or repair of streets, roads, or public buildings. Gaol at Kandy visited by the missionaries. Fever and dysentery chief diseases.

XXVI.

GENERAL AND MISCELLANEOUS APPENDIX.

There is a remarkable peculiarity of moral character among the Singhalese domestics familiar to the residents in Ceylon—their almost habitual dishonesty in matters not committed to their care, and for which they do not consider themselves responsible, and their scrupulous honesty as to those entrusted to them; this has led to the custom of each guest at a dinner party bringing his servant, so that when plate is cleaned, each servant is put into a separate apartment to perform it.

Names of the Singhalese Months.—Doorootoo-masse, January; Navan-masse, February; Meddun-dinne, March: Bak-masse, April; Wesak-masse, May; Poson-masse, June; Esselle-masse, July; Nikini-masse, August; Binnerre-masse, September; Wak-masse, October; Il-masse, November: Oondoowak-masse, December.

Days of the Week.—Erie-da, Sunday; Sandoo-da, Monday; Angeharroowa-da, Tuesday; Bada-da, Wednesday; Brahaspattin-da, Thursday; Sikkoora-da, Friday; Sewnesoora-da, Saturday.

Throne of the Kandian Kings.—The ancient throne of the Kandian sovereigns for the last century and a half, resembled an old arm-chair, such as is not unfrequently seen in England. It was about five feet high in the back, three in breadth, and two in depth; the frame was of wood, entirely covered with thin gold sheeting (studded with precious stones), the exquisite taste and workmanship of which did not constitute the least of its beauties, and vied with the best modern specimens of the works of the goldsmith. The most prominent features in this curious relic were two golden lions or sphinxes, forming the arms of the throne or chair, of very uncouth appearance, but beautifully wrought, the heads of the animals being turned outwards in a peculiarly graceful manner. The eyes were formed

of entire amethysts, each rather larger than a musket ball. Inside the back, near the top, was a large golden sun, from which the founder of the Kandian monarchy was supposed to have derived his origin. Beneath, about the centre of the chair, and in the midst of some sun-flowers, was an immense amethyst, about the size of a large walnut; on either side there was a figure of a female deity, supposed to be the wife of Vishnu or Buddha, in a sitting posture, of admirable design and workmanship; the whole encompassed by a moulding formed of bunches of cut crystal, set in gold: there was a space round the back (without the moulding) studded with three large amethysts on each side, and six more at the top. The seat inside the arms, and half way up the back, was lined with red velvet. The footstool was also very handsome, being ten inches in height, a foot broad, and two feet and a half long: the top was crimson silk, worked with gold; a moulding of cut crystal ran about the sides of it, beneath which, in front, were flowers, studded with fine amethysts and crystals. The throne behind was covered with finely wrought silver; at the top was a large embossed half moon, of silver, surmounting the stars, and below all was a bed of silver sun-flowers. The sceptre was a rod of iron, with a gold head, an extraordinary but just emblem of his government.

Spirit of emulation among the Natives.—One remarkable and pleasing trait in the character of both the Singhalese and Tamul population, is the facility with which they can be stimulated, under the influence of emulation, to accomplish improvements for the benefit of their respective localities; hence it occurs to me, that therein lies an important engine for the restoration of the tanks, that question of all-absorbent interest to those who desire to see the industry of Ceylon placed on a sure basis; and I have little doubt, that, under the guidance of energetic and popular assistant agents, if but one village were to set the example of undertaking the repairs of its tank, every village in the northern province would immediately follow the example, and it is far from improbable, that, under the impulse thus awakened, the cost of the skilled labour required in addition, would be readily borne by the united community. For the furtherance of this end, I would suggest that the tank so repaired should take the name of the headman superintending its execution, and that the names of those assisting in the work should be inscribed on a stone, according to their respective merits, in the most prominent point of view. Of this pleasing susceptibility I have many instances before me, but let one suffice. A handsome bridge was erected, by the headmen in the vicinity, over the Hingoo oya, in the Four Korles, through the instrumentality of Captain Gordon—hence called Gordon's bridge—whose emulation had been excited by the voluntary erection of a smaller bridge by the chiefs of another Korle. The Portuguese amply availed themselves of this *amour propre*, and by permitting the higher castes to assume Portuguese names, and bestowing the title of Dom with great profusion, they secured their good-will under critical circumstances. So absurdly, however, has the title been multiplied, that it has become ridiculous to the last degree, and I see no other mode of abating the nuisance, and compelling this heterogeneous body to doff its borrowed plumes, than by imposing a tax on the whole, and thus reducing it within ordinary proportions.

Establishment of the Wesleyan Mission.—The establishment of the Wesleyan mission in Ceylon was, even while in embryo, beset with features of romantic incident, strangely inconsistent with the prosaic character of that body at home. Dr. Coke, a gentleman educated at Oxford, of independent fortune and an ardent temperament, had long conceived the design of planting, in Ceylon, a missionary offshoot of that rising sect, to the interests of which he had devoted the best part of his life, with the ultimate view of extending its operations to the Peninsula. With these aims—aims long frustrated by the straitened resources of the connexion—he finally guaranteed the whole expenses of the outfit and establishment of the mission; and selecting seven missionaries, embarked along with them, intending to superintend the undertaking. After passing the line, he was seized with a violent attack of illness, which the constitution at his advanced age had not sufficient strength to encounter, and he soon after expired, leaving the whole of his followers in a state of destitution. To detail all the painful circumstances of such a situation, in the midst of ocean, would scarcely fall within our province; it will be sufficient to remark, that that situation was aggravated to the last degree by the failure of their leader to give them any previous insight into his pecuniary arrangements, while the comparatively infantile state of their society forbade a resort to the means of relief, that, under other circumstances, would have been obtainable. Observations such as these would apply in all their force to the case of persons who should, in despair, resolve to abandon their undertaking and return home, they would be almost inapplicable to the case of persons resolving to persevere and go through their work; yet even fortune is at the beck of intensity of will, and that displayed, as in this case, she appeared smiling, and raising up friends for them on deck, accompanied them on the passage, procured assistance for them from a perfect stranger at Bombay, sent them with letters of credit to the isle of their aspirations, bespoke a reception there on which they had little reason to calculate, and apportioning to each his peculiar sphere, laid the foundation of that important and increasing field now occupied by the followers of Wesley in Ceylon.

Olas.—The ola, or prepared talapat, on which Singhalese books are written, is cut into pieces, about eighteen inches long and two broad. Some of the books contain two or three hundred of these leaves. About three inches from each end, a space of about an inch square is left, and a hole is made in the leaf through which a string is passed. The two backs are two pieces of wood, so that every book is literally in boards. The letters are cut into the leaf with a sharp pointed iron stile, or brass stile with steel point, and in order to make the letters legible, a preparation of charcoal and oil is smeared over them, by which they become black, while the leaf retains its original colour. A great length of time is requisite to copy a book of ordinary magnitude, though those who are in the habit of writing, are able to write with great rapidity. The leaves are numbered with the letters of the alphabet. Some of their books are very valuable, as the edges of the leaves and the whole of the boards are covered with gold. A native copyist is always known by his having a very long nail on the thumb of his left hand, in which a notch is made for the stile, as thick as a pen, to rest on while writing.

Yakka Superstitions.—The ancient superstitions of the Yakkas, though long stifled, and even apparently expelled before the rising and more intellectual system of Gautama, resumed their sway over the minds of the people, the instant its influence began to falter and ceased to be exclusive, and have now recovered their pristine vigour. The kapuas (devil dancers) have each their kowila, or small temple, and gain a livelihood by prescribing medicine, usually the commonest simples, to which the ignorance of their patients lends a supernatural effect. They are also soothsayers; and previous to their incantations, generally work themselves up to a state of inspired furor, which to their dupes appears, when coupled with the dramatic appliances these crafty sons of hell unsparingly call into requisition, a veritable embodiment of the demon or demons to which their destiny is linked.

Influence of Buddhism.—There is one point we omitted to notice in our sketch of Singhalese art, the remarkable progress of the people in every branch of refinement that followed the establishment of the religion of Buddha. They scarcely appear, says Mr. Upham, to have entered on the career of civilization, ere we find them under Panduwasa and his successors, founding cities, temples, and lakes—excavations rivalling the most remarkable works of antiquity, and scarcely surpassed by the wonders of Egypt—all duly recorded in annals preserved for three and twenty centuries. From these, we learn that a people long regarded in Europe as savages, were comparatively civilized before the discovery of Great Britain, and her aboriginal barbarians. No less remarkable is it that we owe the preservation of the Singhalese annals to the fact that their religion was blended with their history; thus, as long as Buddhism flourished, the history is precise; when it waned, the latter becomes vague.

Proverbs of the Singhalese.—I had intended to give some specimens of the proverbs and jatākas of the Singhalese, but space will not permit, and I must confine myself to remark, that nothing can bear a closer affinity to the apophthegms of Solomon than many of these maxims.

Excursion Boats.—The boats used for excursions up the rivers of Ceylon, in general consist of two canoes, about five feet apart, connected by a small platform of split bamboos, over which a roof, covered with cocoa-nut leaves, is erected; the rowers are seated at the extremities of the craft, and when favoured by the stream, impel her with considerable rapidity; but the ascent of a Ceylon river is one of the most tedious of undertakings, and is almost intolerable to an European.

Native Suspension Bridges.—The suspension bridges of Ceylon are almost without a rival for their singularity, simplicity, and perilous appearance. They are formed of the calamus rudentum (wanduru-wewæla), which is occasionally three hundred yards long, and of uniform thickness, and being equally light and tough, combines every qualification for this particular purpose. A number of canes being fastened round two large trees, growing on the opposite sides of a river (the diameter of their stems determining the breadth of the structure), small slips of the same material are placed across to complete the roadway. A cane is then tied at the proper height to form the hand rails, which are united to the bridge by small sticks that form a mutual sup-

port and retain the rails in their proper position. Fastenings are then let down from all the branches which project in the direction of the bridge across the river, to diminish the vibration and support the structure. The approach is generally by ladders tied together, like the rest of the work, with jungle creeping plants. Though the European shudders as he passes over these aerial bridges, the natives trip confidently along them with the heaviest pingo loads, such is their flexibility of limb.

Major Rogers.—The late Major Rogers, the far-famed elephant shot, had killed his two thousand elephants before he ceased to count the number he had slain, and though he had been a thousand times within an inch of death, and several times grated, miraculously escaped from that source of danger; yet was it reserved for him to fall before a stroke of lightning, a visitation seldom fatal in Ceylon. The manners of Major Rogers bordered on those of a lady in refinement, yet so strong was his passion for elephant shooting, that he would apply the reproach of the Roman to himself, if he lost a day, without bearing a trophy of some sort home with him; his night's residence was often under a few heaped up logs of wood, the roof of a native hut, or better still, a banyan tree. The interior of his house contained an endless variety of trophies. Once, while bathing in a river, after a shooting excursion, his clothes were carried off by monkeys, which habilitated themselves as well as they could in them, and decamped, leaving the luckless sportsman in *puris naturalibus,* under a tropical sun, nor was he rescued until he had lain up to the neck in water for several hours, when his friends at length proceeded in search of him. The average annual number of deaths caused by elephants is about twelve, that by snakes fifteen; the latter often arise from the reptile entering houses when their holes have been filled by the rains, or by creeping through a window when searching for rats and lizards, concealed in the cocoa-nut leaf thatch.

Winds, Rains, Mists.—The south-west wind is felt more generally over the island, and prevails more steadily than the north-east: thus at Colombo and Trincomalee, on the opposite shores, the south-west wind blows almost constantly for five months in succession; but the north-east hardly half the time at the former that it does at the latter place. The south-west wind does not reach Trincomalee till it has crossed the mountains of the interior, and passed over a great extent of low and unwholesome country; it is therefore injurious, but during the prevalence of the north-east monsoon, this place is comparatively healthy. At Jaffna, the mean annual temperature is higher than elsewhere, from the district being free from wood and cultivated, and the land wind, instead of blowing over a green surface of shaded forest, passes along the sandy beach and the low sandy tract of the western coast; yet the climate is healthy. The western coast, unlike any other, is seldom a month without rain, hence it is seldom parched, and its aspect is so perpetually fresh and verdant, as to excite the admiration of strangers from less favoured parts of India. The proportion of rain falling in Ceylon is three or four times as great as that in England. At times, after sunrise, the mists that have formed in the higher mountain hollows of the interior are displaced by the wind, and poured in immense volumes into the warmer valleys, producing a sud-

den chillness and extreme humidity of air, far from agreeable, together with an extraordinary reduction of temperature.

Udaneura and Yattineura.—The Rattés of Udaneura and Yattineura appear to have been specialities under the Kandian kings, and from their population and fruitfulness, and the circumstance that they were the seats of the principal nobles, were privileged above the other provinces, and their governor was always selected out of their own body. Hence the old Kandian apophthegm, that if they wanted a king, they might take any man of either ratté from the plough, and after submitting him to an ablution, he would from his quality and descent, make a competent ruler.

Dietetics.—By those familiar with the climate of Ceylon, a generous diet, courage, and sufficient exercise, both for body and mind, are said to be the only requisites for health and enjoyment. Chinese umbrellas sold at every bazaar, and very cheap, are an effectual protection against the rays of the sun, and being formed of paper, covered with thick black varnish, are easily carried.

Eastern Road.—The eastern road from Dambool to Trincomalee was traced, under the direction of Captain Atchison, from the tops of trees. In his report, he remarks, that the ruins of tanks, wihares, deserted villages, &c. prove that the vast wilderness of beautiful and valuable forest trees through which the road passes, heretofore supposed a trackless desert, fatal to the existence of man, and destitute of water and inhabitants, once contained a considerable population, by whose labours an extensive tract of irrigated lands was regularly cultivated.

Ganga Bandera.—The offerings made to the Ganga Bandera, one of the malignant spirits of Ceylon, comprise the formation of a miniature canoe, ornamented with a canopy of cocoa-nut leaves; under these are placed betel, rice, flowers, &c. and such other articles as may be thought acceptable to the fiend. After certain ceremonies, the frail bark is launched upon the nearest river, where several may be seen gliding down the stream or aground on the sand-banks.

Varieties of hue in the Maritime Districts.—The great variety of hue, feature and dress, observable among the people in the Maritime Provinces, as compared with the uniformity of those of the interior, is one of the first objects to attract the attention of the stranger. In the former every shade from white to the deepest black prevails. The Portuguese, who have sprung from intermarriages with the natives, have long arrived at the latter stage, and the Dutch intermixture is gradually yielding to the same influence. The complexion of the Kandians is more healthy than that of the lowlanders, but that of the latter is preferable to that of the European cross, and even the dingy white of many of the European residents.

Rest-Houses.—The rest-houses of Ceylon, there called ambulams, in India choultries, are subject to the control of Government, and under the management of post-holders, who receive a certain per centage on every article they supply to the traveller. They vary greatly in accommodation; those in the remoter districts are mere mud huts, the floors of which are in general coated with cow dung to keep off insects, and here the traveller is subject to a wholesome self-denial. In the more

accessible districts, comparative comfort is within the reach of those who have a large purse, and even to those who love a simple fare. Mosquito curtains are indispensable to the traveller who takes his bed with him, not only to keep off that plague of the tropics, but to neutralise the malaria of the unhealthy districts.

Singhalese Pottery.—The pottery of Ceylon, though unrivalled for elegance of form, is extremely inconvenient from its brittle tendency, and the impossibility of detecting impurities in vessels of the height they generally run, and with such narrow necks, is a difficulty which is only equalled by the impossibility of cleaning them when discovered.

Parasites.—The creeping and parasitical plants of Ceylon are of extraordinary magnitude and form, and as soon as ever they have fairly clasped the loftiest trees in their embrace, the latter exhibit unmistakeable signs of despair and decay. The crisis is hastened by the insect tribes, till at last the burly wonder of the vegetable world yields at the first touch of the elephant, or even the pigmy hand of man.

Fees to Medical Practitioners.—The mode of remuneration to a medical practitioner in the Kandian country, though calculated to draw forth his utmost skill, shews the suspicion with which ignorance clothes his profession, and the little reliance he has upon the gratitude of the patient for a fitting gratuity. In every case a deposit is made of the fee, which is seldom in money; this is returned in case of failure, except in extreme cases.

Kalpauruksha.—An almost obsolete Buddhist festival, called Kalpauruksha, is said to be occasionally celebrated in Ceylon. The tree of that name figures in their account of the creation. For the purpose of the festival a substitute is procured from the forests, which on being fixed in the ground, is decked with the motley offerings of the people, after which the priests address them in a suitable discourse.

Tides.—The rise of the tides in Ceylon hardly exceeds three feet, and the harbours are inlets of the sea, in no way depending upon the tides, and altogether unconnected with the rivers.

Indian History.—The Mahawanse, besides containing the larger portion of the Singhalese annals, includes fragments of Indian history, more especially of the period when Buddhism was the prevailing religion of Hindostan; it also alludes to the Buddhist prince, contemporary with Alexander the Great, and Seleucus, called Sandracottus in the Greek, Chandragupta in the Sanscrit, and Chandagutta in the Pali annals. The reason of this solitary reference to continental history is to be found in the cessation of intercourse between the two countries on the extinction of Buddhism in India.

Native Hyperbole.—The specific exaggerations occurring in the Singhalese annals, may be considered perhaps nothing more than the terms used to denote general magnitude; thus laksha would be synonymous with our word countless, &c.

History of the Buddhas antecedent to Gautama.—From the circumstance that every Buddha has, on arriving at the Buddhahood, been invested by his followers with the infinite titles of his predecessors, and other causes equally detrimental to a clear solution of uncertainty, their respective histories are exceedingly vague and obscure, though their

parentage and places of birth are handed down, as well as the princes their protectors; and the origin of each is traced through such countless involutions, that sober reason gives up in despair the attempt to trace anything in the shape of consistency, and with tolerable composure learns that the Buddhas are incomprehensible; that their doctrines are incomprehensible, and that the magnitude of the fruits of faith to those who have faith in this incomprehensible, is also incomprehensible.

Extracts from the Damma Padan.—As the bee collects nectar and departs without injuring the beauty or the odour of the flowers, so the sage sojourns among men; he views their ways, and learns wisdom from their folly.—As the lily growing from a heap of manure accidentally cast upon the highway delights the soil with the delicacy of its fragrance, so the wise, the disciples of the all-perfect Buddha shine among the foolish, and are grateful to the gods.—The wise man becomes so by the consciousness of his own folly, but the foolish is rendered more so by his pretensions to wisdom.—True nobility is not of one's parentage but of a virtuous and noble soul.—That is the most skilful of charioteers, who can guide the chariot of his own anger.—There is no fire so fierce as lust; nothing has a grasp so pertinacious as hatred; no net can be compared with folly, and no flood is so rapid as desire.—Sin is frequently clothed in the garb of virtue, but its effects unclothe it.—He is a more noble warrior who conquers himself than the warrior who, in the field of battle, overcomes thousands of thousands.—As the solid rock stands unshaken by the storm, so the wise man is unmoved by contempt or applause.—The worldly-minded man who applauds religion and understands its precepts, but does not practise them, is like the herdsman of another's cattle; he tends the flock, but receives not their produce.—Religion is the path of immortality; irreligion the path of death.—The righteous die not, but the wicked are even now as dead.—As a man elevated upon a mountain surveys in calmness the plains below, so does the virtuous man behold without envy the actions of the sinful multitude.—Let man perform those actions of which futurity will never cause him to repent.

Kandian Cordon.—No slight auxiliary of the cordon formed by the Kandian kings around their territories for the exclusion of the European invader, was the miasm emitted from the rank vegetation around, which give rise to a deadly fever that few could long withstand.

The Portuguese Policy.—The Portuguese, after they had wrested the trade of Ceylon from the Indo-Moors and Arabians by their naval superiority, for they levied heavy duties on the Indian merchants, appear to have chiefly aimed at procuring rich exports of its productions, on the sale of which depended the revenues of the government and its servants, but they interfered little in the civil administration of the colony. The institutions, laws and customs of the natives, their distinctions of rank, and even their habits and public ceremonies were preserved by them with a most jealous care, and even imitated, yet proselytism was followed with an activity and perseverance their successors dare not attempt. Thus Portugal, too sparely populated to supply the demand for troops for the defence of the island, by permitting intermarriages between her troops and the native women, raised an adequate force with little or no expense, but no positive reliance could be placed on such

troops. Their pride and insolence, joined to this policy, accelerated their fall; all manual labour was by them considered degradation, and every sort of labour was consigned to slaves. A Portuguese considered himself degraded by anything but a military employment. They did not even entirely man their own ships. This was all very well as long as they had native enemies to contend against, but when they had to encounter the Dutch, their inferiority was at once apparent.

Dutch Policy.—Van Imhoff was the first to permit a trade between the ports of Ceylon and India, and thus to raise a custom's revenue in the island. Land customs, or Alfandigo, was previously the chief item of revenue.

Burghers.—The burghers of Dutch descent were chiefly reduced in circumstances from losing their employments after the conquest of the island by the British. At the same time prices rose to an extravagant rate, and brought many of them to destitution. Many of them took to trade, but soon found the native capitalists, who now entered the field of competition, dangerous competitors, for their wants being fewer, and having the advantage both in buying and selling, they could afford to trade upon much smaller profits. They have now for some years been gradually improving in circumstances; full employment is found for all of them willing to accept it, and this is only fitting towards a people, whose traditions and sympathies are so interwoven with our own.

Atheology of Buddhism.—Mr. Upham justly remarks, that notwithstanding the supposed atheology and materialism of the Buddhistical system, Maha Brahma is the supreme of the universe, when a Buddha is not living in the Kalpè; and though a Buddha is sometimes wanting, a Maha Brahma is always to be found; moreover, its books teach that both in the Brahma-Lóka and the Asooria-Lóka are refuge heavens for souls progressing from the metempsychosis towards Nirwané, wherein they are preserved from any catastrophe, which, during the termination of a Kalpè, may occur to the Sakwalla, or world at large. This is somewhat analogous to the Romish purgatory, or our hades. In another place he remarks, that nothing can more fully mark the primitive character and the unquestionable antiquity of Buddhism than the potency and attributes given to the evil spirit, Wasawartymarya and his Asoorias. The latter, like the Titans of Greece, are unmixedly evil and uniform enemies of the Supreme, but the great enemy of the Buddha is made to attend his assembly, and offer his homage.

Cup of Buddha.—The legend of the cup of Buddha is as follows:—When Gautama became Buddha, it was necessary that he should have a drinking vessel of a particular kind; in consequence, the four gods ruling over the four quarters of the earth, Patiné, Weebeeshana, Saman, and Kandi Kumara, made each of them one and brought it to Buddha, upon which he told them that one was enough, and desired them to set them one on top of the other, which they did, and so they became one.

Maitre Buddha.—The fourth heaven, Toisite, being the abode of the fifth expected Buddha, Maitré, all who are born into his heaven will appear on earth with him, and enter into Niwané. Thus it becomes an object of the most intense desire to a believer of Gautama.

Ruwanwellé Dágobah.—The description of the Ruwanwellé dágobah in the Raja Ratnacari, is very similar to that of the temple of Bel in

the Apocrypha. If we recall the whole account, setting forth the nightly visits of the priests and their wives and children, to feed on the viands offered to Bel, and the entrance, so concealed, as to be even unknown to the king, we shall see that it was built in conformity with the practice of the Buddhist priests, and the formation of their temples. It has been conjectured, that the well known Egyptian colossi of the Memnonian plains are Buddhist forms. The dragon form of Bel and of Dagon, are perfectly descriptive of the historical books of the Nágas or snake deities of Buddhism.

Capitation Taxes.—There were formerly several sort of capitation taxes in Ceylon, one called Ouliam was of a most oppressive nature, and constantly drove the Moormen and Chetties subject to it into the Kandian territories. It practically amounted to a tax on labour, and was levied in a manner that forbade the person affected by it, from alleviating the burthen by transferring any portion of the amount to the article he produced, or to his employer, while taking ordinary casualties into account, it abstracted one-seventh of his income, and even if paid in labour, abstracted an equal share of his industry. Another sort of capitation tax, was the joie or jewel tax, which was chiefly levied on the people of the northern and eastern districts, and though causing a large amount of trouble and litigation to the executive, like the Ouliam, brought no corresponding revenue to the Government. These taxes have been long abolished.

Civil Fund.—The civil fund of Ceylon was established by Mr. North, with a view to provide a competency for retired civil servants; it was raised partly from stoppages from the pay of civil servants, the interest of the same being annually added to the principal, and partly by a contribution from Government. Of this fund the Secretary to Government, the President to the Board of Revenue, and three other persons were trustees. By virtue of these regulations all civil servants, once in receipt of £2000 per annum, were entitled to £600 per annum on retiring; all receiving £1500 to £500. It is now abolished.

Anda Tenure.—The term Anda refers to fields where the seed-corn is first taken out of the crop, and then the Government share, the remainder being divided between the owner and the cultivator. The same rule is observed in those fields which pay to Government any larger share than one-tenth. But in those which pay one-tenth, and are called otto fields, the Government is entitled to that share, previous to any deduction being made for seed. The whole remaining nine-tenths are divided into two equal shares between the owner and the cultivator. The seed-corn in some instances belongs to a third person, who receives not only the quantity supplied by him, but something additional in compensation for its use.

Mr. Bertolacci.—Much of the valuable information contained in Sir E. Tennant's report, is based on that contained in Mr. Bertolacci's admirable work on the finance and commerce of Ceylon published in 1817. In this work the acuteness and intelligence of the Italian in the field of economical science, is strikingly conspicuous.

Additional names of Ceylon.—Besides the names given to Ceylon in pp. 1—3, there may be added Ilangei, the Malabar name; Teva Lanka, the Siamese; Lankapooré, the Javanese; all from the Sanscrit word

Lanka, holy or resplendent. The Burmese call it Theho or Zehoo Tenasserim, the land of delights.

Egyptian Commerce with Ceylon under the Emperors.—The Egyptian fleet of 120 vessels sailed annually from Myos Hormos (a port on the Red Sea) to the ports of Musiris and Borace on the Malabar coast, and from thence to Ceylon, the limit of their navigation. Hither were, therefore, brought the fine cloths and other costly commodities of Bengal, Orissa, the Carnatic, China, and the eastern islands, which were exchanged for gold, silver, or European manufactures. In December or January the fleet sailed from Ceylon on its return to Egypt, laden with silks, muslins, spices, and aromatics, pearls and precious stones. When the Greeks lost the trade, it was for some time engrossed by the Persians at Ormuz.

Oils.—Ceylon is remarkable for the number of oils it produces. Besides those already mentioned there may be added the punnai, turpentine, makkool, koola, and castor.

Chank Fishery.—The chank fishery once employed 600 divers, and a supervisor was employed by Government. There are two sorts of chanks, red and white, the one called payel, the other patty.

Postal Communication.—The geographical position of Ceylon has rendered it a point of signal importance to the great arrangements now in process of formation for the establishment of improved postal communication between Great Britain and the East on the one part, and the inter-colonial communication on the other. Ceylon is already the centre of operations for the mails from China, the Straits settlements, Bengal, Madras, as well as of the French, Dutch, and Spanish possessions of Pondicherry, Java, Manilla, &c., and when steam communication shall have been opened with the Australian colonies (intercourse between the two countries is now very indirect, being through Calcutta), its importance will be proportionably apparent. Letters are sent to India overland, as well as by the steamers, and are conveyed for eight months of the year through Jaffna and Point Pedro, and by catamarans to Point Kalymere on the opposite coast, and for the other four months through Manaar and Talmanaar, whence they are passed over in hired boats to Ramisseram, and reach Madras in from eight to ten days, and Calcutta and Bombay in from seventeen to twenty days. Letters by the steamers reach Madras in three and Calcutta in nine days from Galle, and Bombay in five days from ditto. Letters from and to Mauritius are sent in schooners from Galle, as opportunity offers, or by vessels in search of freight. Letters for the Cape are sent by homeward bound vessels. The inland communication is a daily one between Colombo and all parts of the island, as well as between all the chief stations one with the other. From Kandy to Trincomalee the mails are conveyed by foot messengers, and in like manner from Matura to Tangalle and Hambantotte and from Colombo to Jaffna, the passage between which occupies four days, owing to the absence of European superintendence, the presence of wild animals and the deep streams intersecting the route. The chief item of the postage revenue is the overland correspondence, the local correspondence being necessarily confined in great measure to Europeans, indeed, the natives are rather a hindrance than otherwise, seldom prepaying their letters, which thus become dead letters. The Postmaster-General has recently been raised to the second class of the civil service with a salary of £650, in lieu of £450 as formerly; he has

the management of the mails of the Western Province, and the overland correspondence; those of the Central are under his deputy, and those of the other provinces are controlled by their respective Government agents in communication with him.

Further Particulars on the localities of Coffee Estates.—The quantity of land brought under coffee cultivation by European capitalists since 1834, will probably exceed 120,000 acres; but lands have been purchased with the intention of being so employed to the extent of 400,000 acres. In nearly every particular the cultivation, though on this extended scale, has been essentially an experiment. The possibility of procuring labour, the means of transport, the quality of the crop and its favour in the home market, were all points to be ascertained by experience, equally with the climate, the nature of the soil, the geniality of the temperature, the treatment of the plant and its probable duration, as no other producing country presented a direct analogy either in the character of these requisites, or in the proportion of their combination. Soils apparently favourable were cleared and planted, but abandoned after proofs of unfitness. The richest grass land generally failed to produce a crop of coffee, and it is only forest land, not lying over clay or any impervious basis, that can be said to succeed. The same land has been cleared in the lower ranges of hills and converted into plantations, but though the coffee tree grew luxuriantly and rapidly, it failed to yield fruit in proportion, and soon ceased to bear, demonstrating the necessity of altitude and its accompaniments of moisture and temperature. From the native coffee growing best under the shade of other trees, the early plantations were so formed, but contrary to calculation the result was unsatisfactory, and the trees were removed. A combination of rich soil, a lofty elevation, a warm sun and regular rains, have now been ascertained to be the main desiderata: but even with these combined, the estates on different aspects of the same mountain, though with equal soil, and, to all appearance, alike in climate and temperature, have been found to exhibit totally different results; those to the north-east and south-west having the full advantage of the rains in the two monsoons, while those of the opposite extremes are partially deprived of it. Again, some estates with every favour of altitude and moisture have been swept by untimely winds to the destruction of the trees, and in some districts which are affected only by one monsoon, and lose the benefit of another, the coffee, though in external appearance equal in every particular to the best, has been found so deficient in solidity after being cleared of the pulp, as to require one-third more by measurement to make a given weight, the difference being nevertheless chargeable with a due proportion of every attendant expense. Experience has shewn that these, and an infinity of other and minuter particulars, each more or less affecting the cost of production, and the quality and price of the produce, are incident to particular localities, and the discovery led to the total or partial abandonment of the ill-situated estates, and the proportionate extension of those positions ascertained to be more favoured, and as the gross quantity of land already brought under coffee cultivation, or purchased with a view to it, bears but a small proportion to the great extent now known to be suitable to it, but hitherto unapplied, there is every reason to conclude not merely that an enhanced value has been given by the experiment to those situations

which enjoy the requisite combination of advantages, but that these are of so considerable an expanse as to present an ample field for investment, and to supply the fullest demand which is likely to arise in the European market for the coffee of Ceylon. The increased difficulty till lately felt of procuring a continuous supply of Tamul labourers, and the detention that ensued in the conveyance of coffee to Colombo for shipment, owing to the scarcity of bullock bandies, an evil far from entirely obviated at present, together with the tightness of the money market at home, and the unsettled state of the question of protection have, till lately, so greatly embarrassed the coffee planter, that he ceased to extend his operations in any way.

The character of Ceylon coffee is rapidly rising on the Continent as well as in England, and orders have been executed on French account, although from the absence of French vessels, the coffee has to be first shipped to Pondicherry. Native coffee is still brought to market in small quantities, but during the last three years, its export has greatly diminished, owing to its indifferent quality and low price in the London market. This is ascribable to the inaptitude of the native character for conducting its cultivation with energy and success. Their plants are never pruned or manured, and the produce is usually sold on the tree by anticipation to Moormen pedlars, who hasten to gather it before it is ripe, lest it should be pillaged if left to arrive at maturity. The fruit is thus neglected during its growth, and being collected prematurely, it never attains its due size and weight; in addition to which, it is so injured subsequently in colour and appearance by its careless and imperfect preparation for the market, that it seldom brings a price more than half that of plantation coffee, and has fallen gradually in value from 90*s* per cwt. in 1840 to 28*s* per cwt. in 1847. A few Singhalese headmen have, within the last few years established small coffee plantations in imitation of the English, but as the situation and soil were not chosen with skill and experience, they have not been altogether successful, which is the more to be deplored, as discouragements, which would scarcely affect a more energetic race, are all but fatal to enterprise amongst a people so apathetic.

Defences of Colombo.—The Dutch improved the defences of Colombo after a plan suggested by Coehorn, in which every advantage was taken of the rocky nature of the ground towards the sea, and of the lake on the land side, which supplies the ditch with water by means of sluices, and, skirting the glacis, all but joins the sea on both sides, being only separated from it at those points by a causeway, by cutting through which, and opening the sluices, the fort can be completely insulated. There are but few places on the sea-side where boats can land with safety, on account of the rocks and a high surf always running more or less, except at the common landing-place in the harbour, which is defended by strong batteries; and the swell in crossing the bar at its mouth is dangerous for common boats at most times. There is no hill or high ground in the neighbourhood sufficiently elevated to command the place, but the rising on the Galle face esplanade rendered it necessary that the bastions on that side should be raised beyond the usual height, which required the construction of counter-guards to cover the lower part of their escarps, and they so far remedy this defect, affording moreover a second tier of guns. The works of the fort are about two

miles in extent, containing four large bastions on the land side, with their counter-guards and ravelins, and seven strong batteries towards the sea adapted to the rocky line of the coast. They are capable of mounting 300 pieces of ordnance of all descriptions, although only about half that number are mounted in times of peace. The want of bomb-proof buildings and casements is the chief deficiency in the defences of the fort, and one which would be seriously felt in the event of a bombardment from large ships, or in a siege. At no great distance from the fort is the English burying ground, enclosed by a strong fence of bamboos, over which a sentinel is placed. The graves are here decorated with geraniums and various flowers. The water of the wells in the houses within the fort is so brackish as to be unfit to drink or for culinary purposes, and the inhabitants are supplied with water from springs outside the fort by puckallés.

Veddahs.—In a work recently published, it is mentioned, that the Singhalese were frequently accustomed to shoot the Veddahs for amusement, and a party was actually proposed to be formed during Sir W. Horton's government for this object.

The Elephant finder.—The elephant finder is personally acquainted with every herd of elephants encamped within a dozen miles of him. Formerly the services of an elephant finder were dispensed with, but so numerous and frequent have been the invading parties on the territorial domain of those animals, that they have in a great measure been scared from the plain to the denser parts of the jungle.

Salt.—A slight export of salt took place from Ceylon to the continent of India in 1846, during a temporary relaxation of their monopoly by the East India Company, but ceased on its renewal.—Ceylon would prove a formidable competitor to the British trade with India in this article, if in India the import duty were removed. At present the Company, by reducing the price of their very inferior commodity, appear resolved to keep all competitors out of the market: this is unjust as regards Ceylon, which has recently removed all discriminating duties operating to the prejudice of the Company's territories.

Fees payable by land purchasers.—The fees charged for surveying are for one acre 5*s.*; for two, 8*s.* 5*d.*; for three, 11*s.* 4*d.*; for four, 14*s.* 1*d.*; for five, 16*s.* 8*d.*, and so on in proportion; for 640 acres £31. 16*s.* 2*d.* For preparation of plans, 6*s.* 10*d.* for one acre, and in proportion for an additional quantity.

Parties making application for the sale of any land are requested to make a deposit to the satisfaction of the Government agent, of the probable cost of boundary clearing and the fees for survey. All crown land is sold by auction, and no waste land is exposed for sale at a price below 20*s.* per acre. The other regulations are such as obtain in the Australian colonies.

Upwards of thirty thousand acres have been recently surveyed in the mountain zone, but from the Government having fixed the price at a rate that every one knows cannot be maintained, except for land in the outskirts of towns and near high-roads, no sales are, comparatively speaking, effected in this part of Ceylon: the cessation in the land sales generally commenced in 1846, owing to the tightness of the money market at home and the impending removal of protection, nor can they be expected immediately to revive.

Appropriation of Surplus Revenue.—The balance in the Colonial Treasury, December 31st, 1846, was £141,992, the whole of which has been since absorbed by the deficiency in the revenue in 1847 and 1848, as compared with the expenditure.

Extent of Roads.—There are now 2358 miles of road open in Ceylon, of which 786 miles have been opened during the last seven years.

Experiments in horticulture.—The tea plant has lately been cultivated to some extent at Pusilava, and with considerable success, but the great difference between the price of labour in Ceylon and China is likely to prevent its profitable pursuit. A plantation of cloves and nutmegs has recently been formed, and cardamoms and ginger might be cultivated to any extent. Cotton of the best qualities may be grown to any extent in the Wanny. At the Botanic Garden at Paradiniya extensive nurseries have been formed for the propagation and distribution of useful trees and plants, hundreds of thousands of which have been sold at a trifling price.

Mineralogical novelties.—Among the mineralogical novelties is tin, which has been lately discovered in the Saffragam district, by a Swiss geologist. It is not unlikely that it may yet be opened in considerable quantities. Copper ore has also been discovered in the south, in the immediate vicinity of water carriage; quicksilver has been discovered at Cotta in small quantities, and anthracite coal in Saffragam, but it could scarcely be worked with economy in that district.

Kuolin or decomposed felspar of a fine white quality and even texture, has been recently found in great abundance in the district of Galle. It is well adapted for the manufacture of the finer kinds of pottery and paving tiles.

Progress of Christianity.—The progress of Christianity is thus alluded to in the last Blue Book of the colony. Of the Reformed religion the most numerous sections among the Europeans and their descendants, and the wealthier Singhalese, are those of the Church of England, the Wesleyans, the Baptists, and Presbyterians of the Scotch and Dutch Churches. The latter having been the established form of worship when Ceylon was a colony of Holland, the Dutch Consistories have still been left in the possession of the churches, and the most beneficial impulse has been given to the extension of Christianity among the natives, by the liberality with which they have at all times given the use of their buildings to the Clergy of the Church of England. In the coffee districts the majority of Europeans employed in the superintendence of estates are Scotchmen and Presbyterians; it is, therefore, recommended, as it would not only be difficult, but superfluous, to find funds for the erection of separate places of worship, that they should be jointly used by the ministers of the Churches of England and Scotland.

Vernacular Schools.—As respects education, it is observed, that it would be more useful at present to establish vernacular than English schools, until the standard of intelligence shall have been raised, when they could be again replaced by the latter; education in the vernacular, especially of females, being more likely to improve the character and usefulness of the natives than attempts to impart a knowledge of English in places where there is no demand for it, and where the little that is learnt at school is forgotten on leaving it. The paucity of good and

useful books in the Singhalese language, is also dwelt on. Thirty vernacular schools have therefore at once been opened. The education of the native youth in theology and medicine at Calcutta seems to have been attended with considerable expense to the colony, and with very indifferent success. It is proposed, therefore, for the future to carry on the former at Colombo, under the auspices of the Bishop, and the latter under the superintendence of the medical department.

Cholera.—Ceylon was visited by cholera in 1846 to a formidable extent, the total number of cases being 6,338, of which 3,881 proved fatal. Also in the same year by the small-pox, the total number of cases being 1,917, of which 399 proved fatal. Vaccination has now been extended to every district but the sparsely peopled ones of the north-east, and the ravages of the small-pox have been strikingly reduced, seldom proving fatal to any but the lower classes of Moormen in the towns and villages, whose prejudices in favour of fatalism restrain them from resorting to this precaution.

Singhalese Industry.—The fatal policy of the Singhalese monarchs, which, by forbidding the alienation of land to private parties, rendered property in land unattainable, and prohibited commerce, has effectually prevented the accumulation of money by any of the native landowners. This spirit, though checked, still lives in its results, and at the present moment, though there are chiefs who are proprietors of land to a considerable extent, and who enjoy a corresponding rank and influence in their several localities, there is not a single Singhalese capitalist in Ceylon. What is worse still, the upper classes have not only no means but no inclination to embark in active pursuits, while the lower classes universally refuse to labour, or to enter into the service of any but their immediate chiefs. The native Singhalese are equally unconnected with the external or internal commerce of the island, all of which is conducted by Moormen, Malabars, Parsees, &c., and by the capital of the British merchants and planters; and the Singhalese themselves see these inspiriting and enriching operations going on from day to day for the advantage of foreigners, without an apparent emotion at their own exclusion, or an effort to participate either as employers or labourers in the the general benefits, which are increasing around them. The conclusion is, therefore, irresistible, though depressing, that for some time to come, and till education can stimulate to energy and awaken ambition, it can only be through the agency of strangers and foreign capital that the resources of Ceylon are to be developed, and its prosperity advanced.

Revision of the Financial System of the Colony.—In 1847 a request was made to the principal civil servants of the colony to furnish the Governor with a minute of their opinions as to the nature of the changes capable of being beneficially effected in its financial system. In consequence of this request, a detailed exposé of the working of the present system has been laid before the world. And truly it is difficult to conceive any thing more clumsy and worse adapted to any country, not to mention a colony of such rising importance. We have already referred to the principal items of its revenue; with respect to the heads of expenditure less requires to be said, for they will henceforth be subject to some sort of local revision. The mode of disbursement is, however, ludicrous in the extreme, the maximum of labour being brought to bear on matters of a minimum importance. Thus, if a flat ruler, or a pewter

inkstand, be required for the Jaffna cutcherry at the northern extremity of the island, a missive is dispatched to the Colonial Secretary at Colombo by the local authorities, requesting an authorisation to purchase. An answer is returned, upon which a quadruplicate record is made of the valuable article thus added to the property of the colony, and one or more copies are cautiously deposited in the colonial archives, to satisfy the eager inquiries of an admiring posterity. In this way every such article is enhanced threefold in actual cost, for, under an improved system, one half of the clerks employed in this useless labour might at once be dispensed with. Another matter requiring alteration is the monthly disbursement of their salaries to every official, a system pursued in no other colony, and apparently designed for the employment of clerks, who at the time of its establishment could be employed in no other way.

Lake of Colombo.—The lake forms one of the greatest attractions of the place, and by its margin stand some of the most delightful residences of the island, while its waters afford the favourite and healthful recreation of boating. An annual regatta was established some years ago, and on these occasions the lake puts on a most gay and animated appearance, the number of yachts and sailing boats having considerably increased in consequence.

Dhonies.—The large dhonies built on the Pantura river (the brigs and schooners used in the coasting trade are mostly built at Cochin), are launched when the bank of sand at its mouth is cut to prevent it overflowing the country during the rains. The construction of these vessels is curious, not a nail is used, but the planks are sewed together with strong koir cord, passed through holes bored opposite each other near the edge of the planks, and crossed thrice diagonally from one hole to the other, a layer of loose koir, covered with strips of dried cocoa-nut leaf being first laid along the seams, the work is completed or secured by a coating of dammer, a resinous substance answering the purposes of tar. The registered tonnage of the colony is 35,000 tons; this description of property is on the increase, in consequence of the demand for timber and cattle from the eastern side of the island, and the large tracts of land planted with cocoa-nuts in the northern and eastern districts.

Manufacture of Koir.—The export of koir is checked by the rudeness of the process of manufacture and the want of proper machinery. Women are seen in pens up to their knees in water beating out the koir from the husk of the cocoa-nut, which has been previously well soaked. It is then cleaned and laid out to dry, after which it is disposed in layers on which stones are placed, from whence it is drawn out by the hand and twisted into the yarn from which the rope is made.

Cutcherries.—The cutcherries of Ceylon are the local treasuries. The agents have the sole management of them, and to these the native headmen of the district, who hold situations under Government, attend daily to make their reports and receive their orders. Respectable young men aspiring to Government offices, obtain admission into the cutcherry as volunteers to be initiated into public business, and by their talents and assiduity to recommend themselves to the notice and patronage of the Government agent.

Coolie Emigrants.—It may not be generally known that an ordi-

nance is now in force in Ceylon, prohibiting natives of India from entering into any contract in the island for labour to be performed in any other British or Foreign colony, or from emigrating from thence to any such colony.

Increase of Population.—Under this head it may be remarked, that the rate of increase in the population of the island, must henceforth be enlarged every day, as the fullest encouragement is now given to its generative powers. The Singhalese never expatriate themselves. Small-pox is decisively checked; the people are never enlisted either for the land or sea services: none of them are engaged in foreign trade; marriages take place extremely early, and peace and plenty now reign around: indeed the only want of the island is capital. Of land there is still enough to supply the wants of a population of five times the amount. Whites—male, 5073; female, 3031. Coloured—male, 777,795; female, 727,265. Aliens and resident strangers, 42,491. Population to the square mile, 62·98. Employed in agriculture, 405,962; manufactures, 40,507; commerce, 49,277. In the Blue Book for 1847, I find the above estimate of the population for that year, which has been framed with great care under the auspices of Sir E. Tennant, but I must again observe it is only an estimate, not the result of a census.

King of Kandy.—The last King of Kandy was finally sent to Nellore, where he died of dropsy in 1832. His embarkation from Colombo is said to have been quite of a dramatic character, and the last of the race of the sun maintained a most dignified and imperturbable coolness through the whole proceeding.

Chenas.—I observe among the Dutch records an intimation of the prejudicial effects of this wasteful system on the lands within their territories, and I allude to the subject here because I am desirous of calling the attention of Government to an evil which has already rendered all but valueless a great part of what was originally land of first-rate quality in the Kandian provinces. It is almost impossible to conceive a system fraught with greater evil, and which, while it gives the smallest return to the cultivator for the maximum of trouble and annoyance, strips the country of some of its finest timber, and exhausts the soil to a degree that the tenant with an expiring lease, and of the most revengeful feelings, could not hope to imitate in this country.

Rural timidity.—The traveller cannot fail to remark, that in proportion as his distance from Colombo increases, so do the outward signs of respect shewn him; in some secluded districts he will excite fear, the natives actually scampering off the moment they descry him.

Effect of change of Monsoon.—It is a remarkable fact, that a stranger arriving at Colombo shortly after the setting in of the S.W. monsoon with its strong sea breezes, may reside there four or five months without seeing the vestige of a mountain, when all at once the N.E. monsoon having set in, and driven back the clouds and mists by which it was enveloped, the magnificent range over which Samanala towers strikes him with astonishment and admiration. From the peculiar state of the atmosphere, the mountain, though about thirty-five miles off in a straight line, scarcely appears a third of the distance, while the stratus or stream of white mist arising from the valleys, and extending half way up the mountain by the contrast, aids the deception.

Recent Emeute in the Seven Korles and Mátalé, with Comments thereon.—It will doubtless be expected by some of my readers that I should advert in a more particular manner than I have as yet done, to the recent emeute in the districts of Mátalé and Kurunaigalla. This I should have been hardly tempted to do in reference to so ridiculous a manifestation, but for the opportunity it presents to offer a word of admonition to those, who setting themselves up as the patrons of the Kandian people, have in the discharge of that self-appointed office, sedulously taken care to forget the only means by which that people can become really happy, really prosperous, and I may add, really free. The emeute itself would seem to have sprung from a medley of conflicting passions, such as the history of party, even in this country, could never shew arrayed for a political combination against the most unpopular of ministers, and was a combination of a part of the remnant of the chiefs of the last generation (few, if any, of the new school being implicated), of the more infatuated of the priests (that body being equally dissatisfied with the withdrawal of the countenance and support of Government to their religion and piece of discoloured ivory, as to the contemplated enforcement of one of the new taxes on themselves who have been hitherto exempt), and of the people who have been equally deceived by the abovementioned chiefs as by their priests with respect to the amount of imposts to be levied, a recent attempt by the Colonial Secretary to obtain the actual returns of the current year, instead of an annual repetition of those of the five or six years preceding having, from the queries being arranged under thirty-two heads, been tortured into an intention of levying a corresponding number of taxes.

The result of this discordant accord—accord only so long as the three elements of mischief saw their objects unaccomplished, four elements I should say (for oh, parody of Paris! the bandit was as ready here to grasp the opportunity of inverting the law of meum and tuum, as the forçat with thee), was an outbreak, and the temporary seizure of the towns of Mátalé and Kurunaigalla by the insurgents, who forthwith commenced the work of devastation, at once gutting every public and plundering every private building of its contents, seizing the neighbouring estates in full right of seizin and soccage for a scion of the *hakooroo* caste, whom the Dambool priests had anointed and set up, blocking up the roads, and in short acting in every way as they thought calculated to subvert English rule in the island, ridiculous as such means may appear to an European. Small detachments of troops being sent against the rebels, they fled in most cases after a brief skirmish, leaving in the various encounters a total of fifty slain and an equal number of wounded, together with about a hundred prisoners, most of whom were at once tried by martial law, (the same having been previously declared in Kandy as well as in these districts,) and several of the ringleaders were at once shot, the others transported, while those less deeply implicated have been tried before the Supreme Court at Kandy and since sentenced to death, their moveable and immoveable property confiscated by the Crown, and distributed among the sufferers by their conduct. In this manner was tranquillity restored by the energetic action of the Government, and the cool and judicious disposition of the military force, recalling the truth of Forbes's remark, that if a stern and decided example had been made at the outbreak of the rebellion of 1815, it would have been instantly quelled. The causes of

this outbreak are far more numerous than the elements which set it to work.* To a people to whom superstition is a rule of conduct in the place of a passing phantasy, an alleged prediction in a native book, declaring that a people corresponding to the English, should hold Ceylon for thirty-four years and then be expelled, if after an outbreak of fourteen days duration they should fail of successfully quelling opposition, coupled with the voluntary resignation of the Dalada, and the accidental collapse of another test of power, was amply sufficient to induce them to try their luck once more, unconscious as they appear to have been of the hostile influences that have for years been gradually rising to militate against their independence. For example, the Tamul coolies, who were expected to hold aloof from danger, if not to succumb before it, maintained their ground in every instance, and defended every plantation on which they were engaged, subsequently entering the deserted villages, and plundering the native cottages of every article on which they could lay their hands, the most intense hatred existing between the two people. But the more intelligent of the disaffected Singhalese, if the term can be applied to a people so apparently devoid of intelligence, were not likely to remain long unaffected by the rumours of European convulsions, and even to the lower classes, who for nearly ten months of the year are energetically employed in the elevating pursuit of masticating betel, it could not fail to filter through, from their daily increasing intercourse with Europeans. A spirit of disaffection, if not conspiracy, is shewn to have swayed the chiefs, and priests engaged in the plot for upwards of two years ; in this the people cannot be said to have been participators; none on earth have lost so little and gained so much as they; their very prejudices have been treated with the most indulgent tenderness; a most organized system of deception must have been therefore adopted to bring them again within the toils they have for some time rather ostentatiously shewn they had escaped.

The actual enforcement of three taxes, and the inquiries already alluded to, may have been taken as an earnest of the truth of the statement made by mendacious headmen, and have led the people into open revolt. Of the just grounds for this dissatisfaction it will soon be shewn to the reader there are little or none. After deducting from the revenue of Ceylon the sums received for casual and contingent revenue, the amount of actual taxation, direct and indirect, averages 4*s.* 10*d.* per head for the whole population. It is needless to add, that a large proportion of this taxation is paid by the European and Tamul capitalists, and that even the Singhalese landowner has nothing to complain of under this head. But for the mass of the Singhalese and Tamul people of Ceylon the rate of taxation is ludicrous in the extreme, not exceeding, even if it reach, 1*s.* 10*d.* per head, and the whole taxation of a family of eight persons, might be discharged by a few days labour per annum on any coffee estate, inasmuch as the women receive little less wages than the men. So far then from the Government halting on its course, it must gradually increase the present rate of taxation, if it desire the speedy

* Since the above was printed, intelligence has been received of a revival of the outbreak in the same provinces, and troops have again been dispatched to the scene of insurrection, but it requires no great consideration to predict the hopelessness of all such attempts.

opening of the country, and what is more important still, the improvement of this apathetic people. Education, unaccompanied by an increasing and skilfully levied taxation, will leave the Kandian wiser, perhaps, but scarcely more industrious, a century hence than now. Taxation, were it gradually brought to an equitable assessment, so as in no respect to choke the industry of the people, might be increased even threefold without bearing much harder upon them than now. Those then who tell a people, emerging as these are from the midnight of barbarism, that they are burdened like willing bullocks with a load they cannot endure, must either labour under some strange hallucination, or they manifest a most culpable spirit of dishonesty. The progress of a nation in the onward march to civilization has fitly been made a difficult one, the path is here and there strewed with a few roses, but the thorns are more numerous still. The Kandians have as yet learnt no more than the alphabet of our civilization, all has so far been *coleur de rose*, it is high time they were told that the next course, the syllabic one, requires something in the shape of men to encounter it, and that the insensate apathy with which they can loiter away their time for ten out of the twelve months, is not the mode by which it is to be overcome. On the other hand, though we are very far from relying on the statements put forth by some writers, that the Kandians are unable to pay in money the small sum required under the new taxes,[1] yet we cannot shut our eyes to the fact, that the wretched system of barter to which this people are compelled to resort in consequence of the scarcity of coin, is likely to prove an effectual clog to every means taken to elevate their condition. The remedy for this evil is to be found in the accomplishment of the undertaking we have ventured to point out as the greatest boon in every sense the Government can now confer on Ceylon (we allude to the repair of its tanks); and when this shall have been done, an increased taxation, which should stimulate and not repress the industry of the people, would, after education, prove one of the highest elements of their moral renovation. Nothing can for any length of time prevent the progress of the European and Tamul settler in Ceylon; it remains to be seen whether the Singhalese is to melt away before their onward progress.

[1] 1. A tax on dogs, levied with a view to diminish the nuisance so sensibly felt from the presence every where of this useless and mischievous animal.

2. A license duty of 2*s*. 6*d*. on all guns, established as much for the purpose of regulating the use of them, as for purposes of revenue.

3. A road tax of 3*s*. on every male, which can be commuted for six days labour on the roads.

4. A slight assessment on shops and boutiques in the towns.

Previous to the establishment of these imposts, the export duties had been abolished, with the exception of the 4*d*. per lb. levied on cinnamon, and the Governor has been authorised by the Crown to submit the expenditure to the inspection of the Legislative Council.

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